

Now in One Volume

Handbook of BIBLICAL HEBREW

an inductive
approach
based on the
Hebrew text of Esther

William Sanford LaSor

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This One



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An Inductive Approach Based on the Hebrew Text of Esther

by

WILLIAM SANFORD LaSOR

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TO
MY STUDENTS
AND ESPECIALLY TO
THOSE WHO SERVED AS
MY TEACHING ASSISTANTS
WHO HAVE TAUGHT ME MORE THAN I TAUGHT THEM
THIS WORK IS
GRATEFULLY AND LOVINGLY
DEDICATED

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PUBLISHER'S NOTE

The *Handbook of Biblical Hebrew* was originally published in three volumes. Volume One contained Part 1, the lessons themselves. Volume Two contained Part 2, the grammar; Part 3, the tables and paradigms; and Part 4, the basic vocabulary. The third volume was a twenty-page booklet containing the Hebrew text of the Book of Esther. This arrangement made it very convenient for students to carry out the author's intention that they have open before them both the lesson itself and the supporting material related to the lesson.

The economics of modern publishing, regrettably, have made such an arrangement an impractical luxury. In order to keep the *Handbook* in print at a price students can afford, we have had to combine all three volumes into a single binding. The convenience of having two volumes open at once must give way to the relative inconvenience of paging back and forth from the first half of the volume to the second.

Readers should be aware that, although we have retained the author's original references to Volumes One and Two in his explanation of how to use the *Handbook*, those designations now refer to the first and second halves of the single volume. The pagination begins again at "1" for Parts Two and Three; Part Four, as before, is paginated as "*1", "*2", and so on. The Book of Esther is paginated as it would be read in Hebrew: the first page is at the back of the volume, moving forward to p. 18.

Although we regret having had to sacrifice the greater convenience of the multi-volume format, we are pleased to be able to keep this useful *Handbook* available for a new generation of students.

THE PUBLISHER

PREFACE

This *Handbook* is designed to be a complete tool for the student who wishes to learn Biblical Hebrew. It combines lessons, grammar, basic vocabulary, and learning methodology. The student who follows the method faithfully will not only learn the elements of Hebrew, but in addition, and more important, he or she will learn *how to observe and how to learn by observation*. In addition, the *Handbook* is keyed to the classical 28th edition of the Kautzsch-Cowley *Gesenius' Hebrew Grammar* for fuller study of many points. It has been set up in 80 lessons, each lesson on two facing pages so as to be completely visible at a glance, planned for a course of 90 class-hours. Thus it can be covered in a 3-hour course in 30 weeks (whether semesters or quarters) or (as I have done many times) in a 15-hour course in six weeks.

The *method* is largely *inductive*, i.e. working from the text to the grammar. The learned William Rainey Harper did much to develop this method of language study, and for decades his work on Hebrew has been well recognized, going through many editions. However, this method has fallen somewhat into disrepute. In my opinion, this was due more to improper use of the inductive method than to the method itself. See my article, "The Inductive Method of Teaching Hebrew — Its Advantages and Its Pitfalls," *Hebrew Abstracts*, 15 (1974) 108-119, for fuller discussion. I have tried to remedy this defect in using the inductive method by requiring *more synthesis* of what is learned inductively.

The inductive method has advantages and disadvantages. First of all, *it holds student interest*, because the student is at once into reading the language. The learning of paradigms, rules of grammar and syntax, vocabulary, and other features of conventional language study for a year (more or less) before ever reading connected text can kill the interest of all but the most persistent student. Moreover, much that is taught is *useless*. Who has not learned pluperfect or other forms he has not seen in years of reading? Who has not learned to write, "My aunt's male elephant loves my uncle's female elephant," only to find that he never has had the chance to use that literary gem? The inductive method is free from these faults. The student learns only what he or she encounters.

On the other hand, many students *observe without integrating their observations*. After a year of inductive study they cannot tell what they have seen. (This, contrary to the false idea among many language teachers, does not necessarily mean ignorance of the language. Many persons can read, speak, and even write a language well, who have no grammatical integration of the language.) As a result, teachers and students conclude that the inductive method does not work. I strongly disagree, and I have the experience and evidence to back up my opinion.

This work started out as "Notes on Biblical Hebrew" in 1950, and developed into *Hebrew Handbook*, which went through two or three revisions. It has been used to teach more than 2,000 students at Fuller Theological Seminary, and an unknown number at other institutions. I used the same method to develop my *Handbook of New Testament Greek*, which went through several revisions (1963-1969) and was brought out by Eerdmans in 1973. I have used the same method, with various amounts of helps available to the students, to teach Old Babylonian, Biblical Aramaic, New Testament Syriac, several other Aramaic dialects, Ugaritic, Phoenician, Ethiopic, Old South Arabic, and, most recently, Sumerian. I may have omitted one or two others. Without hesitation I state categorically, *the system works*. I make no claim that this is the *best* method; I simply say that, *if it is used properly, it produces excellent results*.

Perhaps the greatest obstacle to the inductive method is *what it demands* of both

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teacher and student. The teacher must be ready to *face* (not necessarily to *answer*; he or she can say frankly, “I don’t know; I’ll try to work it out and give you the answer tomorrow”) *any question at any time*. Preparing tomorrow’s lesson is easily done when the lesson is on the *Pe Guttural* verb. But when the teacher is faced with students who will ask anything from the utterly stupid to the most discerning question, the teacher must know the language and the *Handbook* thoroughly. At the same time, the student must think for him/herself. He/she must learn to observe and to question. The student is faced with a vast amount of heterogeneous material *from the very start*.

This is an advantage, however. When learning a language by the conventional method, the student finds the work increasingly more difficult as he/she learns more material. He/she tends to forget what he/she learned a few weeks ago. But when learning by the inductive method he/she will never find it more difficult than it is between the tenth and twentieth lessons. From that point on, learning is almost entirely by repetition of things already observed, and there is little chance to forget, for the student is constantly using what has already been seen.

The learning of a language involves at least three things – more, if you plan to speak and write in that language. First is the *meaning of words*, those units of thought that compose the message being expressed. Some teachers seem to think that all a student needs for this is a dictionary of word-for-word equivalents – but this obviously is extremely limited. To read with understanding, the student needs to know how the meaning of a word is affected by its context.

Next, for an inflected language the student needs to be able to identify correctly the *changes in form* that indicate the relationship of a word to its context. The student can achieve a degree of success by memorizing paradigms, or he or she can learn the same thing by encountering the word in many contexts. We all learned our mother-tongue by this inductive method, therefore it is *not* necessary to learn paradigms. Learning paradigms is faster – but is it better in the long run? Teachers will argue this point at length without convincing one another. I would simply point out that in any case it is still necessary to learn to read in context.

Third, and most important, the student needs to understand the meaning that is conveyed by the *putting together of these inflected words into a meaningful group*, or what the Greeks called “syntax.” According to the “classical” method of teaching a language, syntax always comes last (if at all), and since it is of little meaning to the student without contexts, it is rarely mastered. Again, it is only when the student begins to read connected passages that syntax begins to make sense.

I have been asked many times, “Why did you use Esther?” For one thing, it is a story, with literary character, a plot, denouement, etc. This makes it interesting. Masculine and feminine forms, as well as singular and plural, are used throughout the work. (Much of the narrative material in the rest of the Hebrew Bible is seriously lacking in feminine forms.) Esther presents little difficulty in theological or textual matters. When we begin with the first chapter of Genesis, we immediately encounter all sorts of discussions concerning theology, historicity, cosmology, etc., when we ought to be learning the elements of Hebrew. Esther is long enough to present most of what the first-year student needs to know, with enough repetition to impress certain points on the student’s mind. Some might object that Esther is late Hebrew, but the difference between Esther and, let us say, Genesis is not all that great. The vocabulary of Esther is excellent, containing about 500 words, most of which are of high frequency and relatively few of low frequency. That is to say, the student is constantly encountering words that will be needed wherever he or

she turns in the Hebrew Bible. And, since I have included readings from other portions of the Bible, including several chapters from Genesis, the student will have opportunity to read Hebrew other than that of Esther.

I have a deep debt of gratitude that should be expressed. First and foremost I am indebted to my mentor at Dropsie University, Dr. Cyrus Gordon, for introducing me to the reduction of observations to simple rules. Some of the "Rules" herein are in the form in which he gave them to us; others have been reworked by me or by one of my assistants, particularly by my now-colleague, Dr Frederick Wm. Bush; still others have been formulated from my own observations. Most of these I have not learned from Grammars, and some are not to be found in any Grammar; they are proof that an observant student can learn many things *directly from the text*.

Starting in 1950, I applied the principle that "the best way to learn a subject well is to teach it," by giving my best students the responsibility of teaching sections of Hebrew. These *Teaching Assistants* or *Teaching Fellows* were continually feeding back to me the reactions to the method, pointing out places where clarification was needed, helping to make the length of lessons more reasonable, and in many other ways helping make this *Handbook* what it is today. To review their names is to give a veritable Who's Who, for quite a number of them have gone on to be teachers and administrators of excellence that would make any teacher proud. Some of them got their first experience in teaching in this manner. At least two of them have gone on to their eternal reward. My former assistants are: David Allan Hubbard (my first, and now the president of our Seminary), †Robert H. Emery, †Robert B. Laurin, Robert P. Dugan Jr, Marvin Webster, Haskell I. Stone, Gerald Swaim, Frederick W. Bush, Roy Hayden, Dwight Paine, John D. Koeker, Kurt G. Jung, Duncan W. McIntosh, Richard J. Saley, George VanAlstine, J. William Whedbee, Willard A. Parker, D. Dale Gerard, Ronald F. K. Ching, Timothy P. Owen, Glenda Fisk, Roger Fung, William Jeffrey Sweeney, W. Allan Gravely, Thomas F. Johnson, Michael F. Kopesec, David Lee Foxgrover, Kent A. Meads, Walter C. Wright Jr, Stephen J. Kobernik, Howard J. Loewen, Gary A. Tuttle, Gerald Sheppard, Edward E. Breeden, Robin A. Moore, Timothy E. Udd, Gerald H. Wilson, Richard C. Meyer, David M. Watson, B. Michael Blaine, Kenneth Brewster, Karen L. Hammeras, John H. Hull, Garth Moller, John C. Puckett, Mark A. Sereduck, Eugene Carpenter, Robert S. Goffigon, and Dawn Waring. If I have lost any names from this list, it is entirely unintentional and regrettable, but trying to reconstruct the details of three decades is a difficult task.

To some of these associates I have a particular indebtedness. Gary Tuttle, Gerald Wilson, and David Watson worked long and hard over numerous details in the revision. David Watson checked over the Basic Vocabulary, adding numbers and word-counts wherever they were lacking. Thomas McAlpine struggled, as I have done, to try to put the Synoptic Paradigms into some form that would be both useful and pleasing to the eye. Dawn Waring and Leon Mashchak opaqued the negatives from which the page-plates were made. Michael Blaine carried countless pages and galleys back and forth between the Seminary and Church Press. All of the recent teaching assistants have worked with and taught from these pages and have furnished me with numerous corrections that need to be made. And again, if I have forgotten anyone, I truly am sorry. Hearty thanks to each one who helped.

Finally, I want to thank Allan Farson of Church Press, Glendale, for creative ideas and much time and patience in making possible the typography in this *Handbook*. He designed the photographic disk used on the Photon by which the type was photographically set. Working with me, he created the beautifully clear Hebrew font, which he

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has graciously named "LaSor Hebrew." He patiently taught me how to set the type (by typewriter and punched tape), and he helped me work out countless mistakes. That many others remain I have no doubt. If anyone thinks he or she is infallible, try setting type for a book like this! I must add, also, my warm appreciation to William B. Eerdmans Jr for his willingness to venture the publication of my Handbooks.

To God be the greater glory!

William Sanford LaSor

Altadena, California

19 April 1978

PREFACE TO VOLUME TWO

Because of the nature of this *Handbook* I feel that it is in order to preface the second volume with a few words of explanation and caution. In the classical method of teaching Hebrew (or any language), a study of grammar comes first, hence teachers and students may turn to this volume first. In the method which I have used, and on which this *Handbook* is developed, the student should work from the lessons in Volume One to the referenced portions of Volume Two. He or she should only attempt to learn *what is actually being encountered* in the reading. Browsing in the second volume is not discouraged, but to make each encounter *meaningful* – and only by such encounters is learning achieved – the grammar should be learned through the reading of Hebrew passages.

Be sure you understand the *numbering system*, especially the logic of it, when you use this volume. Read §06.ff until it makes sense and then look at the Table of Contents, and notice the grammatically logical arrangement of the material. Since we are learning in context, and not by subjects, the participle – to take just one example – is not covered in any one place. Rather, the description and use of the participle are scattered among the various portions of phonology, morphology, and syntax, and the syntax of the participle is divided according to the various heads of syntax. I do not suggest that this is the best way to treat the participle. If you want to study the participle all at one time, I recommend that you turn to *Gesenius' Hebrew Grammar*. I might add one further word. If the numbering at times seems to have interruptions, it is because I have tried to design a system that will fit all my projected handbooks, including Aramaic, Syriac, and Old Babylonian – and, hopefully, others that my former students may add to the series.

I would reiterate what I said in the first volume concerning my use of *transliteration*. My goal is to see the student recognize דָּבֵר as *dabbēr*, and *dabbēr* as דָּבֵר, so that he/she has an immediate sound-and-sight identification of the Hebrew word. It can be done, and I have seen it work. It cannot be done, however, without the whole-hearted participation of both teacher and student in the process. Remember, students who are just learning Hebrew cannot recognize Hebrew orthography with the facility that seasoned Hebraists have acquired. But do not stop with transliteration. Keep at it until you can read and pronounce Hebrew with facility. At a number of points I have dared to challenge long-accepted views. This is not due to any desire on my part to be original, for I am by nature very conservative. Rather, it comes from wide reading of texts in many Semitic languages. When I have set forth a differing position, I have done so on the basis of dozens – perhaps scores – of supporting data. But, since my method is to encourage the student to learn by observation and to challenge the accepted position by what he/she encounters in his/her reading, I make no plea for acceptance of my novel ideas. Test them. If the reading of much Hebrew supports them, good. If not, that's even better. To prove an idea wrong is the first step toward finding the right solution to a problem.

The *paradigms*, like much of the rest of this *Handbook*, are unlike those we find in other Hebrew grammars. The reason: I have attempted to set down synoptic paradigms, i.e. comparable forms that will help the student to see what is *similar* and what is *different* about them. It is less important, in my opinion, to know the entire paradigm of the "strong" verb than it is to know precisely wherein the various "weak" verbs differ from it. Therefore I have arranged, let's say, the D-imperfect in such a way that the comparison of the CCC, CGC, NGC, C'C, and other types of verbal roots can be seen at a glance. If you want the customary paradigms, there are plenty of First-Year Hebrew books that have them.

The *Basic Vocabulary* is given in two different forms. In Volume One it is arranged by

Preface to Volume Two

basic vocabulary groups, to be learned with the lessons in the course of study. In this volume the Basic Vocabulary is printed in alphabetical order, with complete references to the Brown-Driver-Briggs *Lexicon*. In the word groups, the words are given in both Hebrew orthography and transliteration. In the alphabetical list, only Hebrew orthography is used. There's a reason: when learning the word, the student should know how to pronounce it; but when looking up a word he/she must be able to find it in its Hebrew form.

In order to get this work finished (I have been working on the actual production of this edition for just short of four years), I have omitted an index. I regret this, and have tried to compensate for it to some degree by giving a rather thorough Table of Contents. Almost any subject can be found there; and cross-references in the relevant sections will lead to other sections where there is further comment on the matter. Besides, the beginning student, following the method I have set forth, really does not need a detailed index. Only the advanced student needs it. I hope to have an index in the next printing of this work, should there be one.

That there are many errors, when there are so many figures and references, I am certain. I shall welcome your calling them to my attention, and try to correct them in any future printing.

Now, please turn to Volume One and begin with Lesson 1. And may God bless you as you seek to learn more about Him through His word, the Hebrew Bible!

William Sanford LaSor

Labor Day 1978

ABBREVIATIONS

abs. absolute	f. feminine
acc. accented, accusative	fda, fdc, fds fem. dual abs., cstr., suf.
adj. adjective, adjectival	fem. feminine
adv. adverb, adverbial	fig. figure
Akk. Akkadian	fpa, fpc, fps fem. plur. abs., cstr., suf.
Arab. Arabic	fsa, fsc, fss fem. sing. abs., cstr., suf.
Aram. Aramaic	ft. foot, feet
art. article	fut. future
attrib. attributive	G <i>Qal</i> , cf. §28.12
BDB Brown-Driver-Briggs <i>Lexicon</i>	GCC cf. §29.02
Bib. Biblical	gen. genitive
c conversive, see p.59	Gen. Genesis
c. construct	Ger. German
c common (m. and f.)	<i>Ges. Gesenius Hebrew Grammar</i>
C consonant, see §29.02	Gk. Greek
cent. century	GNB Good News Bible
cf. compare	GNP gender, number, person
cl. clause, closed	GNS gender, number, state
cohort. cohortative	Gp <i>Qal</i> passive, cf. p.59
coll. collective	gram. grammar/-atical
comp. complementary	H <i>Hiph'el</i> , cf. §28.12
cond. condition(al)	Heb. Hebrew
conj. conjunction, conjunctive	Hp <i>Hoph'al</i> , cf. §28.12
cons. consonant(al)	HtD <i>Hithpa'el</i> , cf. §28.12
conv. conversive, converted	i.e. that is
cstr. construct	imperf. imperfect
CT Consonantal Text	impers. impersonal
d. dual	impf. imperfect
D <i>Pl'el</i> , cf. §28.12	impv. imperative
dat. dative	ind. indirect
d.d.o. definite direct object	indef. indefinite
d.o. distant open	indir. indirect
def. definite	inf. infinitive
demon. demonstrative	interrog. interrogative
denom. denominal	intr. intransitive
dir. direct	intrans. intransitive
disc. discourse	IPA International Phonetic Association
du. dual	juss. jussive
e.g. for example	kg. kilogram(s)
energ. energetic	KJV King James' Version
Eng. English	Kt <i>k'tib</i> , written
esp. especially	L <i>Po'el</i> , cf. §28.121
Est. Esther	Lat. Latin
ET English translations	lb., lbs. pound(s)
Eth. Ethiopic (Ge'ez)	lit. literally
EV English Version(s)	loc. local, locative
f., ff. following	LXX Septuagint

Abbreviations

m. masculine m. meter(s)	Ř. Rule (number)
mda, mdc, mds masc. du. abs., cstr., suf.	rad. radical
mid. middle	rel. relative
mpa, mpc, mps masc. pl. abs., cstr., suf.	RSV Revised Standard Version
msa, msc, mss masc. sg. abs., cstr., suf.	s suffixed, suffixial, cf. p.59
MT Masoretic Text	s singular
N <i>Niph'al</i> , cf. §28.12	Sem. Semitic
n. neuter, note	sg. singular
neg. negative	sing. singular
neut. neuter	<i>st. abs.</i> absolute state
n.o. near open	<i>st.cstr.</i> construct state
nom. nominative	suf. suffix, suffixial
num. number, numeral	Swed. Swedish
obj. object, objective	syll. syllable(s)
OPers Old Persian	t infix <i>t</i> , cf. §28.12
OSE Old South Arabic	T. Table (number)
p passive, plural	tr. transitive
<i>pace</i> with due respect to	trans. transitive
part. particle	u.c. unaccented closed
pass. passive	Uger. Ugaritic
perf. perfect	un.cl. unaccented closed
Pers. Persian	v vowel, cf. §16.3
PGN person, gender, number	vb. verb
Phoen. Phoenician	VDC Verb Diagnosis Chart
phr. phrase	voc. vocative
pl. plural	WCC <i>Pe Waw</i> , cf. §29.02
plur. plural	x times
pred. predicate	YCC <i>Pe Yod</i> , cf. §29.02
preform. preformative	2, 3, etc. see p.59
prep. preposition	* hypothetical form
pr.n. proper noun	+ is equivalent to
pres. present	< develops from
pron. pronoun	> develops into, becomes
PS Proto-Semitic	/ or
ptcp. participle, participial	+ is equivalent to
Q <i>q'ri</i> , read	+ ? is equivalent to what?
R <i>Pilpel</i> , cf. §28.121	

ADDITIONS AND CORRECTIONS

To Part 1

- | | |
|---|---|
| <p>p.6, ¶ 6, l.1 read §11.15
 p.10, ¶ 3, l.1 read לְקַלְכֹּל
 p.16, ¶ 5, l.3 read m.p.c.
 p.16, ¶ 7, l.1 read m.p.c.
 p.19, ¶ 4, l.3 read wā-lā
 p.21, ¶ 9, l.4 read לְקַלְכֹּל
 p.21, 4 ll. f.b. read תּוֹכַחַת
 p.24, ¶ 4, l.4 read suf.
 p.29, 1 line f.b. read שְׁבִי
 p.34, ¶ 2, l.5 read Root is 'šy
 p.39, ¶ 5, l.4 read עֲשֵׂה
 p.41, 5 ll. f.b. read בְּרִבְכָּה
 p.41, 4ll. f.b. read בְּרִבְכָּה
 p.51, ¶ 4, l.7 read yislo^h
 p.54, ¶ 1, l.6 read 'mn</p> | <p>p.60 ¶ 6, l.1 read תִּי
 p.63 1 line f.b. read בְּקוֹדֶה
 p.66 ¶ 5, l.1 read (a) 2:10²
 p.70 ¶ 5, l.2 read 'And
 p.75 ¶ 6, l.1 read yešnō
 p.83 2 lines f.b. read תּוֹכַחַת
 p.109 4 lines f.b. read אֵלֵי
 p.113 add Learn the words in BVG 1-11, 34-45.
 p.113 delete repetition f. b. of p.112.
 p.135 ¶ 5, l.1 read šōma^c
 p.156 last ¶ read 'al
 p.158 ¶ 5, l.1 read וְאֵבִיר
 p.166 ¶ 5, l.3 read Ges. §1011</p> |
|---|---|

To Part 2

- §11.122 1.6, omit) after 213
§11.17 1.4, read MSS
§11.411 1.2, read מִשָּׁה
p.19 add §11.413 The *Biblia Hebraica Stuttgartensia* does not follow these rules for the pointing of ש.
§11.441 1.1, read dāḡēš
§11.442 1.2, likewise
§11.443 1.1, read MSS; 1.3, read dāḡēš
§11.7 1l.3,5, read BH²; add BHS has added a much larger quantity of marginal m^csōrōt.
§12.5 1.12, read [i]
§13.62 1.2, add space after ḥāwā^h
§14.3 1.3, add (before ptcp.)
§15.131 1.1, read segolate
§15.231 1.2, omit (before §17.12
§15.721 1.3, read בְּיָת
§17.311 1.3, read Qumrān
§21. 1.2, read indicate
§22.13 1.2, read §§27.117
§23.121 1.4, read with sg. with pl.
§23.123 1.2, read + קְטִילָה > קְטִילָה
§23.221 1l.5, read *nagb
§24.5 1.2, read N-14
§24.6 1.3, read N-15
§26.232 1.3, read 'alep
§27.212 1.2, read הַבְּנֵי
§27.22 1.2, read CaCaCa
§27.42 1.5, read prothetic

Additions and Corrections

- §27.422 1.4, *read* CCuCû
 §27.721 1.2, *read* C*CaCatkā
 §27.722 1.2, *read* C*CaCtīnī
 §28.211 1.1, *read* D10
 §28.3 1.8, *read* lie';
 §28.51 1.10, *add* HtD65 (same as HtD60)
 §28.52 1.8, *add* An analysis of these forms in BDB suggests that some of them are probably tG rather than (H)tD, cf. §28.54.
 §29.02 1.25, *read* נ in 1st
 §29.211 1.3, *read* תַּחֲבֵל
 §29.311 1.7, *read* יוֹצִיחַ
 §29.321 1.3, *read* G20
 §29.412 1.2, *add* Cf. §27.6511.
 §29.631 1.17, *read* קָם §29.6318
 §29.6313 1.3, *add* Cf. also §15.64.
 §29.6326 1.2, *add* (before Pōlēl)
 §29.633 1.3, *delete* n to *read* from
 §29.641 1.2, *read* Examples
 §29.71 1.14, *delete* 3
 §30.1231 1.1, *insert* § before 30.113
 §30.21 1.3, *read* "his
 §30.311 1.10, *read* §35.5
 §30.3222 1.1, *read* §30.3222
 §30.3393 1.3, *read* stands
 §31.11 1.1, *add* [] to *read* [was]
 §31.122 1.1, *add* [] to *read* [is]
 §31.125 1.1, *add* [] to *read* [is]
 §31.27 1.2, *read* my covenant
 §31.31 1.2, *read* אֶלֶּה
 §31.33 p.146, *delete* repetition of this section
 §31.5 1.1, *read* can be determined only by
 §32.372 1.2, *for* 'ōhēb *read* 'ōyēb
 §32.421 1.2, *delete* a before 'and
 §32.5113 11.1-4, *delete* the passage quoted and *substitute* Exod. 10:3, עַד־כַּתִּי סֵאנִתָּ לְעֵנֹת 'How many times do you refuse to humble yourself ...?'
 §32.5142 1.5, *add* Cf. §38.644.
 §32.5218 1.4, *add* Cf. §32.82.
 §32.5311 1.5, *add* Cf. §38.552.
 §33.1111 1.4, *read* raḡlīm
 §33.1114 1.4, *for* soul *read* voice
 §33.124 at end *insert* §§33.125, .126 from p.173
 §33.125 belongs on p.172
 §33.126 belongs on p. 172
 §34.13 1.3, *for* §38.31 *read* §38.81
 §35.422 1.3, *read* while
 §36.112 1.2, *read* hahōl*ḵlīm baḥōšek
 §36.152 1.2, *read* b*ḵol-yōm

Part 1
LESSONS

TO THE TEACHER

You may pick up a copy of this *Handbook*, look at the Table of Contents, examine the detailed presentation of Phonology, the unusual Synoptic Paradigms, and the quantity of Hebrew to be read (about 15 chapters), and be tempted to put it aside with the comment, "It won't work!" Or you may have had some experience with "the inductive method," and found that, while it is certainly a more enjoyable method of learning, nothing is really learned. At the end of the course the student still does not know the language. Well, before you make a decision, please let me have this chance of explaining what this method entails and how it is expected to work.

The method used in this *Handbook*, simply described, is *to begin with the context*. Orthography, phonology, morphology, syntax, and vocabulary are all learned by encountering the various elements in a connected passage. This method, of course, plunges the student into everything all at once. It is like teaching a person to swim by throwing him or her into a deep lake. Obviously, some planned approach is necessary. In this *Handbook* certain features indicate the approach I use.

Transliteration is used, along with Hebrew orthography. You and I, after years of experience, can look at a Hebrew word and pronounce it almost as easily as we can pronounce a word in Roman characters – but the student has not yet reached that stage. Some years ago, my friend Dr. G. Douglas Young attempted to reduce all Hebrew to transliteration for his grammar. His argument was basically sound: the student could read, recall, and reproduce transliteration much more readily than he could do the same with Hebrew characters. The basic flaw in that system is obvious: only Dr. Young's work was transliterated. To read the Bible, the student must read Hebrew orthography. I have attempted to use both, sometimes Hebrew without transliteration, sometimes only transliteration, and often both side by side. The goals are to learn the approximate and recognizable sound of a word from the start, and to learn to read Hebrew as soon as possible. Teachers who look upon Hebrew orthography as an esoteric mystery will resent transliteration. I consider my task to teach, rather than to impress my students with a self-awarded Master of Mysteries.

Learning is through *repetition*, rather than through attempted mastery at the first encounter. At this point, I would caution the teacher *not* to expect mastery of each new item as it is introduced. Repetition is built into the system. Not every encounter is meaningful, and nothing is learned through meaningless encounters. I have attempted to build in many meaningful encounters of the more significant elements of the language. Please don't ignore them. Remember that some students learn more slowly than others.

The *more frequent elements* of the language receive *more emphasis*. For example, about 10% of the vocabulary makes up about 90% of the text on any given page. Therefore, the student who knows 850 high-frequency words will read much better than one who knows 850 words drawn at random. I stress frequency vocabulary. The same fact is true, *mutatis mutandis*, of other elements of the language. Why spend as much time on the Hithpael as on the Qal imperfect? Why not emphasize the things that the student will see most often? In Volume 2 of this *Handbook*, I have attempted to include everything significant, so the student has access to it. In addition, I have given copious references to *Gesenius' Hebrew Grammar* (ed. E. Kautzsch, trans. A. E. Cowley, 2d ed. 1910). But in the lessons, I have concentrated on the more common phenomena. The *Handbook* is designed to be used by working from the lessons to the grammar, not the reverse.

Each lesson has a primary purpose, but this is not the total purpose of that lesson. The teacher should use the lesson to make encounters with the indicated subject as meaningful as possible. Do not attempt, however, to use that as an occasion to present material other than that which is in the lesson.

Along about Lesson 12, the student begins to be overwhelmed by the amount of material being presented. For the next fifteen or twenty lessons, he or she will need a great deal of understanding and encouragement. Those of us who have been through the system several times know that this takes place, and that it always comes out satisfactorily – but students do not know that, and some drop the course at this point. What is happening is simply this: the quantities of new material must be assimilated at the student's own pace. Nothing is gained by *reducing* the pace; it is *repetition* that counts. But the student needs your help to assure him or her that a learning plateau has been reached, and that there will be a period of no apparent progress until assimilation at that level is nearly complete. Then once again there will be noticeable progress.

All learning is *in context*. The context, however, is not artificial, composed perchance by one who does not use the language naturally, but rather it is the actual language of those who used it as their mother-tongue. For this reason, I refuse to ask the students to compose sentences in Hebrew. To do so is to impress errors on the student's mind. And, frankly, most of us who teach Biblical Hebrew do not have sufficient fluency in the language to speak or write in it. I differentiate here between Biblical and Modern Hebrew.

Most of all, I attempt to make the learning process *enjoyable*. Not *easy*, but *enjoyable*. The student should have a constant feeling that he or she is learning a very useful tool, that there is a sound reason for learning elements of phonology (no pun intended!) as well as morphology and syntax, and that the teacher's role is to teach, to help to learn, and to encourage, not to test, to criticize, and to ridicule. The worst epitaph I can imagine is one that would read, "He loved to teach, but he taught his students to hate the subject."

I have used proverbs, pithy sayings, and scriptural portions as space-fillers. Some of these may profitably be used to illustrate points in the lessons; others may be memorized. But, above all, teach *what is in the lesson*.

Encourage the student to keep some systematic record of his or her observations. The major weakness of the inductive method is the lack of a synthesizing process. I have endeavored to compensate for this by synthetic illustrations, but the student should carry this out by entering observed phenomena systematically in a notebook, both in Hebrew characters and in transliteration. Teach the student to observe, and he or she will be learning the rest of his or her life.

The ear to hear and the eye to see,
The Lord made both of them.

אָזן שְׁמַעַת וְעֵין רֵאָה
יְהוָה עָשָׂה גַם-שְׁנֵיהֶם:

Proverbs 20:12

Since this course is designed for *inductive* study, let's get acquainted with the *Handbook* inductively. Note that it is divided into four parts. For your convenience, Part 1 has been bound separately. Parts 2, 3, and 4 have been bound as Volume 2. You will normally work with Vol. 1 open to the lesson you are studying (as you are doing right now), and you will be referring continually to Vol. 2 for information that is designed to help you learn certain points in the lesson. *Note the order:* Always work from the lesson to the grammar, not the reverse.

Now turn to Vol. 2. The front portion (Part 2) is the *Grammar*. It is divided into three divisions: Phonology, Morphology, and Syntax. Note that these 3 divisions are subdivided into many sections (indicated by the sign § 'section,' followed by numbers). Look at §10: it defines Phonology. Don't bother to learn it now, since this is simply a familiarization run on the *Handbook*. Now look at §20, where Morphology is defined. Next look at §30. What is defined there? Turn now to §06ff and read about the numbering system. Look over the examples at the bottom of that page. What have you learned?

Turn to Part 3, Tables and Paradigms. Leaf through it and get an idea of what is contained there. Note that the Paradigms are "synoptic." If you don't know the meaning of "paradigm" and "synoptic," where would you look? Do it. In most grammars, paradigms give all significant examples of a particular type of a verb or a noun. In this *Handbook*, we get a synoptic view of a certain feature of several different types, e.g. the "G-stem" of "regular" and "irregular" verbs. You are *not* expected to memorize entire paradigms; rather, you are expected to *observe* (and, of course, learn) the significant characteristics of forms so you can recognize them quickly and accurately.

Now look at Part 4, Basic Vocabulary. In this *Handbook*, we stress the learning of a *basic* vocabulary (i.e. the words that occur most frequently in a language). About 10% of the words occur about 90% of the time. Of the more than 8,600 words in the OT vocabulary, only about 1,100 (about 12.5%) occur 25 times or more. Obviously, these are the words to learn first. The basic vocabulary is arranged alphabetically, and each word is numbered (following the numbering of *Strong's Concordance*). In addition a letter-and-number symbol indicates the word's frequency. All words that occur 15x or more (except proper names) are listed. Beginning with Lesson 4, you will be learning groups of words. These groups, fitted to the lessons, will be found in the back of Vol. 1.

Now, how do we go about studying? We go through each *Lesson*, point by point. We look up the references to the Grammar and the Tables and Paradigms. We observe, record observations, compare our records, learn a few points, and

move on. Concentrate on a *few* points in each lesson. *Do not try to learn everything* in a lesson, but work to the limit of your own ability. Repetition has been built into the *Handbook*, so if you do not learn a point in one lesson, you will have many more opportunities to learn it.

Learning is *repetition*. We have deliberately—even mechanically—built repetition into the *Handbook*. Not only are there periodic reviews, but each point that is introduced will be repeated in subsequent lessons, then ignored for several lessons, and then reintroduced for relearning. If it takes 5 meaningful encounters to learn a point, we have built in 10 or even 15 encounters that are designed to be meaningful. If you get bored by such repetition, remember that another student needs that extra encounter to learn the matter. If after several lessons, you find that you no longer need to look up §13.111, skip it. If you can look at a Hebrew word and tell at a glance its form, its root, and other details that are significant for the understanding of that word in its context, pass on to the next. Just remember, some learn more slowly, some more rapidly. You should work at your own pace.

We shall make use of *synthetic* materials (grammars, lexicons, commentaries, etc.), in order to draw upon knowledge already gained—for no one in his right mind would seek to cover the entire field of human knowledge inductively. At the same time, we must not let the conclusions arrived at by other students blunt our own observations of the data.

Keep a *notebook*, and record carefully your observations. Periodically review and rearrange them, until you have a small grammar of your own. Inductive learning breaks down if the student fails to synthesize what he observes inductively.

Plan to spend *two hours* on each lesson. Make the time count. Don't spin your wheels, but keep learning new points. Jot down points that are not clear. Learn to ask questions of the text, and soon it will be answering you. If you are weak in English grammar, spend time on §30ff. The first 25-30 lessons will be the hardest, especially from about Lesson 12 on. The reason: you are continually encountering new items, far more rapidly than you can assimilate them. From about Lesson 30 on, you will encounter few *new* items, but you will be constantly reviewing what you have previously seen (and probably not learned, or not fully understood). *Stay with it!* There is no *easy* way to learn a language. The inductive method can be *more enjoyable* and, properly used, can be *more effective*.

Read over §§01.-05, §§10., 10.1, 10.2, 10.3, 10.4.

וַיְהִי בַיּוֹם אֲחֻשְׁרוּשׁ הָיָא אֲחֻשְׁרוּשׁ הַמֶּלֶךְ מִיַּדּוּ וְעַד א
כֹּשׁ שְׁבַע וָעֶשְׂרִים וּמֵאָה מִדְּנָה:

וַיְהִי¹—Hebrew is read *from right to left* (←), see §11., §11.1. Consonants: ו *wāw*, י *yōd*, ה *hē*, י *yōd*. Compare (cf.) ו and י. See TABLE B. Vowels: — *pattāh*, — *śēwā*, — *hiriq*. For vowels see TABLE C. Accent under ה, *tiḥā*, §11.53. Read §§11.5–.521. Final *yōd* is a vowel lengthener, §11.2. Transliteration, *wa-yē-hi*. ‘And it was.’

בַּיּוֹם²—ב *bēt*, מ *mēm*; you should recognize *yōd* (1:1¹). Vowels: *hiriq*, — *serē*. Note כ with *dāgēs*, §§11.44, .441. Accent, *mūnāh*, §11.54. י without vowel is a vowel letter, §11.21. *bi-y-me* ‘in the days of.’

אֲחֻשְׁרוּשׁ³—א *ālep* (§12.51, §12.35), ה *hēt* (§§12.331, .341), ש *sin* (pronounce *sheen*: §11.41). ו *wāw*, ר *rēs*, י *hōlām-wāw* (§11.3231). — *hāṭap-pattāh* (§11.32); you have had the others. — is *ānāh* (§11.533, §11.55). י: *wāw* with vowel must be consonantal. י could be *wō* or *ō*— but note the ר. Since it has no vowel written under it, י must be its vowel. — is a short vowel (§14.2); י is a long vowel (§14.1). *ā-haś-wē-rō* ‘Ahasuerus.’

הָיָא⁴—ה *hē*, spirant, §12.42. §11.54. No vowel under ה, but י *šūriq* follows, §11.324. א is quiescent, §13.55. *hū* ‘he, that.’

אֲחֻשְׁרוּשׁ⁵—See 1:P. Note *r^ebi^a* over ר, §11.534. א is a stop, §12.411. ה, ש, consonantal ו, and ר are spirants, §12.421. ו *w*, originally a bilabial, §12.31. ר *r* probably uvular, §12.341, originally alveolar flap, §12.321. ש *ś*, sibilant, §12.322.

הַמֶּלֶךְ⁶—ל *lāmed*, §11.15. ק *kaḥ sōpūt* ‘final kaph,’ §11.131; if it has no vowel, it is always written with shewa. מ, with strong dagesh, §11.431, read §11.43. Note — *hōlām*, §11.323. Read §§12–.12.22, and start using §12.5. Accent is postpositive, §11.571. *ham-mō-lēk* ‘the (one) ruling.’

מִיַּדּוּ⁷—First letter? vowel? §12.5. §11.32. Second letter? vowel? accent? §11.54. ד *dālet* with *dāgēs*: read §11.44. Dagesh both doubles and hardens, §11.43, §11.442. י *šūriq*. *mē-hōd-dū* ‘from India.’

וְעַד כֹּשׁ⁸—ע *āyin* (not Y!), strong glottal stop, §12.351. — *maqqēp*, §11.45. כ *kaḥ* with dagesh, cf. ל:ל⁶, §11.131, and read §11.44 carefully. This is the light dagesh, §11.441. Note י and ו—which is consonant, which is vowel letter? (1:1⁴). Note that ר and ש at word-end have no vowels. Accent, *zāqēp-qāṭōn*, §11.535. ו^e-*ad*—*kū* ‘and unto Cush.’

שבע—*ב* is *rāpē*; read §11.44, §11.443. *ע* is pronounced how? Squeeze your glottis! Accent conjunctive; read §11.57. *šé-ba* ‘seven.’

סָשָׁן¹⁰—ש *śin*, §11.41. Note ש and ש. □ *mēm sôpîl*, §11.131. — *s'gôl*, §11.32. — *hîriq-yôd*, §14.13, §11.322. First *s'wâ* is vocalic, second is silent (read §15.251). *w^e-es-rî'm* 'and 20.'

קָמָאֵשׁ — *qāmāš gādōl*, §11.321. † *šūruq* is the only vowel that stands at beginning of word, §16.3f. Review §11.21, §11.53. *ū-mē-‘ā^h* ‘and 100.’

נִין מְדִינָה ¹² *nūn*. ;— *sillūq* and *sōp pāsūq*, read §11.531, §11.46. *m'-di'-nāh*
'province(s).'

The following consonants have appeared: ש. שרענסלך. כ. י. ח. ו. ה. ר. ד. ב. נ. א. Be sure you know them, names, transliteration, pronunciation, and how to write them (TABLE D).

The following vowels have appeared: \bar{a} , \bar{e} , \bar{i} , \bar{o} , \bar{u} , $\bar{\alpha}$, $\bar{\epsilon}$, $\bar{\iota}$, $\bar{\omega}$. Know their names and values (TABLE C).

Note carefully: שש רר חה נו יו רר כב.

Read over §§01.—04. Read over §§10.—10.442.

Learn the terms: consonant, vowel, diphthong, transliteration, quiescent, vowel lengthener, conjunctive, disjunctive (accent); dagesh, begadkepat, athnah, sillûq, sôph pasûq.

Learn to write Hebrew clearly and accurately. *Write* the letters; don't *draw* them. Omit serifs and shading, just as you do when writing English.

with serifs and shading: A B C D E F G H I J

with serifs, no shading: A B C D E F G H I J

no serifs, no shading: A B C D E F G H I J

ABCDE ABCDE ABCDE
 אבגדה אבגדה אבגדה
 שמע ישראל שמע ישראל שמע ישראל

אבגדהוזהחטיכלמסנןסעפפצקקרת

בַּיָּמִים הָרַגְם בְּשֶׁכֶת 1

הַמֶּלֶךְ אֲחִישֵׁרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוֹשַׁן הַבִּירָה:

בַּיָּמִים—ב, read carefully §11.441, §12.4, .41. What vowel follows? §11.32. Read carefully §11.431. Compare ב and ב and read §11.13f. Read §11.2. *bay-yā-mi'm* 'in the days.'

הָרַגְם—For *qāmāš gādōl* read §11.32, Table C. For *šērē* §11.32, and for *atnāh* §11.533. Read §11.5. *hā-hēm* 'the those' 'in those days.'

יִשְׁכָּת—For כ §11.441. For ך §15.25, .2521. ש §11.41, §11.54, §17.11. Read §17. ב read §12.422, §11.443. ת is also spirantized, §12.422. For ך §11.72. Note that it cannot be a major pause here. *k^e-šē-bet* 'when the sitting of.'

הַמֶּלֶךְ—Cf. 1:1¹. מ §11.431, §13.31. Read §11.43 and §13.3. For ך read §11.54, §11.57. Read also §17.11, and start to notice where stress-accent is placed. For ך §11.1311; note where the shewa is placed. Read §16.363. What is an *allophone*? §10.23. Read §11.44. *ham-mé-lek* 'the king.' With the preceding word the phrase means 'when the king [was] sitting.'

אֲחִישֵׁרוֹשׁ—Material will be omitted as we progress. This word occurred twice in 1:1³. If you have any problems, review the notes in Lesson 2.

עַל—Learn to pronounce ע as an emphatic glottal stop. Accent is conjunctive §11.521, 11.54. *'al* 'upon.'

כִּסֵּא—Note כ and כּ: which dagesh is a hardener and which is a doubler? Review §11.431, §11.441. Make it a point to learn this *now*. כ is quiescent §15.54. Is accent conjunctive or disjunctive? §11.521. *kis-sē* '[the] throne of.'

מַלְכוּתוֹ—Note ך §11.324, §11.3231. Both כ and ת are spirantized, §11.44. Accent is *zāqēp qātōn*, like a shewa on top of the letter §11.535. *mal-kū^w-tō^w*, his kingship/royalty.'

אֲשֶׁר—Note *hājaṣ pattāh* ך. Read carefully §11.325, §15.253, §15.42. Learn which sounds (letters) are *gutturals*. Is ש *šin* or *śin*? §11.41. Accent conj. or disj.? §11.521. *ā-šer* 'which.'

בְּשׁוֹשַׁן—New letter ך *nūn sôpīt* §11.131. Is dagesh in ב strong or light? §11.43ff. Is shewa vocal or silent? §16.35. Is ך a vowel (*ū^w*) or a geminate consonant (*ww*)? How can you tell? §11.433. Note: if ך is a geminate consonant, *it must have a vowel*

הַבִּיָּדָה—After vowel, dagesh in ב must be strong (doubling) §16.3612, therefore syllable must be *closed* §16.11, and the vowel a *normal short* vowel §14.232. Start to master Table E. For בִּי cf. §§11.2, .21, .211. יִ is *ā*, §15.11, cf. §14.2. הִי is a vowel, §11.21. Note ׀ silluq, §11.531 it looks like metheg (§11.58), but where is silluq found? Soph pasuq :, §11.46. *hab-bi-y-rāh*, ‘the palace/citadel.’

Note carefully the differences: **ר.ר.ל ת.ח.ה ס.ס ו.י**

Short vowels thus far: \bar{a} \bar{e} \bar{i} \bar{o} \bar{u} \bar{y} . Read §14.2, §14.232.

Transliterate from Heb. characters to Roman Zephaniah 3:8, using the system of transliteration found in Tables B and C. You will have difficulty with the shewa and the dagesh, but these will be cleared away in the next few lessons. Concentrate on getting a useful phonetic equivalent for the Heb. orthography.

לְבָן
חִבְרֹלִי וְאַחֲדָתָהּ לְיוֹם קוֹמִי לַעֲד פִּי מִשְׁבָּטִי לְאַסֵּף
עֵינַי לְקִבְצִי מִמַּלְכוֹת לְשִׁפְךָ עֲלֵיהֶם וְעָמִי כָּל תַּרְוֵן אִפִּי
כִּי בָּאֵשׁ קָנֵאתִי תֹאכַל כָּל־הָאָרֶץ:

1a. A *dagesh* in a *begadkepat* at the beginning of a word or following a shewa is a light *dagesh*, indicating stopped pronunciation (§11.44). A *dagesh* in any other letter, or in a *begadkepat* in any other position, is a strong *dagesh*, indicating a geminate (doubled) consonant (§11.43). A strong *dagesh* in a *begadkepat* both doubles and hardens it (§11.442).

Biblical Hebrew

בִּשְׁנַת שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתָּה לְכָל־שָׂרָיו וְעַבְדָּיו⁸
 חֵל וּפָרָם וּמָדִי הַפְּרָחִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו:

1:3 בִּשְׁנַת¹—Always start from the *end* of a word to syllabify. Every syllable must begin with a consonant (read §16.3). Read §16. בשָׁנָה, 2 syllables, both closed, §§16.11, .32.33. The word is *in construct*, hence has no primary stress-accent (Rule 3), §25.4, .42. Both syllables are *unaccented closed*, §16.33. The word is composed of the prep. *bē-* + *šānā*, hence a zero shewa, §15.2522, §16.3624. The *hiriq* – develops from 2 shewas, §15.651. Read §15.243. *biš-na* ‘in the year of.’

שְׁלוֹשׁ²—שָׁלוֹשׁ, primary accent on ultima, §16.1. Pure long vowel, §14.1, .11, written full (§11.322, .3231. The *penult* (§16.1) is open, §16.32; since it is immediately before the stress-accent, it is *near-open*, §16.321, .3211. Be sure you know this thoroughly. A short vowel normally lengthens in a near-open syllable, hence *šā-lô* ‘three.’

לְמָלְכוֹ³—לְמָלְכוֹ, 3 syllables, read §16.2. Ultima open, accented, pure-long vowel; penult closed, unaccented; antepenult open, hence distant-open, §16.3212. Look at the short vowels: in the penult מָלְ, therefore – must be *qāmās-hāšûp*, short *o*, §11.321. Shewa in distant open (d.o.) is a reduced vowel, §15.252. כֹּ is spirantized after silent shewa, §15.2522. *lē-mol-kô* ‘to (= of) his ruling.’

עָשָׂה⁴—עָשָׂה, ultima accented (open), penult near-open, hence lengthened, הָ is a vowel-letter, §11.2. *ā-sā* ‘he made.’

מִשְׁתָּה⁵—Note dagesh in ת: since this is a begadkepat, the dagesh could be light or strong, §11.43ff. But since it follows shewa, it must be light, Rule 1a. Study §16.3622. Review §11.441. The shewa must be a syllable divider, §15.251, and שְׁ must close a syllable. For – in accented syllable, read §15.732, .7322. Review §11.535. *miš-tē* ‘a banquet.’

לְכָל־שָׂרָיו⁶—Syllabify, working from end. What does maqqeph (§11.45) tell you about accent on לְכָל? §17.121. Then what is –? §11.321, §14.23, .231. Is the shewa silent or vocal? §15.25, .252. Whis syllable is near-open (n.o.)? §15.12. The combination רָיו is pronounced [raw] or [rav], read §13.52, .525. *lē-kol-šā-rā* ‘for all his princes.’

וְעַבְדָּיו⁷—Syllabify, identify each syllable (acc., n.o., d.o., cl). There are 2 d.o. syll., neither with simple shewa. Read §15.253, then §15.653 (Rule 21). Review §11.58f, §15.23, §15.12, §14.31, and 1:3⁶. What does – tell you? §11.533. *wa-‘ā-bā-dā* ‘and his servants.’

חֵיל—One syll., §16.2, a monophthong §15.7, in cstr., hence no primary accent (Rule 3), cf. §15.7324. Review §11.54, §11.72. *hē'l* 'the might of.'

מִסֵּרִים—Syllabify, identify each syll. Note pataḥ in acc. cl. The mark * above ס is a Masoretic note (§11.7), telling us that *qāmās* is found in some texts. Which would you expect? Rule 13. *pā-ras*, 'Persia.'

וְעִמָּךְ—Syllabify, identify syllables. How many vowels and diphthongs? Therefore, how many syllables? Learn §16.2 *now*. Read §16.31, review §15.12, §14.33, §15.72. Loan-words often do not follow the rules. *ū^w-mā-day* 'and Media.'

הַפְּרִיזִים¹¹—Syllabify. There are 2 begadkepat with dagesh: read §§11.441, .442 carefully, and identify the strong dagesh (Rule 1a). Read §15.2511 carefully. You should have cvc-cvc-cv-cvc. For n.o. with shewa, possibly §15.241, but this is a loan word. Review §14.13. *hap-par-t'-mim* 'the nobles.'

וְשָׂרֵי¹²—Without further instruction, *you are expected to syllabify every word in the next several lessons*, until you can do it easily and accurately. Review §17.12. Word in cstr., hence ו may be compensation vowel §15.14. Note §15.73. *w'-śā-rē* 'and [the] princes of.'

הַמְּדִינֹת¹³—Identify the long vowels. §11.322, §11.3231, §14.1. Which dagesh? §16.3612. Does §16.3622 apply? *ham-m^e-dī^w-nō^wt* 'the provinces.'

לְפָנָיו¹⁴—How many vowels? How many syllables? Is the shewa a syllable? §16.21. Does the begadkepat that follows have dagesh?. Cf. 1:2¹³. *l'-pā-nā^w* '[were] before him.'

New consonants: כ פ ם ת; new vowel: ם (o); diphthongs: תּוּ יוּ.

Know the meanings of: closed, open, accented, unaccented, near-open, distant-open, lengthened, reduced, pure-long vowel, lengthened short vowel, zero shewa.

Learn Rules 1a, 3, 13.

Syllabify Est. 1:1.

Memorize the words in Vocabulary Group 1.

3. Words joined by maqqeph and words in construct have only one major accent (§17.12).

יְרֵאת יְהוָה רֵאשִׁית הָדַעַת
The fear of the Lord is the beginning of wisdom.
(Prov. 1:7)

4 בְּרֹאיוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יֶקֶר הַפָּאָרָה
נְדוּלָתוֹ יָמִים רַבִּים שְׂמֹנִים וּמָאתַיִם:

Read carefully §§20.-20.31.

בְּרֹאיוֹ—Syllabify all words. בְּ|חֵךְ|אֶת|וֹ. Be sure you understand why it is divided in this manner. Read §§20.1., 12, 20.2., 212. בְּ is a preposition (§30.35). י- is a pronominal suffix, §23.121, §30.312. The balance is a verb, to be discussed in later lessons. מ is defective, §11.324f, תוֹ is *plene ô*, §11.322. Read §11.3241. Review §11.534, §17. 'In his causing to see' = 'when he showed.'

אֶת־עֹשֶׁר—For עֹשֶׁ see §11.411. Note maqqeph, §11.45. We have here the beginning of a chain of constructs (§36.31f). Read §17.12f carefully. Accent on ר is postpositive (§11.571), and since the stress-accent (secondary) is on the penult, the accent is repeated over ע. Review §11.52f, §11.45. אֶת is the sign of the definite direct object (d.d.o.), §34.113. 'The wealth of.'

כְּבוֹד—Cstr., hence כִּ is d.o. §17.121. בּוֹר is unacc. cl., hence long *ô*, §15.22. 'The glory of.'

מַלְכוּתוֹ—י- is pron. suf., 1:4', §23.21. \חֵךְ\ indicates an abstract idea, '-ship, -ness,' §24.56. The root is מלך *m-l-k*, §20.3. *It will be easier to learn a basic vocabulary if you learn to group words from the same root.* A pron. suf. makes a word definite, §30.3222, §36.523. If the last word in cstr. is definite, all words in the chain are def., §36.31-312. 'His kingship' = 'the wealth of the glory of his kingship.'

וְאֶת־יֶקֶר—w^e is d.o., e_l unacc.cl., y^e is d.o. in cstr. §17.121. The word y^e qār has the same form in abs. and cstr., hence *ā* must be long (Rule 2a). 'And the costliness of.'

הַפָּאָרָה—תִּפְ|אֶ|רֶת with accent on penult, a segolate (§17.11). תִּפְ- is a fem. morpheme, §25.131; for development, see §15.61. Originally the word was something like **tipartu*. 'The beauty/adornment of.'

נְדוּלָתוֹ—י- is what morpheme? §23.121. תִּ- is an original fem. sg. morpheme, preserved in cstr. and suf. forms (as well as fem. of segolates), §25.13. Is the word definite? What does this do to the chain of cstrs.? §36.3131. Review §11.53. 'His greatness.' [Note that the word 'greatness' is fem. (abstract), but the pron. suf. is masc.]

יָמִים רַבִּים —We shall begin to study words in phrases. Note the ending יָ- and read §25.12. This is a masc. pl. absolute (m.p.a.) morpheme. Note position of adjective: in Heb. it regularly follows the noun it modifies, §30.32, §36.12, and is in concord (i.e. it agrees in gender, number, and state), §36.11.

שְׂמוֹנִים יָ- is what morpheme? §25.12. Syllabify and identify each syllable. The pl. of '8' is '80'—don't ask why! §26.26.

וּמֵאֶת יוֹם —*u-mē-at*, §16.3. ח- is what morpheme? §25.13. *yô'm* < **yawm*, §15.72ff. Review §11.531. 'Eighty and one hundred of day' = '180 days.'

This is just an *introduction* to morphology. We must study it from now on, until every morpheme is quickly apparent. If you have not yet started a notebook, do so now. Record your observations until you no longer need to do so (which should be for at least the next 40 lessons!)

New consonants: גּ ק. Review others. Note differences: כּ נ ג.

Note these words: חָפֵץ 1:1⁶, חָפֵץ 1:2⁴, לְחַפּוֹ 1:3³, and חָפֵץ 1:4⁴; what do you see? Read §20.2. What is the common *root* of these words? What does it mean? *Don't look it up until you have tried to figure it out!* Learn to use your power of reasoning.

Now go back over Lessons 2–4 and analyze ל- and ו- similarly. See if you can figure out the morphemes יָ- and וְ-. Look for other morphemes. You may see some that are not there, but at least you're looking.

Learn Rules 2, 4, and 5. Learn the basic vocabulary in Group 2.

13a. Short vowels normally *lengthen* in accented or near-open syllables, and *reduce* in distant-open syllables (§15.11, §15.12, §15.23)

13b. Compensatory vowels do not reduce (§15.233).

13c. The original vowel of a segolate does not reduce in sg. cstr. (§15.232). It does, however, reduce in pl. abs. forms.

13d. In many forms, *šērē* does not reduce (§15.223).

פֹּרֵעַ מוֹסֵר מֵאֵם נֶפֶשׁוֹ.

He who ignores instruction despises himself.

(Prov. 15:32)

ה

ובמלואת הַיָּמִים
הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה
לִמְנוּחַל וְעַד־קֶמֶן מִשְׁתָּה שִׁבְעַת יָמִים בְּחֹצֶר גֶּזַת בֵּיתֵן
הַמֶּלֶךְ:

- 1:5 ובמלואת —Masoretic note (§11.61) calls attention to unusual form. Correct form is given in the *q^rre* in bottom margin (§16.31). Form here is built by analogy. –ו is conjunction, §30.36. –ב is prep., §30.35. §20.2, §20.211, §22.41. Balance is a verb, in cstr., hence no major accent (Rule 3). Now note the vowels: ו is pure-long (Rule 2a). *w^eb^em^e*- developed to *û^w-him-* under Rule 8 (§16.31) and Rule 19 (§15.651). §11.5, .521, .54. 'and in the filling of.'

הַיָּמִים —הַיָּמִים —§25.231. הַ is def. art. §22.2. So is הַ. Start to master Table G. For הַ note accent; *el-* is acc. cl., hence vowel is lengthened (R. 13). *-lē^a* is a monophthong §15.7, §15.73; this word is an exception to §15.7322. In a similar way work out the vowels in *hay-yā-mi'm*. For the demonstrative pronoun, see §30.3123, and for concord §§36.11, .12. Review §11.534. 'the days the these.' With the previous word, read 'when these days were filled.'

עָשָׂה הַמֶּלֶךְ —Cf. 1:3⁴, 1:2⁴. Read §30.33, §30.31. In future lessons we shall omit words which you are supposed to know without explanation, but be sure you can explain them. הַמֶּלֶךְ is a segolate, §24.21. Such words do not lengthen – under accent, §15.232. Read §15.35, §17.11. Is *śin* or *śin*? Explain the vowels in עָשָׂה. 'He made, the king' = 'the king made.'

לְכָל־הָעָם —Identify the def. art., note vowel, see Table G. 1:5². לְ is a prep., §20.2. For כָּל see 1:3⁶. Which *qāmāš*? What kind of syllable? For עָם, §15.133. 'for all the people.'

הַנִּמְצָאִים —See §15.2511, and then syllabify. הַ 1:5², §22.2. יָם is what morpheme? §25.231. נ is a stem-indicator (to be discussed when we get to verbs) often passive, and the word is a participle (ptcp.), §30.382, a verbal adjective, hence in concord with הָעָם. As in Eng., 'people' can be sg. or pl.; here pl., 'the [ones who are] being found.' The form should be **nimšā'im*, cf. §15.241f.

בְּשׁוֹשַׁן הַבִּירָה —(a) 1:2¹⁰. This word is always vocalized with *pattāḥ*. For בְּ §22.4. (b) 1:2¹¹. §22.2 בְּ is fem. sg. absolute morpheme, §25.13, .131.

לְמַגְדֹּל וְעַד קֶמֶן (a) *l'*- 1:5⁴. *migg-* for *ming-*, read §13.1, .111, Rule 11. §22.42. *gāḏōl* is an adj. used substantively, §30.31, §24.4, .41. Explain each vowel. (b) *w*^e is a conjunction, §30.36, §22.1. '*ad* is a prep., §30.35f. *qātān* is adj. used substantively (§30.31). Explain the quantity of each vowel (§15). *l'min* . . . *w^ead* is an idiom, 'from . . . to;' 'from great to small' is a merism, meaning 'everybody.'

בְּשֵׁנָה —Cf. 1:3³. There is no indefinite article in Heb. For *-tē^a* §15.7322 and Table F.

שְׁבַעַת יָמִים (a) *-at* is what morpheme? §25.13, .131. Does this tell us how to relate the two words? R.3. 1:1⁹. (b) *-im* is what morpheme? 1:2¹, 1:4⁸. Note 1:4¹⁰ '100 of day'; here '7 of days.' With numbers 2-9 use pl. nouns, from 10 up, use sg. Don't ask why!

בְּתֵּיבַת נֶגֶד בֵּיתֵן הַמֶּלֶךְ: ¹⁰—Note the vowels: all short vowels are reduced except in closed syllables or in the last word. This is your clue to a chain of constructs, §36.31. (a) Read §15.653. *ba-* is what morpheme? 1:5¹. (b) What morpheme is *-at*? §25.13, .131, 1:5⁹. (c) Long vowels do not reduce, §15.22. (d) 1:2⁴. 'in the court of the garden of the house of the king.'

New consonants: **צ מ ט**. Note differences: **מ ט צ**.

Study the accents in this verse and note how they break up the sentence into phrases and clauses. Read over §§11.5–11.59.

Learn Rules 2a, 10b, 11, 19.

Learn the basic words in Group 3.

Analyze the following words: *יָוֵם* 1:4¹¹, *בְּיָמִים* 1:2¹, *הַיָּמִים* 1:5², *בְּיָמֵי* 1:1². Make notes in your notebook. Do the same with *וּמָאֵחַ* 1:1¹¹ and *וּמָאֵת* 1:1¹⁰, and with *שְׁבַע* 1:1¹ and *שְׁבַעַת* 1:5⁹. How many observations can you list? How many morphemes have you identified?

11. Nun ן assimilates to a following consonant when no vowel separates (§13.111).

19. When two successive simple (vocal) shewas would occur, the first becomes *hiriq* and the second becomes zero-shewa (§15.651).

לֵךְ-אֶל-נִמְלָה עֲצֵל רֵאָה דְרָכֶיהָ וְחָכָם:

Go to the ant, O sluggard; consider her ways, and be wise.

(Prov. 6:6)

6

חָיָר | כִּרְפָּס וְחִכְלַת אֹרֶז בְּחִבְלֵי-כֹז וְאַרְנָמָן
 עַל-זָלִיל כֶּסֶף וְעִמּוּדֵי שֵׁשׁ מִמּוֹת | זָהָב וְכֶסֶף עַל רִצְפָּת
 בְּדִמְיוֹשׁ וְתָר וְסִחֲרָת:

1:6 | חָיָר —Masoretic note calls attention to the large *hét*. The reason for the large letter is no longer known. ח is a long vowel, §14.1. For *pāsēq*, 1:1³. Closed syllable, §16.33. ‘white cotton/linen.’

כִּרְפָּס —Review R.1 (why?). Two closed syllables; we would expect *qāmāš* in the ultima. Why? §16.3. ‘fine linen.’

וְחִכְלַת —Syllabify *û^w-tē-kē-leť*. Read and apply §16.31, §16.3212, §17.1, §17.11, §16.33. Now study carefully §15.61. Be sure you understand anaptyxis, §15.61, .611 and doubly-closed syllable, §16.34. Rules 4, 5, 6b. The word originally was probably **tukiltu* or **tikiltu*. ‘and violet/blue.’

אֹרֶז —Syllabify, read §16.3211, §16.33. Identify the long vowel. This is a passive participle (pass. ptc.), §30.382. ‘seized/held.’

בְּחִבְלֵי-כֹז —Maqqeph, §11.45. R. 3. §17.121. (a) *b^c-hab-lē^o*. Identify each syllable and each vowel. Read §14.3, §15.7, §15.72ff, .73ff, §16.33, §15.23. Cf. 1:5¹⁰. ח is masc. pl. cstr. (m.p.c.) morpheme. Take it away, and you have *habl*—a doubly-closed syllable. Rule 6b would suggest a development to *hébel*, a segolate, §16.3432. (b) What kind of vowel? ‘With bands/cords of *βυσσος* (fine linen).’

וְאַרְנָמָן —| אַרְנָן | מָן |, identify each syllable (acc. cl., n.o., d.o., u.c.), and explain each vowel, whether it is lengthened (§15.1) or reduced (§15.2). Start to work on the Short-Vowel Chart (SVC), Table E. Read §16.3622, §16.361. ‘and purple.’

עַל-זָלִיל כֶּסֶף —Note m.p.c. morpheme (ח) and maqqeph, recall R. 3. What is true of all syllables except the next-to-last? (a) Prep., §30.35, u.c. §16.33. (b) Which dagesh? §11.44f. Both *yōds* are vowel letters, §11.21. Which is a long vowel (§14.13) and which is a monophthong (§15.73)? §11.322. What is the m.p.c. morpheme? §25.421. Cf. 1:6⁷. (c) כ is spirantized because the word is closely joined to the preceding which ends in a vowel-sound. Originally **kaspu* (cf. Akk. *kaspum*), the word has become a segolate, §15.611. Study carefully §15.61. ‘on rings of silver.’

וְעִמּוּדֵי שֵׁשׁ —(a) ח tells us what? 1:6⁷. §25.421. What does this tell us about the stress-accent? §17.121. Which dagesh in ע? R.1. What does this do to preceding syllable? §16.3611. What kind of vowel is ח? §14.13. Since it is a d.o. syll., ח

cannot be a short vowel, §15.23. (b) What accent is under שׁ? §11.53. What does this tell us? §11.533. Syllabify. ‘and pillars of marble.’

הַבַּדִּים הַזָּהָבִים וְהַכֶּסֶּף | מִשְׁכָּבָם⁹—(a) Two syllables—why? §16.361, .3613. Neither can reduce—why? §15.243, §15.22. Hence the *form* does not tell us whether the word is in cstr., but the *context* does. Note *pāseq*, 1:2³. (b) Syllabify *zā-hāb*, §16.3211, .33. R. 13. (c) ך, note vowel, §16.3211. הַכֶּסֶּף, note where the accent is—a fairly reliable clue to a segolate, §15.611. Here we find one ruling noun (§36.311) with two governed nouns (§36.312). Read §36.313. We therefore probably should read ‘beds of gold-and-silver’ rather than ‘beds of gold and (other beds) of silver.’

עַל רֶצֶפֶת¹⁰—(a) Prep. in cstr. followed by noun. (b) Note vowels: both short, §15.243. Which dagesh in פ? Master Rule 1a *now*. Identify the morpheme פֿ—. ‘upon a pavement of.’

בְּדִמְיוֹשֵׁשׁ¹¹—(a) Note vowels and accent, §15.61. The guttural accounts for the *a*-vowels, §15.43. This type of noun is often classified as a segolate, §15.611; more accurately, it develops by anaptyxis, §15.61. (b) 1:6⁸. Note vowel under י. Perhaps ‘porphyry and marble.’

וְיָדָר וְסִלְיָה¹²—(a) The vowels suggest a cstr., but the following י makes this impossible. *dar* is doubly-closed, cf. Arab. *durru*, hence §15.112, R.6a. The conj. *wa* does not always lengthen in n.o. (b) Note silluq and soph pasuq, §11.531. The word is *in pause*, hence the original *a*-vowel has lengthened (§15.131), possibly **suḥartu* > *sōḥeret*, pausal *sōḥāret*. Here four nouns are governed by one ruling noun (*regens*), hence we are to understand that the floor was composed of (inlays? of) porphyry and marble, and mother-of-pearl and tortoise-shell (?), possibly a mosaic. The meanings of the words are uncertain.

New letters: ך ף ע ן ף. All letters have now appeared. Compare: ן ף ע ן ף.

Go back over Lessons 2–6 and list all the segolates you can recognize. This type of noun is very common, so you should learn to recognize it as soon as possible.

Learn Rules 6a, 10d, 14, 16.

Learn the basic vocabulary in Group 4.

14. Short *a* does not lengthen in *erstwhile doubly-closed syllables* except in pause (§15.111, cf. §15.132).

16. In *near-open* syllables, *i*- or *u*-class short vowels *reduce* to shewa when preceded by a long *syllable* or by no syllable at all (§15.241).

7

וְהַשְׁקוֹת בְּכֵלִי זָהָב וּבָלִים
 8 מִבָּלִים שׁוֹנִים וְיָן מַלְכוּת רַב בְּיַד הַמֶּלֶךְ: וְהַשְׁתִּיחָה
 כֹּהֵת אֵין אֲנִם בִּירְבֹן יֵשֶׁר הַמֶּלֶךְ עַל כִּלְתָּב בֵּיתוֹ
 לַעֲשׂוֹת כִּרְצוֹן אִשְׁתֵּי־אִישׁ:

1:7 וְהַשְׁקוֹת—Read §§ 14., 14.1, 14.2, .21, .22, .23, 15., 15.1. *w^e-haš-qô^wl*. Always syllabify from the *end* of the word. Ultima is acc. cl., pure-long vowel. Penult is unaccented closed (u.c.), short-vowel is normal, §14.232. Antepenult is distant-open (d.o.), short-vowel reduces, §15.2, §15.23, R.13. Turn to Table E, and be sure you can find the syllable and the vowels. ‘and drinking/causing to drink.’

בְּכֵלִי זָהָב—בְּ|כֵ|לִי זָ|הָב. Note יֵ: what morpheme? §25.433. Cstr. (§25., §36.31, .325). Only one major accent. *hāb* is acc. cl., §15.11. *zā* is n.o., §15.12. Cf. 1:6^u. *lē^s* is monophthongized, hence short-vowel rules do not apply (but diphthong rules do!). *bik* develops from (<) *b^ek^e*, §15.53, §15.651. ‘in/with vessels of gold.’

יֵן מַלְכוּת—There is no sign of a cstr. chain, so we treat each word separately. (a) *w^e-kē-līm* d.o. §15.23, §16.3212, n.o. §15.12, §16.3211, acc. §15.11. ‘and vessels.’ (b) *mik-kē-līm*, u.c. §14.232, n.o. §15.12, *mikk* < *min* + *k*, §13.111, R.11. Figure out the meaning. (c) *šô^w-nīm*, penult has pure-long vowel (§15.21), read §15.22. Ultima has pure-long vowel. ‘differing.’

וְיָן מַלְכוּת רַב—The monophthong יֵ tells us that this is cstr. (Table F), hence *w^e-yēⁿ mal-kūt*, d.o. §16.3212, Monophthong §15.7, .71, .73, .7324. u.c. §14.232, acc. cl. §15.11. Be sure you understand how to find these syllables and vowels on Table E—*ū^w* is fem. §24.56. *rāb* is masc., hence it cannot modify *mal-kūt*; it must therefore modify *yēⁿ*, §36.11. ‘much wine of royalty’ = ‘much royal wine.’

בְּיַד הַמֶּלֶךְ—Vowels in *k^e-yad* are unaccented or reduced, suggesting cstr. Find them on Table E. (a) יָ is a prep., יָד ‘hand,’ = ‘according to the generosity of.’ (b) 1:2⁶. Note accent, note segols, rev. §15.611, §15.61.

1:8 וְהַשְׁתִּיחָה כֹּהֵת—*w^e-haš-š^e-tī^y-yā^h*. Identify each syllable, d.o., u.c., long, acc., and explain each vowel. Table E, §14.232, §15.11, §§15.2, .21, .22. Note form of def. art. (Table G). הִ is fem., §25.13. ‘and the drinking.’ (b) *kad-dāt*. Identify syllables, explain vowels. *kadd-* < *k^e* + def. art., §13.521. ‘[was] according to the decree.’

אֵין אֲנִם²—(a) Accent (§11.54), monophthong (§14.32), Table F, = cstr. ‘nonexistence of’ = ‘there is/was not.’ (b) *ōnēs*, defective writing, §11.3241. This is a participle (ptcp.), §24.23, §27.611, .6111. *ô* < *ā*, §14.11, §15.31, ‘compelling’;

(a) *kī* conj. (§30.362), pure-long vowel, §15.22. ‘for, because.’
 (b) *kēn*, adv. (§30.34), acc.cl., spirantized כ because closely joined to previous word which ends in a vowel. ‘thus.’ (c) Verb, see §15.113. Rule 15. ‘he ordained, commanded.’ (d) Segolate, CvCC, §24.21, §15.61, .611.

(a) Prep., §14.232, §30.35f. (b) This is in a chain of cstrs., hence u.c., hence *qāmās-hāšūp* (§11.321). 'every.' (c) u.c., §14.232. 'great (one).' (d) **bayt* (CaYC) > *bāyit*, §24.212, §15.72. However, the added suffix -ō causes an accent shift with resulting change of the diphthong: **baytō* > *bēʔitōw*, §15.73, .7324. 'his house.'

לַעֲשׂוֹת *la-‘ā-sô‘t* < *l‘-‘-sô ‘t; read §15.4, .42, R. 10b, and §15.653, R. 21. The form is an infinitive construct (inf. cstr.), §27.65. ‘to do.’

וְכָל־אִישׁ־אִישׁ כִּי־יִשְׁׁוּ׃ —*k'-r'-sô"n* > *kir-sô"n*, §15.651. 'according to the will/pleasure of.' (b) *îṣ* contains a long vowel; the metheg is used with a long vowel in a closed syllable before maqqeph (*Ges.* §16*f*). 'a man.' (c) *wā-îṣ*, vowel of conj. ו often lengthens (but not always) in near-open. וְכָל־אִישׁ־אִישׁ is distributive, 'each individual man.'

Your primary task in this lesson is to master the Short-Vowel Chart (Table E). Do it. Many of the problems of recognizing verb and noun forms will not be understood until you understand the rules governing vocalic alteration. Look over the major points in §15 (i.e., the sections with one and two decimals, §15.1, §15.11, etc.).

The Short-Vowel Chart

	<i>a</i> -type vowel	<i>i</i> -type vowel	<i>u</i> -type vowel
Unaccented closed	Ɑ	Ɱ/Ɐ	Ɒ/ⱱ
Accented or Near-open	Ⱳ	ⱴ	ⱶ
Distant-open	ⱸ	ⱺ	ⱼ
" with gutturals	Ɀ/Ȿ	ⱽ/ⱻ	Ȿ

גַּם וַשְׁתִּי הַמְלִכָּה עָשְׂתָה 9
 מִשְׁתָּה נָשִׁים בֵּית הַמְּלָכֹת אֲשֶׁר לַמֶּלֶךְ אַחְשֵׁרֶשׁ: בַּיּוֹם
 הַשְּׂבִיעִי קָטֹב לְבַד־הַמֶּלֶךְ בֵּינָן אָמַר לְמַדּוּמָן בְּחָתָא
 חֲרֻבָּא בְּחָתָא וְאַבְנָתָא וְחַר וְכַרְכָּם שִׁבְעַת הַפְּרִיָּסִים
 הַמְשֻׁרָּתִים אֶת־פָּנֵי הַמֶּלֶךְ אַחְשֵׁרֶשׁ:

1:9 גַּם וַשְׁתִּי הַמְלִכָּה —(a) Conj., v.1571, BDB 168 gives root as *gmm*. §30.36f. (b) Pr. n. 'Vashti,' not bound by the *w > y* shift, §12.66. (c) *ham-mal-kā^h*, v. (vocab., see Part 4) 4436. Def. art. is *-הַ*, §22.2, .231. Start to study Table G. *-הַ* is fem. sg. abs. (fsa) morpheme, §25.1, .13. If *מֶלֶךְ* is 'king,' what is *מְלִכָּה*?

עָשְׂתָה —*ā-s'-tā^h*, a verb, study Rules 15 and 17 and §11.581. 'she made.'

מִשְׁתָּה נָשִׁים —Note *-הַ*, §15.7323, Table F, cstr., 1:3^s, voc. 4961. (b) *-ים* is mpa morpheme, but the word means 'women.' The morphological gender does not always indicate the sex gender, §15.1. Gen. of reference, §36.3212. Voc. 802.

בֵּית הַמְּלָכֹת —(a) *bē^lt* for *b^ebē^lt* 'in the house of,' cf. BDB 108, 1a. (b) *ham-mal-kūt*, 1:2*, note def. art., §22.2. If the last word in a cstr. relation is definite, the preceding word is definite, §36.3122. 'In the house of the royalty' = 'in the royal house.'

אֲשֶׁר לַמֶּלֶךְ —(a) Relative pronoun (rel. pron.), 1:2^o, note syllables and vowel quantities. §30.3128, §38.42. *āser* modifies 'the royal house,' §30.2, which is its antecedent, §30.313. (b) *lammélek < l^e + hammélek*, §22.24, learn §13.521 now. *āser l^e* - 'which [was] to ...' = 'which belonged to ...'; an adj. clause, §30.323.

1:10 בַּיּוֹם הַשְּׂבִיעִי —(a) *bayy-* suggests what? §13.521, §22.24. **yawm > yō^m*, §24.212. 'in the day.' (b) Do you see a def. art.? We had *שֶׁבַע* in 1:1^o; the form with *i-i* is an ordinal numeral, §24.55; for numeral adj., §30.32; voc. 7637. Note that def. art. is repeated on an adj. in concord, §36.11.

קָטֹב לְבַד־הַמֶּלֶךְ —(a) *k^e-* 1:2³, 'as, when.' *lō^b* adj. 'good' voc. 2896, CVC §24.12. This word is used as a predicate adjective, §30.321. (b) *lēb* 'heart,' voc. 3820, < *libh-*, §13.42. Note maqqeph, §11.45. The *šérē* does not reduce in this word, §15.223. Since *הַמֶּלֶךְ* is def., this word is also def., 'the heart of the king.' With pred. adj., translate 'when the heart of the king (was) good.'

בֵּינָן —*hayy-* suggests what? §22.24. *yáyin* 'wine' (3196) is CaYC, §24.212, but here in pause, §11.53311.55. 'with (the) wine.'

אָמַר —Verb, 'he said' (559), R. 15.

לְמַדְוֶמָּן ... וְכַרְבֵּם —/ʿ- introduces indirect object, §30.22, §35.1. Use the 7 names to review alphabet, vowels, and short-vowel rules.

שְׂבָעַת הַסָּרִיסִים —(a) 1:5⁹. (b) Def. art.? *sārīs* 'eunuch, official' (v.5631). Metheg is often replaced by other weak accents, *Ges.* §16f. Cf. 1:5⁹: does this mean '7 of the eunuchs' or 'the 7 eunuchs'? §36.325.

הַמְשִׁיחִים —Article? *m'sārēl* 'ministering' (v.8334) is D participle (ptcp.), §24.33f. Review §13.38, §15.15f, §15.233, Rule 13b. Note *mūnāh* for *mēieḡ*, cf. 1:10⁶.

אֶת־פָּנָי —(a) Prep. 'with, close by' (v.854, BDB 816, II 2). (b) *pānī'm* (pl.) 'face,' in cstr. often = 'before,' §36.42.

Review the def. art. in previous notes: 1:2¹⁻², 1:5², 1:8²? These were selected because they illustrate different points. What do you see? How many other def. arts. can you find in 1:2, 1:5, 1:8?

Study Table G carefully. You should now recognize: —הַ, —בִּ, —בְּ, —הָ.

Learn the words in vocabulary group 6.

<i>hammōlēk</i>	הַמֶּלֶךְ	<i>hāhēm</i>	הָהֶם
<i>bayyāmim</i>	בַּיָּמִים	<i>hā'ēllē^h</i>	הָאֵלֶּה
<i>kaddāt</i>	כִּדָּת	<i>hā'ām</i>	הָעָם
<i>lammēlek</i>	לַמֶּלֶךְ	<i>beḥāṣēr</i>	בְּחָצֵר

21. When *simple (vocal) shewa* would occur before *compound shewa*, the simple shewa is changed to the normal short vowel of the same vowel-class as the compound shewa (§15.653).

22. When *compound shewa* would occur before simple (vocal) shewa, the compound shewa develops to its corresponding normal short vowel, and the simple shewa becomes zero shewa (§15.2532).

אִתָּב מוֹסֵר אֶתָּב דַּעַת וְשׂוֹנֵא תוֹכַחַת בְּעֵר;
Whoever loves discipline loves knowledge,
but he who hates reproof is stupid.

Proverbs 12:1

לְהִבִּיא אֶת־

11

וְשָׂחִי הַמֶּלֶכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְדַרְאוֹת הָעַמִּים
וְהַשָּׂרִים אֶת־יָפֶיהָ כִּי־טוֹבַת מַדְאָה הִיא:

Read §20.–20.5 before working on the text.

- 1:11 לְהִבִּיא אֶת־וְשָׂחִי הַמֶּלֶכָּה —(a) *l'* + inf. cstr. 'to cause to enter, to bring,' in indirect discourse, §38.82. (b) 1:4². 1:9¹. 'Vashti' is definite (pr. n.) and dir. obj. of verb, §34.1, .113. (c) 1:9¹. Basic pattern of this type of noun is CaCC (an *a*-vowel after the first consonant, no vowel between 2d and 3d consonants). In msa and msc, anaptyxis occurs, §24.21.

לִפְנֵי הַמֶּלֶךְ —(a) *l'* + *p'ne* 'to the face of' > *prep.* 'before.' Cf. 1:31⁴. It is followed by its object, §30.351. (b) Basic pattern is CaCC *malk*, but this develops to *mélek* (Rule 6b), §24.21. This is a *segolate* (Lesson 7).

בְּכֶתֶר מַלְכוּת —(a) You should recognize *b'* - *בְּ*. *kéter* 'crown' (v.3804 3x in OT, 3x in Est. [3/3]) is CvCC. It could be *katr* or *kitr*—possibly the latter (Arab. has both *katr* and *kitr*, Aram. has *kitrā*). It is a *segolate*, §24.21. (b) 1:2⁸. Basic pattern is CaCC + *ūt*, §24.56.

לְדַרְאוֹת הָעַמִּים וְהַשָּׂרִים —(a) -*ל* + inf. cstr., 'to cause to see, to show.' (b) Note form of def. art. *'ammī* has mpa -*īm* םִי־ morpheme, §25.231. Basic form of the noun *'amm* is CvC², with geminate 2d rad., §24.214. §13.42 applies (Rule 6a): *'amm* > *'am*, then Rule 14 applies, §15.111, ׁם, pausal or with def. art. *'ām* ׁם, 1:5⁴. This is the first object of the verb (§34.3). (c) Note conj. and def. art., note mpa morpheme. What remains is שָׂר. The basic form is **šarr* (cf. *Σappa*), CaC², §24.214, but *ר* resists gemination (§13.38) and there is compensation (§15.14). The first obj. of the verb is compound (§34.115).

אֶת־יָפֶיהָ —(a) §34.113. The verb takes two objects, §§34.3, .35, *whom* he caused to see and *what* he caused them to see. (b) Basic form CuCY *yopy*, §24.213, but §15.67 (R.9) applies > *y'pī* יָפִי (§15.241, R. 16) 'beauty' (v.3808, 19/1). ׁהָ -*āh* is 3fs suffix 'her'; note *mappiq* (§11.42). 'to cause the peoples and the princes to see her beauty.'

כִּי־טוֹבַת מַדְאָה הִיא: —(a) *kī* conj. 'because,' introduces causal clause, §30.3623. (b) *ṭōbat* ends with fsc morpheme -*at* ׁת־, 1:10². Pattern is CṽCat, §24.121. (c) *mar'ē* 'appearance, sight' (4758); pattern maCCaY *mar'ay*, §24.33. Nouns can be formed with preformative *mēm*. (d) Pers. pron. 3fs 'she' §21.1. The copula is

omitted, and a verbless clause results, §31., the subj. is הִיא §31.121, and the pred. is a pred. adj. phrase, §31.23. 'for she [was] good of appearance.'

Read carefully: §25.11, §25.231, §25.41, §§25.421, .424, §§25.4211, .4212.

Know these morphemes: -*im* םִי־, *el* ך־, -*el* ה־, -*el* ה־.

Learn the words in Group 7.

Study the following noun types and their morphology. Enter them in your notebook, and add others as you see them. *Begin* (do not attempt to master at this time) the study of noun formation and gender-number-state (GNS) morphology.

CaC	yad	<i>yad</i>	יָד	1:7	m.s.c.
CaCat	šanat	<i>š'nat</i>	שָׁנָה	1:2	f.s.c.
CiCat	mi'at	<i>mē'ā^h</i>	מֵאָה	1:1	f.s.a.
		<i>m'at</i>	מֵאָה	1:4	f.s.c.
CaC ²	'amm	<i>'ām</i>	עַם	1:3	m.s.a. + הַ
		<i>'ammīm</i>	עַמִּים	1:11	m.p.a.
CaC ² at	gannat	<i>ginnat</i>	גִּנָּה	1:5	f.s.c.
CiC ²	libb	<i>lēb</i>	לֵב	1:10	m.s.c.
CaCC	malk	<i>mēlek</i>	מֶלֶךְ	1:2	m.s.a.
	kasp	<i>késeṗ</i>	כֶּסֶף	1:6	m.s.a.
CaCCat	malkat	<i>malkā^h</i>	מַלְכָּה	1:11	f.s.a.
CaWC	yawm	<i>yôm</i>	יוֹם	1:10	m.s.a.
CaYC	yayn	<i>yāyin</i>	יַיִן	1:10	m.s.a. (paus.)
		<i>yēn</i>	יַיִן	1:7	m.s.c.
CiCG	šib'	<i>šēba'</i>	שָׁבַע	1:1	f.s.a. (num.)
CiCGat	šib'at	<i>šib'at</i>	שָׁבַעַת	1:5	m.s.c. (num.)
CiCC	kitr	<i>kéter</i>	כֶּתֶר	1:11	m.s.c.
CuCC	'uθr	<i>'ōšer</i>	עֹשֶׂר	1:4	m.s.c.
CaCaC	ḏahab	<i>zāhāb</i>	זָהָב	1:6	m.s.a.
	dabar	<i>d'bar</i>	דָּבָר	1:12	m.s.c.
CaCiG	ḥašir	<i>ḥāšar</i>	חָצִיר	1:5	f.s.c. (!)
CâCiC	mâlik	<i>môlēk</i>	מֶלֶךְ	1:1	m.s.a.
	'ānis	<i>'ōnēs</i>	אָנֶס	1:8	m.s.a.
CaCâC	gadāl	<i>gādōl</i>	גָּדוֹל	1:5	m.s.a.
	kabād	<i>k'bōd</i>	כָּבוֹד	1:4	m.s.c.
CaCiCat	madinat	<i>m'ḏinā^h</i>	מְדִינָה	1:1	f.s.a.
miCCaY	mištay	<i>mištē^h</i>	מִשְׁתָּה	1:3	m.s.a.
CaCCût	malkût	<i>malkût</i>	מַלְכוּת	1:11	f.s.a.

4. Original short vowels in final open syllables have generally vanished (§§15.51, .52).

וַתִּמְאַן הַמֶּלֶכָה

13

וַשְׁתִּי לְבֹא בְּדֶבֶר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַפָּרִסִים וַיִּקְצֹף
הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעָרָה בּוֹ:

1:12 וַתִּמְאַן הַמֶּלֶכָה —(a) Verb, 'and she refused,' subject follows, §30.111. (b) 1:11', fsa morpheme -ā^h וְ. Read §25.12 carefully. §33.1. וַשְׁתִּי is in apposition, §30.251.

לְבֹא —Inf. cstr., 'to enter'; complementary inf. after 'refused,' §34.82.

בְּדֶבֶר הַמֶּלֶךְ —(a) d^{bar} has reduced or normal short vowels, hence no major accent. Why? R.13a. Normal pattern CaCaC $dābār$, §24.22; 'word, affair' (v.1697). 'And the queen, Vashti, refused to enter into (participate in?) the king's matter' or 'to enter at the king's command.'

אֲשֶׁר בְּיַד הַפָּרִסִים —(a) 1:2', §21.3. (b) yad (is it cstr.?), pattern CvC §24.12, lengthens under accent to $yād$ יָד. 'by the hand of' = 'by.' (c) 1:10'. Probably a loan-word, pattern either CvC'vC or C'vCvC; in either case there is no possible reduction of vowels in cstr., suff., or pl. forms.

וַיִּקְצֹף הַמֶּלֶךְ מְאֹד —(a) Verb 'and he was angry,' subj. follows. (b) What kind of noun formation? §24.21. §33.1f. (c) Adv. 'exceedingly' (v.3966); §35.2, §30.34. Possibly developed from a noun, $*mi'ād$.

וַחֲמָתוֹ —Conj., §30.36f. Suf. (s0) $-ō$ §36.52. The rest is $hāmāt$, with fsc $-at$ morpheme §25.12. The abs. would be $*hāmā^h$ or $hēmā^h$, since the guttural would obscure the reduced vowel. We find it as $hēmā^h$ (v.2534), according to BDB 404, from $y'hēmā^h$ with apheresis §13.51. For our purposes, we can analyze the word that we have, not the hypothetical form. It is fem. of CvCat type §24.122. Note what happens when adding the suffix: accent shifts, n.o. lengthens, d.o. reduces, influence of guttural (§15.42, R. 10b). Be sure you understand this; it is almost impossible to locate the lexicon form if you cannot reconstruct it from the textual form.

בָּעָרָה בּוֹ —(a) Verb, 'she/it burned,' subj. precedes, 'his wrath burned.' For concord, §33.11. Note influence of guttural on penult. (b) Prep. + s0 $-ī$ 'in him.' The prep. phrase is adverbial, §30.341, §30.354, §30.412. It tells *where* his anger burned.

Read carefully: §§25.12, .131, .232, .422, .425, .52, .54.

Go back over 1:1-11 and look for fem. nouns. Note the following:

מִאָּה 1:1¹¹; מִאָּת 1:4¹⁰; מִדִּינָה 1:1¹²; מִדִּינֹת 1:3¹³; מִפְּאָרֶת 1:4⁶; מִדִּינֹת 1:4⁷; מִבְּלֹת 1:6¹; מִפְּסֹת 1:6⁹; מִשְׁנֵת 1:3². Why have I selected these words? Can you identify every one? Make notes of your observations.

Learn the words in Group 8.

Study the following noun types and their morphology. Enter them in your notebook, and add others as you see them.

m.s.a. <i>dābār</i> 1:21 דָּבָר <i>yād</i> 2:21 יָד <i>yôm</i> 1:4 יוֹם <i>'am</i> 1:22 עַם <i>rab</i> רֶב	m.s.c. <i>d'bar</i> 1:12 דָּבָר <i>yad</i> 1:7 יָד <i>yôm</i> 9:18 יוֹם <i>'am</i> 3:6 עַם <i>rab</i> 1:8 רֶב	m.p.a. <i>d'barīm</i> 2:1 דְּבָרִים <i>yādīm</i> יָדִים <i>yāmīm</i> 1:4 יָמִים <i>'ammīm</i> 1:11 עַמִּים <i>rabbīm</i> 1:4 רִבִּים <i>kēlīm</i> 1:7 כֻּלִּים <i>šārīm</i> 1:11 שָׂרִים	m.p.c. <i>dibrē'</i> 2:23 דְּבָרֵי <i>y'dē'</i> 3:9 יָדֵי <i>y'mē'</i> 2:12 יָמֵי <i>'ammē'</i> עַמֵּי <i>rabbē'</i> רִבֵּי <i>k'lē'</i> 1:7 כֻּלֵּי <i>šārē'</i> 1:3 שָׂרֵי
f.s.a. <i>lōbā'</i> 1:19 לֹבָה <i>mē'ā'</i> 1:1 מֵאָה <i>šānā'</i> 9:21 שָׁנָה <i>rabbā'</i> 1:20 רִבָּה <i>m'dinā'</i> 1:1 מִדִּינָה	f.s.c. <i>lōbat</i> 1:11 לֹבֶת <i>m'at</i> 1:4 מֵאֵת <i>š'nat</i> 1:3 שָׁנָת	f.p.a. <i>lōbôt</i> לֹבּוֹת <i>mē'ot</i> 9:6 מֵאוֹת <i>rabbôt</i> 2:8 רִבּוֹת <i>m'dinôt</i> 1:3 מִדִּינֹת	f.p.c. <i>lōbôt</i> 2:2 לֹבּוֹת <i>m'dinôt</i> 1:16 מִדִּינֹת

	Masculine		Feminine	
sg.abs.	—	—	—ā' or —t	תִּ—
sg.cstr	—	—	—at or —t	תִּ—
pl.abs.	—im	ִים—	—ôt	וֹת—
pl.cstr.	—ē	ֵי—	—ôt	וֹת—

At this time there is value in reading (rather rapidly) the entire Phonology part of the *Handbook*, §§10.-17.41. Some of the §§ that meant little when you first encountered them, will now be meaningful. Skip over the others. Mark for further study any that need it.

Be sure you know the meanings of all terms used so far, both Eng. and Heb. terminology. When starting any new field of study, one of your great problems is "vocabulary control," which means the vocabulary of that particular field. Our present field is language, specifically Hebrew.

Be sure you know the alphabet. Go over Zephaniah 3:8, which contains all letters of the alphabet, all vowel signs except $\overline{\text{v}}$, all final letters, and all of the important accents (except *'ôlē w' yôrēd*). If you can do it completely, you know the orthography.

Study Tables B and C. Students who fail to get the details of orthography at this stage do a lot of wheel-spinning through most of the rest of the course.

Study Tables E and F. Be sure you know Rule 13.

Be able to identify pure-long vowels written full; start to work on distinguishing pure-long written defectively from lengthened short, and lengthened short written with false *plene* from pure-long. This will take many more meaningful encounters.

Be able to recognize the mpa and mpc morphemes, and also the fsa, fsc, and fpa morphemes.

Be able to recognize all bound prepositions ($\text{--}\text{ב}$, $\text{--}\text{ב}$, $\text{--}\text{ל}$, $\text{--}\text{ד}$) and the conjunction ($\text{--}\text{ו}$).

Be able to spot possible construct forms from reduction of vowels.

Know the meanings of the words in Basic Vocabulary Groups 1-8.

Pronounce the following Hebrew characters:

ע	[y] as in <i>yet</i>	[ts] as in <i>hats</i>	[ʔ] as in <i>unh-unh</i>
ש	[ʃ] as in <i>shish</i>	[s] as in <i>sis</i>	[ts] as in <i>hats</i>
ף	[p] as in <i>pep</i>	[f] as in <i>fife</i>	[q] as in <i>kook</i>
מ	[m] as in <i>mom</i>	[t] as in <i>taught</i>	[ts] as in <i>hats</i>
ם	[m] as in <i>mom</i>	[s] as in <i>sis</i>	[k] as in <i>kick</i>
פ	[p] as in <i>pep</i>	[f] as in <i>fife</i>	[b] as in <i>bob</i>
ם	[m] as in <i>mom</i>	[s] as in <i>sis</i>	[k] as in <i>kick</i>
ח	[h] as in <i>hah</i>	[x] as in <i>ach!</i>	[t] as in <i>tat</i>
כ	[ks] as in <i>kicks</i>	[ʔ] as in <i>naïve</i>	[w] as in <i>wow</i>
ג	[g] as in <i>gig</i>	[z] as in <i>zoo</i>	[n] as in <i>none</i>

Transliterate from Roman to Hebrew characters:

ʿēl	qēs	bēʾl
ʿēl	ʿēs	ʿad
ʿēl	gan	yad
kāp	dôr	sārfs
qôp	šûm	šārfm

Transliterate from Hebrew to Roman characters:

קָפָה	יָכַח	חֹחַ
עָמַד	יָכַח	חֶקֶח
וְחָשָׂא	יָכַח	גָּנָז
וְחִצְנוֹחַ	פָּחַשְׁנוֹ	יָצַע
חֲחַרְשִׁי	סִבְעָתוֹ	חֲחַרְשִׁרְסָנִים

Check the words that *have* the definite article:

חַיִּים	לְעִשׂוֹת	הָעַם
בָּיִת	חֶקֶח	בְּעָרָב
לְחָלֵד	בְּחִצְרָה	הָסֶן
לְחִבִּיא	וְחִנְעָרָה	לְבָדוֹ
בָּרַת	מִתְחַלֵּד	בְּחֶרֶשׁ

5. A doubly-closed syllable never occurs within a word and rarely occurs at word-end (§16.34).

6. When a doubly-closed syllable would result from the loss of a short vowel (Rule 4), one of the following occurs:

- If a geminate consonant would result, it loses gemination (§13.42);
- If a consonantal cluster would result, an anaptyctic vowel is inserted (§15.61);
- In a few cases, the doubly-closed syllable remains (§16.3423).

The first hour examination will be given at this point. It will be thorough but (we hope!) not unfair.

1. You will be asked to transliterate from Hebrew to Roman characters, and from Roman to Hebrew, both consonants and vowels. This is to test your knowledge of the orthography and your ability to read Hebrew text. You may get Zeph. 3:8.
2. You will be tested on your knowledge of the Short-Vowel Chart and short-vowel rules, by being given forms to point. You will also be tested on pure-long vowels and diphthongs.
3. You will be asked to identify the definite article, with or without prepositions, in the normal form and in the forms before gutturals. You may be given words to point to show that you know these details.
4. You will be asked to identify morphemes, both bound- and free-form, both prefixed and suffixed.
5. You will be questioned about the significance of the most important conjunctive and disjunctive accents.
6. You will be asked to translate simple clauses either from Est. 1:1-12 or closely similar clauses. This is to test your ability to put together the words in context and get meaning therefrom.
7. You will be tested on the basic vocabulary to date.

Do your own best—that is all that is expected of you.

2a. *Pure-long vowels* do not reduce except in originally-closed syllables (§15.22), where they become the corresponding short vowel, subject to the short-vowel rules (§15.222)

2b. Long *â* became long *ô* in the Canaanite dialects (§14.11).

8. The conjunction —י, when it occurs before labials (ב, פ, מ, called *bumeṣ*), or before consonants with shewa, develops to vocalic י *û*; before yod with shewa, however, long *î* is formed (§15.652).

Given	Point	Given	Point
דָּבָר	דבר המָלָךְ	מַיִם	המים
כָּל	כָּלֶם	אִמּוֹ	אם
נַפְשִׁי	נפש	עוֹלָם	העולם
קוֹל	קל יְהוָה	בַּיִת	כל-יֹם
'ammī	עמי	báyit	בית
l' + 'ābōd	לעבד	k' + k'ōb	ככתב

Be able to recognize all bound prepositions (ב-, כ-, ל-, מ-) and the conjunction (-ו).

Identify the following morphemes:

יְ	כִּ	תְּ
חֵ	וֹ	תְּ
וְ	תְּ	לְ
הֵ	יֹ	כִּ
יִם	וֹת	הֵ

What is the *significance* of each of the following?

silluq	revia'	metheg
maqṣeph	zaqeph-qaton	athnaḥ

Translate the following:

דָּבָר הַמָּלָךְ	בְּשָׁנָת שְׁבַע	מִכָּל-עֲבָדָיו
עַמִּים רַבִּים	שָׂרִים מְאֹבִים	לְמַלְכָּה הַמְּזֻכָּה

Behold, how good and how pleasant
for brothers to dwell in unity!

(Psa. 133:1)

הִנֵּה מָה טוֹב וּמָה נָעִים
שֶׁבֶת אֲחִים גַּם יַחַד.

We now begin to study the Hebrew verbal system. Read §27., §27.1, and §27.11. Read §§30.33, .332. If you are weak in Eng. grammar, read §§30.–30.339.

אָמַר, 1:10⁴, means ‘he said.’ It is third person, masculine singular, perfect, of the simple stem (G or Qal). All of these data are indicated by the vowel pattern and the presence or absence of preformatives. In this *Handbook* we call such a form ‘G10’—which is much easier to write. G = G-stem, 1- = perfect, -0 = 3 masc. sing. The full system is given in §27.151, but we shall not attempt to learn it just yet. The G10 pattern is CaCaC > CāCaC. Note operation of Rule 15.

עָשָׂה, 1:5³, ‘he made,’ is also G10. Rule 15 is not operative, since the ultima is open, CāCā^h. The perfect is *not a tense*, but rather it indicates *completed action*. The tense of the action must be determined from the context, §27.1111. The perfect is most frequently translated by an Eng. past tense.

בָּעֲרָה, 1:12⁷, is 3 fem. sg. (G11). The subject is fem., hence the verb form is fem. The 3fs perf. (11) is indicated by the morpheme -ā^h בָּעֲרָה. See §27.221, but don’t try to learn it now.

עָשְׂתָה, 1:9², is also G11. In verbs that have -ā^h בָּעֲרָה for G10 (called CCY or *Lamed Hé* verbs), the G11 morpheme is -ā^h עָשְׂתָה. All other verbs have the regular G11 ending, so you must learn the regular ending first, then the CCY ending. CCY verbs are very common.

יָצַח, 1:8³, ‘he commanded,’ is also perf. 3ms, but it is built on the D stem (*Pi’el*), hence is D10. Read §28 carefully, and look over §28.1—but don’t try to learn it yet.

הִנָּצְאוּ, 1:1⁵, is a ptcp. built on the N stem (*Niph’al*). The N stem often has a passive meaning. Here the word means ‘the being-found ones’ or ‘those that (were) found.’ The ptcp. has no tense; you must get the tense from context.

לְהָבִיא, 1:11¹, and לְהָרְאוֹת, 1:11⁴, are infinitives construct (inf. cstr.), built on the H stem (*Hiph’il*). The H stem usually has a causative meaning, ‘to cause to enter’ (= ‘to bring in’) and ‘to cause to see’ (= ‘to show’).

So far we have seen the G, D, H, and N stems. There is also the HtD (*Hithpa’el*) as well as some less-common stems. The *root* of the word gives us the basic meaning; the *stem* gives some special significance. Now read §§27.115–.1153.

The names of the stems give us a clue to their morphology. The G (ground) stem, or Qal (קָל ‘light’) is the basic form and generally has the basic root-meaning.

The D (doubled) stem doubles the middle radical. *yissag* from the root *ysd*, shows this gemination. Hebrew grammarians used the verb *פָּעַל* for their basic paradigm, and unfortunately it cannot show the doubling in *pi'el* because of the guttural. The D stem often gives an idea of repetition, intensity, or the like. *יָצַח* 'he commanded,' and *וַתִּסָּמָן*, 1:12', 'and she refused' both convey some intensity or repetition.

The H stem is basically formed by the addition of a preformative *ה־*, hence *הִפְעִיל* *hip'îl*. Besides indicating causation, this stem can turn an intransitive verb into a transitive (§§30.3391f).

The N stem is basically formed by the addition of a preformative *נ־*, hence *נִפְעַל* or *nip'al*. Besides indicating the passive voice (§30.334, .3342), it sometimes indicates a reflexive sense (§30.3343).

Most of the finite (§30.3321) verbs that we have seen so far are perfs. (10s or 11s), but we have also seen two impfs., *וַיִּחַי* 1:1', and *וַתִּסָּמָן* 1:12'. The *imperfect* (§27.3) indicates *incomplete action/state*. We indicate it by 2- in the tens place, hence G20 would be G imperf. 3ms, and G21 G imperf. 3fs. In Bib. Heb., however, it is possible to *convert* the impf. to have the force of a perf. by adding *-י* to the verb. Both of these verbs are thus converted, and we indicate this fact by adding 'c' before the indicator: Gc20, Dc21.

We have also seen several infs. cstr. (G65, H65), and a number of ptcps. (G50, N55, and Gp50, 'p' after the stem symbol indicates 'passive').

It is therefore obvious that we have a bit of a job ahead of us to learn how to distinguish the elements that are indicated by verb morphology. There are certain vowel patterns, and there are person-gender-number (PGN) morphemes (preformative and sufformative), and there are also stem indicators. How do we go about learning to recognize these morphemes? When a Hebrew heard *watt'mā'ēn lābô'* how did he immediately recognize the tense, voice, mood, person, and number of the verb, plus the fact that it was followed by a complementary infinitive? This will be our task for the next 12 or more lessons.

Read §27.15. Know precisely what is required when parsing a verb. Start to become familiar with Paradigm V-1.

Learn the basic words in Group 9.

תֵּן לְחָכָם וַיְחָכְמוּ עוֹד

Give instruction to a wise man and he will be still wiser.

(Prov. 9:9)

13

וַיֹּאמֶר הַמֶּלֶךְ
 לַחֲכָמִים יָדְעֵי הַעֲתִים בִּירְכֵן דְּבַר הַמֶּלֶךְ לִפְנֵי כָל־יָדְעֵי
 14 יֵת וְהָיָה וְהִקְרִב אֵלָיו בְּרִשְׁנָא שֶׁתִּלְ אֲדָמְחָא חֲרִישִׁשׁ
 מִרְם מִרְסָנָא מִמְּזִבְן שִׁבְעָת שְׁרִי א פִּרְס וּמְרִי רֵאִי פִנִי
 הַמֶּלֶךְ הַיְשָׁבִים רֵאשֻׁנָּה בַּמְלָכוֹת:

- 1:13 וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים — (a) Start to learn the process of “stripping” a verb form. Here we see וַיֹּאמֶר וַיֹּ is the conj., but with pataḥ and the strong dagesh, it is a “conversive” or “converting” waw. Read §32.53. In this form (with dagesh) it occurs only on the imperfect. Read §32.52. The impf. is formed by adding preformatives to the root, and for some PGNs, a sufformative. Read §20.212, §20.3. The preformative here is וַיֹּ וַיֹּ , §§27.3, .31, .311. v.559, ‘and he said.’ (b) This is the defined subj. of the verb, §§33., 33.1. (c) Note לִפְנֵי , prep. and def.art., Table G. Note חֲכָמִים v.2450, ‘wise (man).’

(a) G ptcp. mpc (G57) of יָדַע , v.3045. Read §27.61. The vowel pattern of G50 is $\text{CāCiCu} > \text{CōCēC } yōdē'$. The clue to look for is long ō (often written defectively) after the first radical. Read §§27.6111, .6112. Read §30.382. ‘knowers of.’ (b) Note וְהָיָה and see Table G. Note רֵאשֻׁנָּה v.6256 ‘time,’ obj. of the ptcp. The clause, ‘knowers of the times,’ modifies ‘wise men,’ §36.7.

(a-b) Cf. 1:8³. (c-d) Cf. 1:12³.

(a) 1:11². (b-c) 1:13², review notes on ptcp. (d) 1:8¹. (e) v.1779 ‘law.’ ‘For thus [was] the word of the king before all who know custom and law.’

- 1:14 וְהִקְרִיב — (a) Identify the bound-form morphemes. קָרַב v.7138, here written defectively, ‘near,’ used substantivally, §30.31.

אֵלָיו — Prep. אֵל v.413, always in the form אֵלָיו * with suff. וְ , Table H. ‘unto him.’

מִמְּזִבְן ... בְּרִשְׁנָא — 7 pr.n., use them to review consonants, vowels, and accents. Be sure you can read proper nouns! You cannot recognize them if you can’t read them. They are not included in the basic vocabulary.

(a) 1:5⁹. What morpheme is שֶׁבַע ? §25.422. (b) 1:3⁶. שֶׁבַע is what morpheme? §25.424. (c-d) 1:3⁹¹⁰. Since a pr.n. is definite (§30.3144), the cstr. chain is def. Is this ‘seven of’ or ‘the seven’?

רָאִי פְנֵי הַמֶּלֶךְ—(a) *r'ē*: note clues, long *ē* after 1st rad. = G ptcp., יִ-mpc, hence G57, v.7200. 'The ones seeing' = 'those who saw.' Read §38.43. (b) פָּנִים (pl.) 'face,' v.6440. In this form (mpc), this word is often used as a prep., but not here. 'the face of the king,' §36.322.

הַיֹּשְׁבִים—Strip the form יֹשְׁבִים, identify the morphemes. The remainder is יָשַׁב < יֹשֵׁב, v.3427, cf. 1:2³. What clue do you see after 1st rad.? Does transliteration *yōšēb* help you? §27.6111, 'the ones sitting/dwelling.'

רִאשֹׁנָה בְּמִלְחָמָה:—(a) *r'šōnā*, quiescent *ā*, §13.523, -*ōn* §24.431, adv. -*dā* (identified as fem. in BDB 912), 'foremost.' (b) Note -בִּ: what morpheme is hidden? §13.521. Cf. 1:2⁵, v.4438.

Analyze the following forms: חֲפָלָה 1:1⁶, שׁוֹנִים 1:7³, אָנֹכִי 1:8².

Analyze the following: וַיִּקְצֹף 1:12⁵, cf. 1:13¹.

Start to memorize the G10 and G20 morphemes, §§27.21, .31. Learn them as *recognition elements*: כִּכֵּךְ 'he will ...,' כִּכֵּךְ 'he did ...,' etc.

Learn the basic words in Group 10.

CaCaC	>	CāCaC	<i>qātal</i>	קָטַל
CaCiC	>	CāCēC	<i>kābēd</i>	קָבַד
CaCuC	>	CāCōC	<i>qātōn</i>	קָטַן
yaCCuC	>	yiCCōC	<i>yiqṭōl</i>	יָקַטַל
yiCCaC	>	yiCCaC	<i>yikḇad</i>	יָקַבַּד
yaCCiC	>	yiCCēC	<i>yittēn</i>	יָתַן

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קִים:
עַל הָאֱמֶת, עַל הַדִּין, וְעַל הַשְׁלוֹם.
On three things the world is established:
on truth, on justice, and on peace.
(פְּרָקִי אֲבוֹת א)

מז

בְּהַמְלִכָּהּ וְשָׂתִי עַל אֲשֶׁר לֹא עָשְׂתָה אֶת־מֶלֶךְ הַמֶּלֶךְ
 16 אֲחֻשְׁדָּדִישׁ בֶּדֶךְ הַסְּרִיסִים: וַיֹּאמֶר מִמְּכֵן לִסְנֵי הַמֶּלֶךְ
 וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבֹד עֲזָתָהּ וְשָׂתִי הַמֶּלֶכָּה כִּי
 עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הַעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת
 הַמֶּלֶךְ אֲחֻשְׁדָּדִישׁ:

1:15 בְּהַמְלִכָּה —Cf. 1:8¹—what difference do you see between the form here and in 1:8?

בְּהַמְלִכָּה²—(a) Interrog. pron., §21.42f. (b) לֹא־עָשְׂתָה־וּת. Note dagesh, §13.3, §13.36. Only two radicals are seen, ש-ע, hence one is missing, but is it the 1st, 2d, or 3d? Clue: וּת־לֹא is almost certainly an inf. cstr. (G65) of a verb with 3d rad. weak (CCY). Read §29., §29.7. Note §29.71, to which you will return often. Read §32.38. Root is 'ss, v.6213. 'What to do?' = 'what shall we do?' At this point, review עָשָׂה 1:3⁴, which is G10, and עָשְׂתָהּ, 1:9², which is G11. Look at §29.71 again, and locate the CCY endings.

בְּהַמְלִכָּה³—Cf. 1:12¹. 'With the queen.'

עַל אֲשֶׁר —(a) v.5921. (b) v.834. Together, they form an idiom, 'because that,' cf. BDB 758 IIIa.

לֹא עָשְׂתָה —(a) Neg. part., v.3939, §35.221. (b) Can you work it out without going back to 1:9²? Learn *now* that תָּה־ with 2 rads. is G/D/H/N/HtD 11 morpheme of CCY verbs. 'She did not do.'

אֶת־מֶלֶךְ ... בֶּדֶךְ הַסְּרִיסִים: —(a) Sign of d.d.o., §34.113. Why is the word that follows definite? §30.3144. (b) *ma āmar* msc of מֶלֶךְ (3982 3/3) 'commandment,' a noun built on the pattern maCCaC, §24.33. (e-f) 1:12⁴. 'Because she did not do the commandment of king A. (delivered) by the eunuchs.'

1:16 וַיֹּאמֶר מִמְּכֵן לִסְנֵי הַמֶּלֶךְ וְהַשָּׂרִים —(a) Review 1:13¹. This is an 'CC verb, §29.21, note especially §29.212. Conv. waw has caused accent shift, §17.341. **ya'mir* > **yā'mēr* > *yō'mēr*, with conv. waw *wayyō'mēr*. This word is so very common, that you should learn וַיֹּאמֶר 'and he said.' (b) Masoretic note calls attention to misspelling מִמְּכֵן for מִמְּכֵן*. (c) 1:11⁴.

לֹא עַל־הַמֶּלֶךְ לְבֹד —(a) 1:15³. (b) 'al prep. 'against,' v.5921, BDB 757 II 7d. (c) לֹא־בַד־, analyze the elements. בַּר v.905, 'alone': 'not against the king alone.'

עוֹתָהּ—Cf. 1:15¹. Here the verb is עָוָה-ו (v.5753) 'to do wrong, be perverse. The form is G11 of CCY, as the ending תָּה— tells us. Because of the very high frequency of CCY verbs, start to master them *today*: 'she has done wrong.'

כִּי עַל-כֵּל-הַשָּׂרִים—(a) After a neg. 'but,' v.3588, BDB 474 3e. (b) 1:16². You should be able to work this out.

וְעַל-כֵּל-הַעֲפִים—(a) Note that the prep. is repeated. This is more common, but we sometimes find one prep. governing two objects. Cf. 1:16². (c) 1:5⁴, v.5971.

אֲשֶׁר בְּכָל-מְדִינֹת—(a) Relative clause, §38.4, modifying 'all the princes' and 'all the peoples.' (b) *kol* before pl. = 'all': 'in all the provinces of the king.'

Analyze the following forms:

קִשְׁבַּת *k'sēbet* G65 of *yšb* with *k'*-, §§29.3, .322:

לְמֹלֵךְ *l'molkō*, 1:3³, G65 of *mlk* with *l'*-, §§27.65f.

וּבְמִלֹּאֲחַ *ūbimlō'*, §1:5¹, G65 (irreg.) of *ml'*, read §29.22, §29.2213.

לְבוֹא *lābō'*, 1:12², G65 (irreg.) of *bw'*, §29.54, §29.6, §29.631.

Learn the basic vocabulary in Group 11.

Study the following verb developments:

CCC	מִלֵּךְ	* <i>yamluk</i>	>	<i>yimlōk</i>	יִמְלֶךְ
CCC	כָּבַד	* <i>yikbad</i>	>	<i>yikbad</i>	יִכְבֹּד
'CC	אֵלֶף	* <i>ti'lap</i>	>	<i>te'lap</i>	תֵּאֵלֶף
'CC	אָמַץ	* <i>yi'mas</i>	>	<i>ye'emas</i>	יֵאָמַץ
'CC	אָסַר	* <i>ya'sur</i>	>	<i>ye'sōr</i> or <i>ye'ēsōr</i>	יֵאָסַר
GCC	חָפַק	* <i>yahpuk</i>	>	<i>yahāpōk</i>	יִחָפַק
GCC	חָמַם	* <i>yahmus</i>	>	<i>yahmōs</i>	יִחָמַם
GCC	חָלַם	* <i>yahlum</i>	>	<i>yahālōm</i>	יִחָלַם
GCC	חָנַן	* <i>ylhnan</i>	>	<i>yehēnan</i>	יִחָנַן
GCC	עָבַד	* <i>ya'bud</i>	>	<i>ya'ābōd</i>	יֵעָבַד
GCC	עָרַב	* <i>yi'rab</i>	>	<i>ye'ērab</i>	יֵעָרַב
NCC	נָדַד	* <i>yandur</i>	>	<i>yiddōr</i>	יִנָּדַד
NCC	נָגַשׁ	* <i>yingas</i>	>	<i>yiggaš</i>	יִנָּגַשׁ
NCC	נָתַן	* <i>yintin</i>	>	<i>yittēn</i>	יִנָּתַן
WCC	יָעַף	* <i>yly'ap</i>	>	<i>yf'ap</i>	יֵיָעַף
WCC	יָלַד	* <i>taylid</i>	>	<i>tēlēd</i>	תֵּיָלַד
YCC	יָשַׁר	* <i>yīšar</i>	>	<i>yī'šar</i>	יֵיָשַׁר

17

כִּי־יֵצֵא דְבַר־הַמֶּלֶכָה עַל־כָּל־הָנָשִׁים
 לְהַבְזוֹת בְּעֵינֵיהֶן בְּאֲמָרָם הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ אָמַר
 לְדַבֵּי� אֶת־נַשְׁתָּי הַמֶּלֶכָה לְסָנִיז וְלֹא־כָאָה: וְהָיִם הָאָה 18
 וְהָאֲמָרָהּ וְשָׂרָת פָּרַס־זִמְנִי אֲשֶׁר שָׁמַעְ אֶת־דְּבַר הַמֶּלֶכָה
 לְכָל שָׂרֵי הַמֶּלֶךְ וְדָרִי בָנָה וְקָצָף:

1:17 כִּי־יֵצֵא—(a) Conj., v.3588, ‘for, because,’ introduces causal clause, §30.3623. (b) *yēsē* < **yaysi’u*, yaCCiC or *yaqtil* impf. of *ys*, v.3318, ‘to go out.’ The verb is YCC < *WCC. Read §29.3, §29.321. Now read §27.33. Since most grammars fail to distinguish the *yaqtil*-type of impf., this formation is often misunderstood. The impf. here is not converted, hence may be translated as a future, §32.522, ‘it shall go out.’

יַעַל־כָּל־הָנָשִׁים—(a) The preps. *אֶל* and *עַל* often interchange, particularly in the later books; but cf. BDB 757. Here it seems to mean ‘unto.’ (c) 1:9¹. The morpheme *נָשִׁים* -*īm* is mpa, but this word means ‘women’ (listed under *אִשָּׁה* in BDB 61). The word is fem., and takes fem. adjs..

לְהַבְזוֹת בְּעֵינֵיהֶן—(a) *l’-habz-ôl*, וְלֹא—*l’* could be 65 (inf. cstr.) of CCY, §29.71. That leaves *הַבִּז* of which only 2 can be radicals (in CCY the 3d rad is weak), hence *ה* must be a stem indicator of H stem, §28.3, cf. §32.82. *בָּזָה* ‘to despise,’ v.959, cf. 1:18⁷ below, H ‘to cause to despise.’ (b) *ba’âl-ê’-hen*, from *בָּעַל* ‘lord, master, husband,’ v.1167. *הֶן* tells us that it is mps (§25.5) and the *הֶן*—is 3fp (s6), ‘their husbands.’ Note that in Heb. the pron. suf. is in concord with its antecedent; in French it is in concord with the word it modifies, *son mari* ‘her husband,’ *sa femme* ‘his wife.’ (c) *b’-’ên-ê’-hen*, from *עֵין* ‘eye,’ v.5989, mps6 (masc. pl. with 3fp suffix.), ‘their (f) eyes,’ ‘to make their husbands despicable in their eyes.’

בְּאֲמָרָם—*b’-’omr-ām*, prep., G65, s5. For *’omr* < **’umur*, cf. §27.65, §27.652. Study this carefully. ‘In their saying’ = ‘when they say,’ §35.421. What follows is direct discourse, §38.31.

אָמַר—Rule 15. No preformative or sufformative = G stem, and vowel pattern CaCaC indicates G10, ‘he said’; subj. precedes. What follows is indirect discourse, §38.82.

לְסָנִיז ... לְדַבֵּי� אֶת־נַשְׁתָּי—(a) *l’-hābī’* gives 3 clues: the prep. *לְ*, which often signals an inf. cstr., the *הֶן*, which may signal an H stem, and the *יֶן*, which often indicates an H stem. There are other possibilities, but we should start with the most likely. Since there is no indication of loss of first radical and no indication of loss of 3d rad. (points that you will learn by analyzing many verbs), we may

assume that it comes from *bw'* בוא 'to enter,' v.935. Cf. 1:11¹. H65 of בוא. (b) v.853, ddo., §34.113. (e) 1:3¹⁴.

וְלֹא־בָּאָהּ:—(a) Conj. and neg. part. (b) הִי could be one of several morphemes: replacement for weak 3d rad. (CCY, G10), fsa of noun, or 1l of verb. Note accent, which indicates that it is not a noun or a G10. It is G11 (perf. 3fs) of בוא, CVC, see §29.6, §§29.63f. In verbs of this category (CVC), G11 is accented in the penult, and G51 on the ultima. 'and she did not come.'

1:18 וְהֵימָּן הָיָה:—(a) 1:4¹⁰. (b) הָיָה demon. pron. 'this,' v.2088, §21.2, cf. 1:2¹². Note position of pron. and concord (agrees in gender, number, definiteness).

וְהָאֵמֶרֶת:—הָ are affirmatives that indicate 3fp (26) or 2fp (28) of impf., §27.31. The balance is אֵמֶרֶת, which has no indication of D, H, N, or HtD stem, hence must be G. Context requires G26 of אָמַר 'they (f) will say,' referring to the women, 1:17².

וְשָׁרוֹת:—If שָׁרִים is 'princes,' what is this? What morpheme is וְ—? §25.232. Since the vowels cannot reduce (־ is a compensation vowel), there is nothing but the accent ־ to indicate cstr., 'the princesses of Persia and Media.'

וְאֵשֶׁר שָׁמְעוּ:—(a) Introduces rel. cl., §38.4. (b) Note וְ— and no preformative. This can be 15, 16 (§27.21) or 37 (§27.422), and only the vowel under the 1st rad. tells the difference. Here is it ־, hence it must be G15/16, and context requires the 3fp or G16. שָׁמַע 'he heard,' v.8085. In context, this must be translated as future perfect, 'and all the princesses who shall have heard ... shall say.'

וְלִכְלֵל שֶׁרֵי דַמְלָד:—Indirect object after verb of saying, §35.11. You should be able to work it out. What the ladies will say is left unsaid—any married man will know!

וְכִדְרִי:—For וְ, Rule 8. *k'*-, 'like, as.' The expression is cryptic, and many explanations have been given, possibly 'according to the abundance of' (BDB, reading וְכִרִי). For וְיִ 'enough,' see v.1767.

וְכִדְרִי:—(a) *bizzay* + *ôn*, 'contempt' (963 1/1), cf. 1:17³(a). (b) *qéšep*, pausal *qášep*, 'wrath,' v.7110, cf. 1:12⁵(a). 'and (there will be) like plenty of contempt and wrath.'

Start to work in earnest on Paradigm V-1.

Analyze the following verbs:

בָּעָרָה, *bā'ārāh*, 1:12⁷, הִי— with ־ under 1st rad., G11 of *b'r*, §27.21.

עָשְׂתָה, 1:9², תָּה— with ־ under 1st rad. = ? §29.7131.

עָנְתָה, 1:16³.

Learn the vocabulary in Group 12.

אִם־עַל־הַמֶּלֶךְ טוֹב 19
 יֵצֵא דְבַר־מַלְכוּת מִלִּפְנֵי הַכְּתָב בְּדַתִּי פֶרְסִימֶיךָ וְלֹא
 יַעֲבֹר אֲשֶׁר לֹא־תָבֹא וְשִׁחִי לִפְנֵי הַמֶּלֶךְ אַחֲשֹׁדָשׁ
 וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעֲתָהּ הַפּוֹדֶה מִמֶּנּוּ: וְנִשְׁמַע כ
 פְּתוֹנָם הַמֶּלֶךְ אֲשֶׁר־עָשָׂה בְּכָל־מַלְכוּתוֹ כִּי רָפָה הָיָה
 וְכָל־הָעָם יִתְּנוּ יָדָם לְבַעֲלֶיהָ לְמַעַן לֹא־יִצְרָקָן:

1:19 אִם־עַל־הַמֶּלֶךְ טוֹב —(a) Conj., ‘if,’ v.518; introduces a condition §38.6. (d) 1:11⁶. This is a common cliché to a superior. The clause is verbless (§31), ‘if (it is) good.’

יֵצֵא דְבַר־מַלְכוּת —(a) 1:17¹. There it is impf. (G20), but here context suggests jussive (G40, §30.3355); there is no formal difference in this word. ‘let there go forth.’ (b-c) Cf. 1:7⁴; here ‘a royal word.’

מִלִּפְנֵי —³min + l’- + p’né + s0, lit. ‘from (reference) to face of him’ = ‘from before him,’ an idiom found 73x in OT (BDB 817 II 5).

וְהַכְּתָב —⁴w’ykkātēb < *w’yinkātēb, possibly < *w’y’hinkātēb, read §28.4 on N stem. Clues to the N perf.: preformative n —נ, with i < a under the preformative. Clues to the N imperf., strong dagesh in 1st rad. and vowel pattern yiC²āCēC. What clues do you see here?. This could be N20 (—י) or N40 (juss.); context suggests juss., ‘and let it be written.’ The wāw cannot be conversive, for on impf. it would be —י, and it cannot stand on juss. כָּתַב ‘to write,’ v.3789.

בְּדַתִּי פֶרְסִימֶיךָ —(a) Note יֵ. You should know the word (1:8¹). (b-c) You should know this expression (1:3¹⁰).

וְלֹא יַעֲבֹר —(a) You should know (v.3939). (b) Written with a false plene (§11.3241), it may confuse you. —י indicates a 3ms impf. (20) form, §27.21. Vowel pattern yaCCuC, §27.32, usually > yiCCōC yiqṭōl (Rule 18), but with GCC verbs (§29.lf.), Rule 10c applies > yaGāCōC. Study this carefully. עָבַר ‘to cross over, pass away,’ v.5674. ‘and it shall not pass away.’

אֲשֶׁר לֹא־תָבֹא —(a) Introduces indir. disc. BDB 833.8, or possibly final clause (§30.3624). (b) —ת: morpheme is either impf. 3fs (21) or 2ms (22), §27.31. There is no indication that this is CCY (21/22 of CCY ends in -ē^h). It could be CC² or CVC, but the final נ rules out the former, so we try בּוֹא, v.935, ‘to enter.’ Subj. follows, ‘Vashti,’ hence verb is G21, and clause is translated ‘Vashti shall not enter.’ The form could be G41 (juss.), ‘Let Vashti not enter,’ but לֹא is usually used with indicative and אֵל with juss. (you haven’t learned this yet), hence this is indic.—לֹא + indic. is a strong prohibition.

וּמִלְכּוּתָהּ יִתֵּן (a) — *-dh* (with mappiq, §11.42) is 3fs suffix (s1), hence ‘her royalty.’ (b) *yittēn* < **yintēn* (R.11), yaCCiC, §27.334. Preformative —*y* must be 20, and *i*-vowel under preformative is a fairly sure sign of G20. Strong dagesh (R.1a) suggests that a consonant has been assimilated. It could be an N stem, but the vowel-pattern does not confirm this. It could be D10 of **ytn*, or G20 of *ntn*. In a case like this, we try both for fit. G20 of נָתַן ‘to give,’ v.5414, fits context. It could be G40 (juss.). Object precedes, subj. follows: ‘her kingdom let the king give.’

לְרֵעֵהָ — *l-rʿū-dh*, with R.19. רֵעֵהָ (7466 6/1) ‘friend, neighbor.’

מִמֶּנָּה: (a) Def. art. used like rel. pron. What does *-ā* suggest? Cf. מִיּוֹב, 1:10². It is in concord with 1:19¹⁰, §36.1f. (b) Possibly < *min* + *min* + *hā*, with reduplication of the prep. (v.4480), ‘from her.’ This is מִן of comparison, §38.71. ‘The good from her’ = ‘who is better than she.’

1:20 וְנִשְׁמַע סִתְּנָם הַמֶּלֶךְ (a) *wʿ-nišmaʿ*: *ni* — *a* — = niCCaC. The preformative can be impf. 1cp (29) or N perf 3ms (N10); context favors the latter. See §28.42. שָׁמַע ‘to hear’ (v.8085), N10 ‘it shall be heard.’ The subj. is more closely defined by the next word. (b) *pitgām* (Pers. *patigāma*) ‘edict’ (6599 2/1), in cstr. with following word.

אֲשֶׁר-יַעֲשֶׂה (a) Rel.pron., modifying *pitgām*. (b) הָיָה. We see only 2 rads. and the form ends in הָ, hence it must be 20 of CCY. The vowel pattern could be H20 of CCY or G/H20 of GCY, §29.11. Since this verb has a guttural in 1st rad., our first try will be G20 of עָשָׂה, ‘he shall make.’

כִּי רַבָּה הִיא (a) Causal, ‘for,’ §38.53 (b) masc. *rab*, fem. *rabbā*, hence CvC² type noun/adj. (v.7227). Here it is pred. adj., §30.321, §31.23. (c) Independent pron. 3ms, §21.1 (v.1931b), ‘she, it (f).’ Subj. of the verbless clause, §31.12. A copula is not used in Heb. but must be added in translation: ‘for it (is) great.’

וְכָל-הַנָּשִׁים יִתְּנוּ יָקָר לְבָעֲלֵיהֶן (a-b) 1:9³, 1:17². (c) הָיָה must be impf. 3mp (25), §27.31. Strong dagesh in 1st rad. suggests assimilated *nūn* < **yintʿnū*, G25 of נָתַן, cf. 1:19⁹. Subj. precedes and is fem.; possibly the *-im* ending attracted a masc. form of the verb. Context suggests that juss. (G45) is possible, ‘let all the women give.’ (d) 1:4⁵. (e) 1:17³. לְמַעַן יִתְּנוּ יָקָר — Cf. 1:5⁷.

Analyze the following verbs:

יִשָּׂא, *yissad*, 1:8³. Careful! There are some YCC verbs, and the *-y* can be the 1st rad. Can this be a D10 form?

וְהִשְׁמָע, 1:12¹. —*h* tells us what? —*h* tells us (1) form is 21/22 and (2) it is D (shewa under preformative, vowel pattern), §28.21.

לְהִרְאוֹת, 1:11⁴. —*h* suggests 65 of CCY, §29.71, but that leaves הִירָא. The הִ must therefore be stem indicator, hence H65 of הִירָא.

Learn the vocabulary in Group 13.

יִיטֵב²¹

הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים יַעַשׂ הַמֶּלֶךְ כְּדָבָר מְמוּכָן:
 וַיִּשְׁלַח סָפְרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָהּ וּמְדִינָהּ²²
 כְּכַתְּבָהּ וְאֶל-עַם וְעַם כָּל-שָׂטְנָה לְהִזְחֹל כָּל-אִשׁ שָׂרָר
 בְּבֵיתוֹ וּמִדָּבָר כָּל-שָׂטְנָה עָמָּה:

- 1:21 יִיטֵב הַדָּבָר —(a) *way - yi'tab: yi--a-* is yiCCaC type of YCC verb. Read §29.3 carefully. Look at יִצָּא, 1:17¹, and compare with יִיטֵב. Read §29.33 and then read carefully §29.331. In this *Handbook* we distinguish WCC from true YCC. WCC verbs often lose 1st rad. ' in G impf., and YCC verbs usually keep 1st rad ' in the same forms. יֵטֵב (v.3190) 'to be good'; subj. follows. (b) 'The word, thing' (v.1697). What does *wāw* conv. do to tense of verb?

בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים² —(a) 1:17³, CaYC-type noun, §24.212. In cstr. with *two* nouns, contrary to normal grammar, *Ges.* §128a.

וַיַּעַשׂ³ —Note carefully *way - yá'as'*, note accent. This is *apocopated*; read §13.533 and Rules 5,6. Read §17.341. Apocopation is a common feature of CCY verbs with *wāw* conv. and impf. Decide now to learn this. 'and he did.' *yiGCay > yaGāCé'* יַעֲשֶׂה + *way > wayyá'asé'* וַיַּעַשׂ

כְּדָבָר מְמוּכָן: —(a) Note vowels, *kidbar < k'd'bar*, R.19. –כְּ prep., 'according to.' It is necessary to study the wide range of meanings the preps. have. (b) Note spelling and cf. 1:16¹ and Masoretic note there.

- 1:22 וַיִּשְׁלַח סָפְרִים¹ —(a) –.י tells us what?. *yi--a-* suggests yiCCaC, here yiCCaG, a CCG-type verb, §29.13. שָׁלַח v.7971, 'to send.' What form here? §27.31. How should you translate it? (b) *s'pārīm* is pl. of *sēper*, v.5612, 'document,' a CiCC-type noun. Why is אֵת omitted? §34.113.

אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ² —How does the accent here and that of the following word help us? (a) אֵל v.413, 'unto.' Which is correct? 'The king sent documents unto all the cities,' or '... unto every city,' or 'and he sent documents to all the cities of the king.'

וּמְדִינָהּ וּמְדִינָהּ³ —(a-c) Cf. 1:8⁶; this is distributive, = 'to each province.' (d) *k' - k'āb - āh*, prep. + כָּתַב v.3792 'writing,' cf. 1:19⁴. 'according to its writing.'

וְאֵלֶּם וְעַם בְּלִשְׁוֹן (a-c) Distributive. (b,c) Note vowels: עַם is pausal form. Translate. (d) *k^e-l^ešôn-ô*. לִשְׁוֹן v.3956, 'tongue,' CvCvC-type noun. Why is it *kilšônô* but *kikl^ebāh*? Why are the suffixes different? What are their antecedents?

לְהָיוֹת כָּל־אִישׁ (a) *l^e-h^eyôl^e*: ל—וֹת could be an inf. cstr. (65) of a CCY, §29.71. Work from there; what consonants remain? What would the root be? Is הָיָה the right answer? Does it make sense in context (v.1961)? (b-c) כָּל before sing. means 'every.' This phrase is subj. of the inf., 'every man to be....'

שָׂרָר (a) *-ô-ê* CōCēC is G50 pattern, §27.611. שָׂרָר is prob. a denominal verb from שָׂר meaning 'to be prince, ruler' (8323 5/1). ר was heard as geminate by LXX translators (*Σappa* = שָׂרָר). An *r* can be prolonged when it is trilled, but not when it is guttural (contrast Span. and Ital. *r* with Ger. and Fr.). Tiberian Heb. (i.e. Masoretic) was guttural, cf. Matt. 26:73.

וַיִּדְבֹּר (a) *-û- m^edabbēr*: *m^eCaC²iC* is the pattern of D50, §28.21. Your clues are: (1) shewa under preformative, (2) *-a-i-* vowel pattern, and (3) dagesh in middle radical—in *this order*! וַיִּדְבֹּר 'he spoke,' v.1696; 'and speaking.'

וַיִּשְׁחַזְקוּ עִמּוֹ (a) 1:22⁴. (b) 1:16³. Does the dagesh in עִמּוֹ explain why the sing. is עַם? Rules 6a and 14. 'and speaking according to the tongue of his [not his wife's] people.'

Be sure you have recorded in your notebook all the verb forms that we have encountered. Now it is time to categorize them and to work seriously on methodical verb analysis. You will make very slow progress if you do not master the verbal system outline at this point!

In the following forms, כ stands for any strong consonant. Can you recognize the forms?

כָּכ	יָכָכ	תָּכָכ	יָכָכָו
כֹּכָכ	יָכָכ	יַעֲכָכ	יָכָכָו
כָּכָה	יָכָכָה	מָכָכָכִים	יַעֲכָכָם
תָּכָכָה	לָכָכָה	לָהָכָכִי	לָהָכָכָה

Learn the words in Group 14.

20. In originally closed accented syllables, in certain forms original short *i* becomes short *a* (§15.33).

Note: Some students and instructors find the VDC of little value. In my experience, it has been very useful, and a few former students report that they still use it for difficult forms. I have no zeal for the VDC, but I am certain that there is no substitute for developing a *methodical approach* to verb analysis. The following steps, with or without the VDC, are of primary importance.

Preliminary steps

1. Remove all prepositions and suffixes. If there is a prep., form must be a verbal noun. If there is a suf., vowel pattern may have to be restored, using SVC.
2. Identify all preformatives and sufformatives. *You cannot parse a verb form if you do not know these morphemes.* If there is a preformative $-\text{י}$, $-\text{ת}$, $-\text{א}$, or $-\text{נ}$, the form is impf. (20) or juss. (40). If there is a sufformative but no preformative, the form is perf. (10) or impv. (32).
3. Identify any stem-indicator (strong dagesh, stem preformative or the effect of one). Stem preformatives are $-\text{ה}$, $-\text{ג}$, $-\text{ח}$, and $-\text{נח}$, or resultant forms with PGN preformatives added to stem preformatives (e.g. $-\text{ת}$, $-\text{אח}$, etc.), assimilation of *nûn*, ellision (syncopation) of $-\text{ה}$, and other phonetic alterations.
4. What remains is the *root* or one or two radicals of the root. Step 2 has given us PGN and possibly other data, such as stem, aspect (tense), voice, and mood, and Step 3 has given us the stem if the form is a derived stem. But the parsing of a verb is not complete until the root is given, for it is impossible to know the meaning of the word without knowing its root (unless, of course, you grow up with the language).
5. Are there apparent causes for irregularity? Is there a guttural, a *resh*, signs of a hollow verb (*CûC*, *CîC*), signs of first radical weak (*WCC*, *YCC*) or third radical weak (*CCY*), a dagesh indicating an assimilated *nûn* or a compensation vowel giving the same clue? Carefully check each step.

Parsing procedure

6. Easiest to recognize are HtD and D forms of the "strong" verb (CCC, plus GCC and CCG and some forms of CC² and NCC). See Table 1 of VDC.
 - a. Is there a preformative $-\text{הח}$, $-\text{תח}$, $-\text{אח}$, $-\text{נח}$, of $-\text{ח}$? The form is HtD, §28.5. Is there any sign of metathesis and/or assimilation, §28.53? The middle

radical should be doubled (that's the D in HtD), but if it is a guttural or *rēš* or if it has a shewa, doubling may be absent.

b. Is there a strong dagesh in the second radical? If everything else seems to be in order, the form is either D or Dp (Pi'el or Pu'al), §28.2. However, be sure you have the second *radical* and not just the second consonant in the word. The N perf. of NCC or CC² verbs, the N32 of strong verbs, certain forms of CC² verbs, etc., may have a dagesh in the second consonant. It is for this reason that you *must* be able to identify the preformatives (steps 2 and 3).

c. Is there a shewa under the preformative? This is often a better indicator of the D than the gemination of the middle radical, see §§28.21, .22. However, beware of pronominal suffixes which may pull the accent to the end of the word, leaving a shewa under the first radical. You may mistake the radical for a sufformative, particularly if it is ך, ם, ן, ף, or ץ.

d. Is there there the correct vowel pattern? Short *a* after the first radical is HtD or D active, *u* (usually *o*, ך, *qāmās hāpūp*) after the 1st rad. is Dp (HtDp is very rare, §28.52).

7. Is the *first radical* doubled? See Table 2 of VDC. This is a fairly sure sign of the N stem, §28.4.

a. The N perf. and ptcp. will have preformative stem indicator, hence no doubling of 1st rad.

b. When the *nūn* is assimilated, doubling the 1st rad., the vowel pattern confirms the clue: *-i-d-ē-*, *-a-÷-*.

c. Be sure three radicals are present; NCC and CC² forms may have the first apparent radical doubled (see Table 7 of VDC).

d. In GCC verbs, gemination is impossible, but compensatory lengthening may give the clue; check the vowel pattern.

8. Is there a *silent shewa* under the 1st radical? In other words, does the preformative and the first radical form a closed syllable? See Table 3 of VDC. The form may be G20/40, H or Hp, N10/60; look for further clues.

a. Start with H or Hp. H/Hp10/60 will have the preformative *-n*. The other H forms will have *pattāh* under the preformative, and Hp forms will have *qāmās-hāpūp*.

b. The N forms will have preformative *nūn*. Study the vowel pattern. niCCaC is N10, niCCāC is N50, niCCōC is N60.

c. G20/40 forms will have *i* under the preformative. GCC verbs, of course, do not fall into this category (see Table 4 of VDC).

continued on next page

9. Is there *both* a preformative *and* a vowel under the first radical? Make further analysis.

a. If there is a shewa under the preformative, it is probably a D; see step 6c above or Table 1 of VDC.

b. If the first radical is a guttural, the form may be N or G. Check the vowel pattern (step 7b, Table 2 VDC) for N.

c. If 7a and 7b are negative and there is a guttural in 1st rad., the form is G impf. or juss.

d. If the form is *not* GCC, have you overlooked a pron. suf. that has shifted accent?

10. Are there three radical consonants, no sufformative, all consonants separated by vowels? The form can only be G, D/Dp of CGC or CC², or you have not identified a pre-/suf-formative.

a. If the form is CGC, it could be D or Dp perf. Check the vowel pattern. The D has an *i*-vowel under the first radical; the Dp10 has a *u*-vowel.

b. The G10 has an *a*-vowel under the 1st rad.

c. The G50 has a long *ô* after the 1st rad. It is possible to confuse this with a Pô'el (§28.6), but such forms are comparatively rare.

d. The Gp50 has long *û* after 2d rad., and the G60 has long *ô* after 2d rad.

e. The G12/13/14/19 of CCY have long *î* after 2d rad.—don't let this mislead you to identify the form as H. See Table 3 VDC and step 8a above.

f. Is there a shewa under the first radical? The form may be G17/18, G32/65. Look for further clues.

g. Is there an *i* vowel under 1st rad.? The form may be D10 of CGC or G33/37. Look for further clues.

11. If *only two radicals* are present, see Tables 6-10 of Verb Diagnosis Chart and follow these steps.

12. Does the form end in $\text{נָ}, \text{נִ}, \text{נִי}$, or a pron. suf.? It can only be CCY (see Table 6 VDC).

a. Read carefully §§29.7-.723.

b. Take all of the form up to and including the 2d rad. and apply the steps above (or Tables 1-5 VDC).

13. Is the *first radical* doubled? Careful! Do not confuse this with step 7, which is Lesson 20 (continued)

for *three* radicals; this is only for forms with *two* radicals. The form can be NCC, CC², or N stem of C²C. See Table 7 VDC.

- a. If first vowel is *u* (ֹ), form is Hp of NCC, §29.43.
 - b. If first vowel is *o* (ֻ), form is Hp60 of CC², with “Aramaic” doubling, §29.5115.
 - c. If first vowel is *a* (ֶ), form is H (but not Hp) of NCC, §29.4.
 - d. If first vowel is *i* (ִ), note the second vowel, use Table 7 VDC.
14. Is the *second radical* doubled? Remember, we are dealing here *only* with forms that have only *two* radicals showing. The form is either CC² or D of CCY. See Table 8 VDC.

- a. For CC², read through §§29.5ff.
 - b. For CCY, review §§29.7ff.
 - c. Beware of נִתְּנָה, the only verb that assimilates its *third radical nun*, §29.44.
15. Is there a preformative? There are a number of possibilities. Study Table 9 VDC carefully. It will take some time to master this category.
- a. If there is *o* (ֹ or ֻ) in preformative, it is H or N of WCC, §29.32.
 - b. If there is *e* (ֶ for ִ) in preformative, it is WCC (§29.321) or possibly YCC (*Ges.* §70c, Rem. 1).
 - c. If there is *u* (ֹ) in preformative, it is Hp of WCC, C²C, or CC².
 - d. In other cases, follow Table 9 of VDC carefully. Note that G and H forms are often remarkably similar.

16. Are there *just two radicals* with no preformative? See Table 10 VDC.

- a. If the consonants are separated by ִ, form is CiC, §29.64.
 - b. If the consonants are separated by ֵ, form is CūC, §29.63ff.
 - c. In other cases, use Table 10 VDC
17. Is *only one radical* present? Form is NCY or G65 of נִתְּנָה. See Table 11 VDC.
- a. If the separating vowel is *a* (ֶ), form is H.
 - b. If the separating vowel is *i* (ִ), form is G20 or H10.
 - c. If the vowel is *e* (ֶ), form is G40.
 - d. If the vowel is *u* (ֹ), form is Hp10.

Using the verbs in your notebook, start analyzing them by using these steps.

Learn the words in Vocabulary Group 15.

VERB DIAGNOSIS CHART
If *three* radicals are present, use Tables 1-5.

1	Middle radical doubled; ± <i>hit-</i> stem-indicator			2	First radical doubled; with preformative or stem-indicator				
cac²ēc	<i>dabbēr</i>	דָּבֵר	D32 ³	CCC	yic²ācac	<i>yiwwada'</i>	יִוְדַע	N20	CCG
cac²ōc	<i>yassōr</i>	יָסַר	D60			<i>hiššāma'</i>	הִשְׁמַע	N32 ²	CCG
cic²ac	<i>limmad</i>	לָמַד	D10		yic²ācac-	<i>tiqqātālnā</i>	תִּקְוָתָלְנָה	N26 ³	CCC
	<i>yissab</i>	יָסַב		T.7	yic²ācēc	<i>yikkātēb</i>	יִכְתֹּב	N20	CCC
cic²āc-	<i>biššālta</i>	בִּשְׁלָתָהּ	D12	CCC		<i>tillahēm</i>	תִּלְלָהֶם	N21 ⁷	
cic²ēc	<i>'iwwēr</i>	יָעוּר	D10			<i>hiqqābēs</i>	הִקְבֹּץ	N32 ²	
cic²'cv	<i>kibb'dū</i>	כִּבְּדוּ	D15		hic²ācōc	<i>hinndātōn</i>	הִנְדָּתֹן	N60	
	<i>tiss'bū</i>	תִּסְבּוּ		T.7	yic²āc'cv	<i>yillāhāmū</i>	יִלְלָהֲמוּ	N25	CGC
cuc²ac	<i>puqqad</i>	פָּקַד	Dp10		hic²'ic	<i>higgīd</i>	הִגִּיד		T.7
	<i>huggaš</i>	הִגֵּשׁ		T.7	tic²ōccā	<i>tissōbnā</i>	תִּסְבְּנָה		T.7
cuc²ōc	<i>quṭṭōl</i>	קִטְּוֹל	Dp60	CCC	yic²'cv	<i>yipp'lū</i>	יִפְּלוּ		T.7
y'cac²ac	<i>y'gallah</i>	יָגַלַּח	D20	CCG		<i>yigg'lū</i>	יִגְּלוּ		T.6
y'cac²ēc	<i>y'dabbēr</i>	יָדָבֵר	D20	CCC	huc²ac	<i>huggad</i>	הִגָּד		T.7
	<i>n'baššēl</i>	נִבְשֵׁל	D29						
	<i>m'dabbēr</i>	מָדָבֵר	D50						
'ācac²ēc	<i>'ākappēr</i>	אָכַפֵּר	D24						
y'cac²'c-	<i>t'dabb'rūn</i>	תִּדְבְּרוּן	D27						
	<i>m'bašš'lim</i>	מִבְשֵׁלִים	D55						
y'cic²ēc-	<i>y'sibbēnī</i>	יִסְבְּנִי		T.8					
y'cuc²ac	<i>y'buqqaš</i>	יִבְקֹשׁ	Dp20	CCC					
	<i>t'buššal</i>	תִּבְשֵׁל	Dp21 ⁷						
m'cuc²ācm'	<i>puzzār</i>	פָּזַר	Dp50						
m'cuc²'c-m'	<i>lummdē'</i>	מִלְמְדֵי	Dp57						
hitcac²ac	<i>hit'annap</i>	הִתְאַנַּף	HtD10	CCC					
	<i>tiḥaddar</i>	תִּתְחַדֵּר	HtD42						
	<i>yitgabbār</i>	יִתְגַּבֵּר	HtD20	CCG					
	<i>yithall'kū</i>	יִתְחַלֵּכוּ	HtD25						
hitcac²ēc	<i>'ethallēk</i>	אֶתְחַלֶּק	HtD24						
	<i>hiḥallēk</i>	חִתְחַלֶּק	HtD32 ³						
	<i>hiḥannēn</i>	חִתְחַנֵּן	HtD10 ³	GCC					
	<i>miḥallēk</i>	מִתְחַלֶּק	HtD50						
hictac²ēc	<i>mistattēr</i>	מִסְתַּתֵּר	HtD50	R.12					
	<i>hištabbē'h</i>	הִשְׁתַּבֵּחַ	HtD65	R.12					
	<i>ništaddēq</i>	נִשְׁתַּדְּק	HtD29	R.12					
hotcac²ac	<i>huṭṭammā'd^h</i>	הֻטְמַמָּה	HtDp11	R.12					
hitc²ac²ēc	<i>middabbēr</i>	מִדְבֵּר	HtD50	R.12					
	<i>'eddamme^h</i>	אֶדְמֶה	HtD24	CCY					

¹32 = 60

²32 = 65

³32 = 60 = 65

⁴10 = 32 = 60 = 65

⁵60 = 65

⁶15 = 16

⁷21 = 22

¹26 = 28

²40 = c20

¹⁰20 = 40

¹¹10 = 50

¹²CWC = CYC

y-/h- = any preformative

If less than three radicals are present, use Tables 6-11

Verb Diagnosis Chart (T. 3-6)

VERB DIAGNOSIS CHART
If less than three radicals are present, use Tables 6-11

7 Only 2 radicals, 1st radical doubled					8 Only 2 radicals, 2d radical doubled				
yac ² ēc	yassēb	יָסַב	H20	CC ²	cac ² v	hātta ^h	הָתָה	G11	CC ²
	tappēl	תָּפַל	H40	NCC		qállū	קָלוּ	G15	CC ²
yac ² ic	yassīt	יָסִית	H20	CWC		māttā	מָתָה	G12	CWC
	taggīd	תָּגִיד	H22 ⁷	NCC		mātti	מָתִי	G14	CWC
yic ² ac	yimmāl	יָמַל	G20 ¹⁰	CC ²	cac ² v-	sabbūnī	סָבְנִי	G15s4	CC ²
	yiggāl	יָגַל	N40	CC ²		sabbōtī	סָבְתִי	G14	CC ²
	yissag	יָסַג	N20	CWC		hannōt	הָנֹת	G65	CC ²
	tigga ¹	תָּגַע	G21 ⁷	NCC	cāc ² v	rābbā ^h	רָבָה	G11	CC ²
	nittan	נָתַן	N10	NCC		dāmmū	דָּמוּ	G15	CC ²
	yiqqah	יָקַח	G20	לקח	cic ² v	tillū	תָּלוּ	D15	CCY
yic ² ācū	yiqqállū	יָקְלוּ	N25	CC ²	cōc ² v	sōbbī	סָבִי	G33	CC ²
yic ² āc	tiššā ¹	תִּשָּׂא	G21 ⁷	NC ¹		hōttū	הָתוּ	G37	CC ²
	tiggāl	תָּגַל	N40	T.6,2	yācēc ² v	yāhēllū	יָהֲלוּ	H15	CC ²
yic ² ācū	yiqqāwū	יָקְוּ	N15	T.6,2	yācōc ² v	tāmōddū	תָּמְדוּ	G27	CC ²
yic ² ōc	yimmōl	יָמַל	N20	CWC		nābōzzū	נָבְזוּ	G49	CC ²
	yiddōd	יָדַד	G20	NC ²	yēcōc ² v	yērōmmū	יָרְמוּ	N15	CC ²
	nissōb	נָסַב	N29	CC ²	y ^c cac ² v	y ^c ballū	יָבְלוּ	D25	CCY
ēc ² ōc	ēddōm	אָדַם	G24	CC ²	y ^c cic ² ē-	y ^c sibbēni	יָסְבֵנִי	H25s4	CC ²
yuc ² ac	yussa ¹	יָצַע	Hp20	YŠC		t ^c hillē ¹ nā ^h	תָּחֲלֵנָה	H26	CC ²
hac ² ac	hannah	הָנָה	H32	CWC	y ^c cuc ² v	t ^c humēm	תָּחֲמֵם	G22s5	CC ²
hac ² ēc	haššēl	הָשָׁל	N32	NCC		l ^c humām	לָחֲמָם	G65s5	CC ²
hac ² ōc	hakkōt	הָכֹת	N65	NCY		t ^c subbē ¹ nā ^h	תָּסְבֵנָה	G26 ¹	CC
hic ² ēc	hissēb	הָסַב	N60 ⁵	CC ²	hac ² ōt-	hahillōtā	הָחִילוּת	H12	CC ²
hic ² ic	higgīd	הָגִיד	H10	NCC	hēcāc ² v	hēsābbū	הָסָבּוּ	H15	CC ²
	hinni ^a h	הָנִיחַ	H10	CWC	hēcēc ² v	hēhēllū	הָחֲלוּ	H15	CC ²
huc ² ōc	himmōl	הָסוּל	N60	CWC	hēcōc ² v	hērōmmū	הָרְמוּ	N37	CC ²
	hiqqōm	הָקוּם	N60	CC ²	nacāc ² v	nāsābbū	נָסָבּוּ	N15	CC ²
hic ² ocv	himmōlū	הָסוּלוּ	N37	CWC		nāīātā	נָאִיֹּת	G12	NCC
hic ² ū	hiššū	הָצִו	H15	NCY	nācēc ² v	nāsēbbā ^h	נָסְבָה	N11	CC ²
hoc ² ac ² v	hoššammā ^h	הָשִׁמָּה	Hp60	CC ²	nācōc ² v	nāqōfū	נָקְפוּ	N15	CWC
huc ² actv	huggāšti	הָגִשְׁתִּי	N14	NCC		nābōzzā ^h	נָבְזָה	G49	CC ²
mac ² ēcet	maggēdet	מָגַדְתִּי	H51	NCC					
mac ² ic	maggī ^a	מָגִיעַ	H50	NCC					
nic ² ac	nittan	נָתַן	N10	NCC					
	nissab	נָסַב	N29	CC ²					
nic ² actv	niggāštā	נָגַשְׁתָּ	N12	NCC					
nic ² ōc	nissōb	נָסַב	G29	CC ²					
	nimmōl	נָסוּל	N10	CWC					
nic ² ōcīm	nimmōlim	נָסְלִים	N55	CWC					
nic ² ōc	nimmōl	נָסַל	N10	CWC					

¹ 32=60	² 26=28
² 32=65	³ 40=c20
³ 32=60=65	¹⁰ 20=40
⁴ 10=32=60=65	¹¹ 10=50
⁶ 60=65	¹² CWC = CYC
¹⁵ 15=16	y-/h- = any preformative
²¹ 21=22	

11 only one radical, with preformative or stem-indicator				
cac	hak	חָק	H32	NCY
	taš	תָּשׂ	H40	NCY
	yak	יָךְ	Hc20	NCY
cac ² v	hakkū	חָכּוּ	H37	NCY
	yassē ^h	יָשָׁה	H20	NCY
	makkīm	מָכִים	H55	NCY
cāc	āš	אָשׂ	G24	NCY
cēc	yēš	יָשׂ	G40 ⁹	NCY
	tēš	תָּשׂ	Gc21	NCY
cic ² v	yišū	יָשׁוּ	Gc25	NCY
cuc ² v	tukkū	תָּכּוּ	Hp27	NCY
	hukka ^h	חָקָה	Hp10	NCY
	mukka ^h	מָכָה	Hp51	NCY

VERB DIAGNOSIS CHART
If *three* radicals are present, use Tables 1-5

9 2 radicals separated by vowel,
with preformative or stem-indicator

yācac	nāsab	נָסַב	N10	CC ²
	yāšab	יָשַׁב		T.5
yācēc	yāqēl	יָקַל	H20	CC ²
	yāqēm	יָקַם	H40	CWC
	yāḡēl	יָגַל	G40	CYC
yācic	āqīm	אָקַם	H20	CWC ¹²
	yāḡīl	יָגַל	G20	CYC
yācōc	yāsōb	יָסַב	G20	CC ²
	yāmōl	יָמַל	G40	CWC
yācōc	tābō'	תָּבַו	G21'	CWC
yācūc	āšūm	אָשַׁם	G24	CWC
	yādū''	יָדַע''		T.5
yācac	-yā'an	יָעַן		T.6,4
cēcēc	lēdet	לָדַעַת	G65	WCC
yēcac	yēda'	יָדַע'	G20	WCC
yēcēc	yēšēb	יָשַׁב	G20	WCC
yēcēc	yēšēb	יָשַׁב	H40	YCC
	yēšē'	יָשַׁע'	G20	WCC
yēcic	tētib	תָּיַיַב	H21'	YCC
yīcec	yīḡel	יָיַגַל	G40	CCY
yīcec	yīqes	יָיַקַעַשׁ	Hc20	YCC
yīcac	yīšab	יָיַשַׁב	G20	YCC
yōcēc	tōsēp	תָּוַסַּפַּ	H40	WCC
	yōšēb	יָוַשַׁב	G50	YCC
yōcic	yōšib	יָוַשַׁיַב	H20	WCC
yūcac	yūsab	יָוַסַב	Hp20	CC ²
	yūšab	יָוַשַׁב	Hp20	WCC
	yūqam	יָוַקַם	Hp20	CWC

y'cac	y'saw	יָצַו	D40	CCY
yītcac	yitgal	יָיַתְגַּל		T.6,1
mēcēc	mēsēb	מָסַב	H50	CC ²
mēcic	mēqīm	מָקַיַם	H50	CWC ¹²
mēcic	mēšib	מָשַׁיַב	H50	YCC
mūcāc	mūsāb	מוֹסַב	Hp50	WCC
nācac	nāsab	נָסַב	N10	CC ²
	nātan	נָתַן		T.5
nācāc	nāsāb	נָסַב	N50	CC ²
nācēc	nāsēb	נָסַב	N10	CC ²
nācōc	nāqōm	נָקַם	N10 ¹¹	CWC ¹²
	nātōn	נָתַן		T.5
nōcāc	nōšāb	נוֹשַׁב	H20 ¹⁰	WCC
	nōda'	נוֹדַע'	N10 ¹¹	WCC
nōcic	nōšib	נוֹשַׁיַב	H20	WCC
hācēc	hāsēb	הָסַב	H32 ¹	CWC
	hāsēb	הָסַב	H32 ³	CC ²
hācic	hābī'	הָבַיַ'	H65	CWC
hēcac	hēsab	הָסַב	H10	CC ²
hēcēc	hēhēl	הָחַל	H10	CC ²
hecēc	hehēli	הָחַלִּי	H11	CCY
hēcic	hēbī'	הָבַיַ'	H10	CWC
hēcic	hēšib	הָשַׁיַב	H60 ⁴	YCC
hōcic	hōdī''	הָוַדַע''	H65 ⁴	WCC
	hōšib	הָוַשַׁיַב	H10	WCC
hūcac	hūhal	הָוַחַל	Hp10	CC ²
	hūšab	הָוַשַׁב	Hp10 ⁴	WCC
	hūqam	הָוַקַם	Hp10 ⁴	CWC

10 2 radicals,
no preformative

cac	tam	תָּם	G10	CC ²
	gaš	גָּשׁ	G32	NCC
	da'	דָּע'	G32	WCC
	gal	גָּל	D32	CCY
	qah	קָח	G32	
cacc-	gašnā ^h	גָּשְׁנָה	G38	NCC
	tammū	תָּמוּ		T.8
cācac	da'aī	דָּעַת	G65	WCC
cāc	qām	קָם	G10	CWC
	bān	בָּן	G10	CYC
cāc	qām	קָם	G50	CWC
	qāmē'	קָמַיַ'	G57	CWC
	bān	בָּן	G50	CYC
cēc	mēt	מָת	G10 ¹¹	CWC
	sēb	שָׁב	G32	WCC
	tēt	תָּת	G65	

	lēk	לָךְ	G32	הלך
	tēn	תָּן	G32	נתן
cēc	mētā ^h	מָתָה	G11	CWC
cēc	sē'i	סָעַת	G65	WC'
cēcet	sēbet	סָבַת	G65	WCC
	gēset	גָּסַת	G65	NCC
cic	bīn	בִּין	G65 ²	CYC
	šim	שִׁים	Gp50	CYC
cōc	sōk	סָךְ	G32 ²	CC ²
cōc	bōn	בֹּן	G60	CYC
	qōm	קֹם	G60	CWC
cūc	qūm	קֹם	G32 ²	CWC
	qūm	קֹם	Gp50	CWC
c'cv	g'si	גָּשִׁי	G33	NCC
	s'bu	שָׁבוּ	G37	WCC
	l'kū	לָכוּ	G37	הלך
yvcc'	wayyašq'	וַיַּשֶּׁק	Hc20	CCY
	wattēbk'	וַתִּבֶּךְ	Gc20	\$29.721
	wayyīšb'	וַיַּשֶּׁב	Gc20	"

ב

CAP. II. ב

אֶחָד הַדְּבָרִים הָאֵלֶּה כִּשְׁדֹּךְ הָמָת הַמֶּלֶךְ אֶחָשְׁוֹרֶשׁ נָכַר *
 אֶת־וַשְׁתִּי וְאֶת אֲשֶׁר־עָשְׂתָה וְאֶת אֲשֶׁר־נָגַד עָלֶיהָ;
 וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו יִבְקֹשׁוּ לַמֶּלֶךְ נִשְׁרֹת בְּחִלּוֹת *
 טוֹבוֹת מֵרָאָה: וַיִּסְבֹּךְ הַמֶּלֶךְ פָּקֻדִים בְּכָל־מִדְּעוֹת *
 מִלְכוּתוֹ

2:1 אֶחָד הַדְּבָרִים הָאֵלֶּה —(a) Prep. 'after' (v.310), **ahhar* with implied doubling, §15.1411. (b) — ת־ §22.2. י־ם §25.231. (c) 1:5², §21.2. Cf. §36.11. This is a prep. phrase used adverbially.

כִּשְׁדֹּךְ הָמָת —(b) In the Letteris text, this is pointed as though from *škk*, but BDB 1013 lists it under *škk* 'to be assuaged' (7918 5/2). *k*^c + *šōk*, cōc, Table 10 VDC, CC² G65. On CC², §29.51. *k*^c- + inf. cstr., 'when, while.' (b) 1:12⁶, note vowels and ת־; what do they tell us?. §25.13. You know the next words. 'When the anger of the king decreased.'

וַיֹּאמְרוּ אֶת־וַשְׁתִּי —(a) Three consonants, no pre- or sufformative, cācac in Table 5 VDC. The vowel pattern indicates G10 of CCC, §27.221, from *zkr* 'to remember' (v.2142). The subj. is in the verb form, §§32., .1, .113, mentioned in previous clause. (b) Why וַשְׁתִּי? Is Vashti definite? Why?

וְאֶת אֲשֶׁר־עָשְׂתָה —(a) Note pointing. This indicates a second dir. obj. in a compound obj., §34.115. (b-c) Noun cl. used as obj., §34.12, §21.3. 'He remembered *what she had done*.' (c) ת־הָ — indicates 11 of CCY, §29.7131. The pausal form is found here with *zāqēṣ-qāṭôn*, §17.2231.

וְאֶת אֲשֶׁר־נָגַד עָלֶיהָ: —(a) 3d obj. of compound object, §34.115. (b-d) Noun cl., obj. of verb, §34.12. (c) *ni* — is G29 or N10, §27.31, §28.42. *gṣr* 'to cut, divide, decide' (1504 13/1). (d) *ni* always takes the form *עַל* when adding a suf. Cf. 1:14²

2:2 וַיֹּאמְרוּ נַעֲרֵי (a) *way-* tells us what? §22.13, §27.117. ו־ — ' tells us what? §27.31. *yô'm'ru* < **ya'mirû ya*'CiC, §29.2, §29.212. Cf. 1:13¹. Subj. follows. (b) י־ = ? §25.424. נַעֲרֵי (v.5288) here 'servants.' CaGC type noun, §24.21, .211.

מִשְׁרָתָיו —Cf. 1:10⁷. י־י = ? §23.121. — פ־ = ? §28.21, Table 1 VDC. *m*^c-*ā* —, note §15.141. Don't expect to find a dagesh in every D form.

יִבְקֹשׁוּ לַמֶּלֶךְ —(a) ו־ —, this could be 25 or 45 (jussive, §27.5f.); context tells. Note shewa under preform.: a strong clue of D. §28.21. *p* usually omits dagesh when with reduced vowel (shewa); you must learn the vowel patterns, here

y^o-a^o-ü. D25/45 of *bqš*, D 'to seek' (v.1245). (b) *l^o-*, §36.4121. 'Let them seek for (on behalf of) the king.'

נָעֲרֹת בְּתֻלֹת —(a) *na'ārāḥ* (v.5291), f. of נָעַר, §24.211, note the pl., §24.215. (b) Adj. in concord, note GNS (gender, number, state), §36.11. *b^oṭulāḥ* 'unmarried woman, virgin' (v.1330). Noun type, §24.241. Attrib. adj., §36.1. Note position of adj. 'virgin maidens.'

מַה שְׁבַח מְאֹדָּה: —(a-b) 1:11⁶; what difference do you see? מָה = ? מָה = ? §25.14, §25.232. (b) מָה-טֵל tells two things: -*ēḥ* is 20/50 of CCY, §29.71, Table 6 VDC; *ma-* is H ptc., §28.31. Hence form is H50 of מָה עָלַי. However, it is usually taken as a noun, here in apposition with *n^oārōt*, §36.6.

- 2:3 וְיִשְׁלַח הַמֶּלֶךְ שְׂרָפִים —(a) וְ, is this *wāw* conv.? §22.1, .13. -י suggests H20/40, -n§28.31, .313. The vowel pattern -*a--ē-* could be Hc20 (conv. impf.) or H40 (juss.). Which is it? *pqd* H 'to appoint' (v.6485). (c) CvCvC-type noun, §24.24, cf. §15.21. *p^oqīd* 'officer, one appointed' (6496 13/1). Why is there no וְלֵאמֹר? 'and let the king appoint appointees.'

בְּכָל-מְרִינוֹת מַלְכוּתוֹ —(a) 'all' or 'every' ?. (b) 1:1¹². (c) 1:3⁴.

Go over the D stem (§28.22ff) and spot the identifying morphemes.

CiC ^o ēC	<i>qittēl</i>	קִטֵּל
CēGēC	<i>bē'ēr</i>	בָּאֵר
m ^o CaC ^o ēC	<i>m^oqattēl</i>	מִקְטֵל
m ^o CāGēC	<i>m^osārēl</i>	מִשְׁרֵל

Start to familiarize yourself with Paradigm V-4.

Go back over previous lessons and look for D-stem forms. Analyze them.

Learn the basic vocabulary in Group 16.

9. At word-end, original *-cw > -*cū* and *-cy > -*cī* (§15.67).

10a. Gutturals reject dagesh (§11.432); before מ, ע, and ר there is compensatory lengthening (§15.141).

b. Gutturals do not take simple vocal shewa (§15.42).

c. Gutturals often vocalize a silent shewa (§15.421).

d. Gutturals prefer *a*-class vowels, especially before them (§15.43).

e. At word-end, מ, ע, or ר (*heḥ* with *mappiq*) attract pataḥ furtive after *i*- or *u*-class vowels (§15.4321).

f. *i* > *e* (*hīriq* > *s^ogōl*) before nonfinal gutturals (§15.434).

g. Initial מ prefers *i*-class vowels when near the accent (§15.433).

h. מ at word-end and frequently at syllable-end is quiescent (§15.54).

וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרֹת־בְּתוּלָה שֹׁכֵת מִרְאָה אֶל־
 שׁוֹשֵׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יָד הָנָא סָרִיס הַמֶּלֶךְ
 שֹׁמֵר הַנָּשִׁים וְנָתַן תְּמָרָהֶן: וְהַנְּעִיָּה אֲשֶׁר תִּשְׁמַכְ⁴
 בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת נְשֵׂי־יָמֵב הַדָּבָר בְּעֵינֵי
 הַמֶּלֶךְ תַּעֲשֶׂה בּוֹ:

2:3b וַיִּקְבְּצוּ —way-, §22.13, tells us what aspect (tense)? §32.5, .52. Will it be translated past or future? §32.53. *yi—û* is what PGN (person, gender, number)? §27.31. Will you translate it 'they,' 'we,' or 'you'? *yiCC'Cu*, Table 3 VDC, no vowel between 1st and 2d radicals, *i*-vowel under preformative, G25/45, §32.35. *qbs* 'gather, collect' (v.6908). 'Let them gather.'

אֶת־כָּל־נַעֲרֹת־בְּתוּלָה —(a) This tells us what? *כָּל* is used to determine a noun, Ges. §117c. (c-d) What is the difference between this and 2:2?

שֹׁכֵת מִרְאָה —(a-b) 1:11⁶.

אֶל־ שׁוֹשֵׁן הַבִּירָה —1:2^{10.11}.

אֶל־בֵּית הַנָּשִׁים —(b) 1:8⁴. Table F. (c) 1:17¹.

אֶל־יָד הָנָא סָרִיס —(b) 1:7⁵ (c) Pr.n. Hegai. (d) Note that *י* has reduced, cf. 1:10⁶. Note how the directions get increasingly precise.

שֹׁמֵר הַנָּשִׁים —(a) For *ש*, §11.411. Vowel pattern — strongly suggests G50, §27.61, cf. §27.6, .6111. *šmr* 'to watch, keep, protect' (v.8104). Read §27.6112. This is cstr., G52.

וְנָתַן תְּמָרָהֶן: —(a) *nātôn*, -ā-ô- is vowel pattern of G60, §27.64. Read §§30.381, .3812, §32.39f; 'to give.' (b) *tamrûq* is taCCûC, §24.36, *mrq* 'to scour, polish,' *tamrûq* 'detergent' (8562 4/3). For *תָּן*-, §23.121. The heavy ending takes the accent.

2:4 וְהַנְּעִיָּה —(a) Compare the forms in 2:2⁴ and 2:3⁴. Identify them.

אֲשֶׁר תִּשְׁמַכְ בְּעֵינֵי —(a) Rel. cl. (b) *t*— can be 3fs or 2ms impf (20/40). The pattern *ti-a-* is G20/40 of yiCCaC type, Table 3 VDC. *tiYCaC* is YCC. If you can't work it out, see 1:21¹. (c) 1:21²

תִּמְלֹךְ — *ת* is 21/22 or 41/42. *ti--ô-* is G of yaCCuC type, §27.321. The vowel following the 2d rad. is called the *thematic* (or *theme*) vowel, §27.231. At this point you should begin to get familiar with "Barth's Law," §27.331f. What does the root מלך mean? 1:1⁶, 1:3³. Is the form 3fs or 2ms? How can you tell?

וְשֵׁנִי תַּחַת וְשֵׁנִי—(a) Denominal prep. ‘under,’ v.8478, here ‘in the place of, as the successor to.’

וְיִטְבּ הַדָּבָר בְּעֵינֶיךָ—(a) Work it out. Then cf. 1:21¹. (a-d) 1:21¹².

וְיָאֵסֶה בָּן:—(a) Note —]. *yá’as̱*: *yá*—, only 2 radicals. The accent is like CvCC nouns (*ná’ar*), hence no true vowel separates the consonants, hence it is not the 2d rad. that is lost. There is no lengthening of preformative vowel, hence it is unlikely that the 1st rad. is lost. That suggests CCY, §29.7), and we should think at once of the possibility of apocopation, §29.72. Review 1:21³ carefully. (b) 1:8³.

This is a good place to try to nail down the G stem, particularly the G impf.

yaCCuC	<i>yiqṭōl</i>	יִקְטֹל
yiCCaC	<i>yikḇad</i>	יִקְבֹּד
yaCCiC	<i>yittēn</i>	יִתֵּן
yaGCuC	<i>yaḥālōm</i>	יַחַלֵּם
yaCCuG	<i>yislah</i>	יִשְׁלַח
	<i>yisló‘h</i>	יִשְׁלַח
yaYCi’	<i>yéšē’</i>	יֵצֵא
yiYCaC	<i>yí‘tab</i>	יִיטַב

Go back over previous lessons and analyze the G-stem verbs you have encountered. Make plenty of notes in your notebook. You will always have trouble until you conquer the G stem of the verb.

Learn the basic vocabulary in Group 17.

23. The connecting vowel of a pronominal suffix, if any, takes the accent (§17.32). If a shewa precedes the suffix, it is zero shewa and the כֹּךְ of the suffix is spirantized.

24. In verbal forms, thematic *a* in G-perf. generally yields thematic *u* in G-impf., and thematic *i* or *u* in G-perf. yields thematic *a* in G-impf. (§27.331).

25. In G-impf., the vowel of the preformative is determined usually by the thematic vowel, as follows: thematic *a* preformative *i*, thematic *i* or *u* preformative *a* (§27.332).

אִישׁ יְהוּדִי הָיָה בְּשׁוֹשָׁן הַבִּיטָה הַ
 וְשֵׁמוֹ מֹרְדֵכַי בֶּן יָאִיר בֶּן שִׁמְעִי בֶן קִישׁ אִישׁ יְמִינִי אֲשֶׁר
 הִגְלָה מִירוּשָׁלַם עִם־הַגָּלָה אֲשֶׁר הִגְלָתָה עִם יְהוֹנָדָה
 מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגְלָה וְהִכְרִיעָה מֶלֶךְ בָּבֶל:

2:5 אִישׁ יְהוּדִי הָיָה —(a) 1:8^b. Indef., 'a man,' §30.3223. (b) '— is a gentilic (a people of a place), §22.55. *y'hūd* 'Judah, Judea,' hence, 'Jew.' The word is in apposition with (a). (c) *-ā-ā^h* tells us two things: *-ā-ā^h* is 10 of CCY, §29.71. and the vowel after the 1st rad. tells us that it is G. *hy^h* 'to be' (v.1961).

בְּשׁוֹשָׁן הַבִּיטָה —1:2¹⁰¹.

וְשֵׁמוֹ מֹרְדֵכַי —(a) *û*, §16.31. *s^em* + *ô*, from *sēm*, §15.121, R. 16, 'name' (v.8034). (b) Pr.n. 'Mordecai,' מֶרְ is unaccented closed, Table E.

בֶּן יָאִיר בֶּן שִׁמְעִי בֶן קִישׁ —A genealogy, not necessarily complete. Jair may have been his father, and Shimei and Kish more remote ancestors. Note בֶּן but בֶּן in cstr.

אִישׁ יְמִינִי: —(a) Cstr.—why not reduced vowel? (b) For *ben-y^emini*, Benjamite.

2:6 וְאֲשֶׁר הִגְלָה —(a) Rel. cl., modifying 2:5¹. (b) *ho--ā^h*: note *-ā^h*, Table 6 of VDC, §29.71. Note *hog-* (un. cl, therefore *qāmās ḥāṭūp*, sign of Hp[ass.], §28.32. *gl'* גלח (v.1540), here 'to go into exile'; Hp 'was caused to go ..., was taken exile.'

מִירוּשָׁלַם —*mi-* from *min* + *y^e-*. *y^erūšālayim*, pr. n.— can you figure it out? This is a prep. phrase used adverbially ('he was taken from where?').

עִם־הַגָּלָה —(a) עם prep. 'with' (v.5973); do not confuse it with עם. (b) *hag* + *gōlā^h*: CōCē^h is masc., CōCā^h fem., G51 of *gl'*, 2:6¹. The fem. is often an abstract noun, here 'the exile' (v.1473). Another prep. phr. used adverbially.

הִגְלָתָה —Note תה, sign of 11 of CCY, §29.71. Learn the CCY indicators now. Note הִגְ-: if *-* is *o* and not *ā*, this is Hp, §28.32. Now cf. 2:6. Why is this form fem.? The subj. is אֲשֶׁר, but its antecedent is הִגְלָה.

עִם יְהוֹנָדָה מֶלֶךְ־יְהוּדָה —(a) 2:6³. (b) Pr.n., *y^ekonyā^h*—can you figure it out? (d) *y^ehūdā^h* syncopated later > *yūdā^h*; can you figure it out?

הֶגְלָהּ—הֶ is what of CCY? §29.71. הֶ (or הֶה) is sign of H (act.), §28.31. Now compare *heglā^h* הֶגְלָהּ with *hoḡlā^h* הֶגְלָהּ. The subj. follows.

נְבִיכְדִנְשָׁר מֶלֶךְ בָּבֶל:—(a) *n^ebūkadnešsar*—can you figure it out? (c) *bābel* from Akk. *bab ilim* ‘gate of god’ = Babylon.

This is a good time to work on the H stem. Get familiar with Paradigm V-5.

Study these forms:

hiCCica	<i>hiqtīl</i>	הִקְטִיל
y ^e haCCiCu	<i>yaqtīl</i>	יִקְטִיל
y ^e haCCiC	<i>yaqtēl</i>	יִקְטֵל
m ^e haCCiC	<i>maqtēl</i>	מִקְטֵל
hiCCaY (?)	<i>heglā^h</i>	הֶגְלָהּ
huCCaC	<i>hoqtal</i>	הִקְטֵל

Analyze the following:

תִּגְלַח	2:6 ⁶	וַיִּמְלִיכֶה	2:17 ⁶
תִּגְלַח	2:6 ¹	וַיִּבְתְּגִיעַ	2:12 ¹
תִּגְלִיחַ	2:10 ¹	בְּחִרְאֲתוֹ	1:4 ¹
תִּגְלִיחַ	2:6 ⁴	לְהַבִּיאַ	1:11 ¹
תִּגְלִיד	2:10 ⁴	בְּהַשְׁמַעַ	2:8 ²
וַיִּסְקַד	2:3 ¹	לְהַרְאֹת	1:11 ⁴
וַיִּנָּר	2:22 ²	וַחֲשִׁקוֹת	1:7 ¹
וַיִּשָּׂם	2:17 ³	לְחִיּוֹת	1:22 ¹
וַיִּשָּׂש	2:18 ¹	לְחִבּוֹת	1:17 ³

Memorize the basic vocabulary in Group 18.

17. In finite verbal forms *without sufformatives*, the accent is on the *ultima* (§17.21). In such forms *with sufformatives*, the following rules prevail:

a. If the *ultima* is *closed*, the accent is on the *ultima*, and the form follows the short-vowel chart (§17.221).

b. If the *ultima* is *open* and the *penult* is *long*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.222).

c. If the *ultima* is open and the *penult* is *short*, in *nonpausal* forms the accent is on the *ultima*, the vowel of the *penult* reduces to shewa, and the vowel of the antepenult has its pausal form (lengthened) and is marked by metheg (§17.223).

d. Under the same conditions (17c) but in *pausal form*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.2231).

18. Short *a* frequently attenuates to short *i* in unaccented closed syllables (§15.32).

וְהָיָה אִמֶּן ז'
 אֶתְחַדֵּשׁ וְהָאֵסְתֵּר בַּת־דָּוִד כִּי אֵין לָהּ אָב וְאִם
 וְהַגִּיעָה יִפְתָּחֶלֶאֱר וְשִׁכַּת מְרָאָה וּבִמְצֹת אֲבִיהָ וְאִמָּהּ
 לְקַחְתָּ מִדְּכִי לֹל לְבַת: וְהָיָה כְּהַשְׁמַע דְּכַר־הַמֶּלֶךְ וְדָתוֹ
 וּבְדִקְבָּץ נְעֻחַת רַבּוֹת אֶל־שׁוֹשָׁן הַבִּיחָה אֶל־יָד רַגְלִי
 וְהִלָּכָה אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד רַגְלִי שְׂמֵר הַנָּשִׁים:

2:7 וְהָיָה אִמֶּן אֶתְחַדֵּשׁ (a) 1:1'. This form is somewhat difficult to analyze, and since it is very common, you would do better to memorize it *now*. Gc20 of הָיָה. Analysis: *yôd* with shewa drops dagesh (R.1b), hence this is way- (conv. *wāw*). CCY apocopates in conv. impf. (c20) and juss. (40), *way* + *yihyē*^h > **wayyihy*, §29.72. -cy > -ci, **wayyihy* (R.9); application of R.16 > **wayyēhi*^h, and application of R.1b > *wayēhi*^h. (b) Vowel pattern -ô-ê-, G50, §27.6122, of 'amn 'to be firm, support, rear, foster' (v.539). G10 + G50 denotes continuous or habitual action in past time (§32.511), 'he was (had been) supporting.' (c-d) Pr.n. 'Hadassah.'

וְהָיָה אִסְתֵּר (1:20², §21.1f.). Verbless cl., 'she/that (was) Esther.' (b) Pr.n.

בַּת־דָּוִד (a) **bin* 'son' + -t > **bint* (cf. Arab. *bint*) 'daughter' > **bitt* > **bit* > *bat* (v.1323). Explain each step. (b) *dôd* 'uncle' (v.1730). Whose uncle? What was Esther's relationship to Mordecai?

אֵין לָהּ אָב וְאִם (a) Causal (v.3588), §38.53. (b) 1:8². 'én l' = 'he/she does/did not have.' (c) Prep. + sl, §23.121. (d) 'āh 'father' (v.1); CvC-type noun, §24.12. (e) 'ēm 'mother' (v.517); CiC²-type noun, §24.214.

וְהַגִּיעָה יִפְתָּחֶלֶאֱר (a) 2:2⁴. (b) Cf. 1:11³; here יָפָה adj. 'fair, beautiful' (v.3303), fem. יָפָה, f. cstr. יִפְתָּ. (c) *tô'ar* 'outline, form' (v.8389); CuCC-type noun. Note postpositive accent, repeated on stressed syllable, §11.571.

וְשִׁכַּת מְרָאָה —Cf. 1:11⁶. Verbless cl., §31. Compound pred., §30.123. 'The maiden (was) (1) beautiful of form and (2) good of appearance' (= 'shapely and comely').

וּבִמְצֹת אֲבִיהָ וְאִמָּהּ (a) *û* + *bē-* + *môl*. Table 10 VDC shows that G65 of CûC would be מוֹת; the form here therefore must be a noun < *māwel* 'death' (v.4194). 'And on the death of' followed by two governed nouns. (b) 2:7⁴(d); note that אָב adds י־ when adding suf., 'ābî-, §23.121. (c) 2:7⁴(e); אָם with suf. restores gemination: 'imm-. Why 'ābî-hā but 'imm-āh? §23.121.

לְקַחְתָּ לְךָ לְבַת: (a) *Watch out!* לְ is s1, §23.122, not sufformative. The accent shift has altered the vowel quantities, §27.72. G10 *lāqāḥ* + *āh* > *l'qāḥāh*. *lqh* 'to take' (v.3947). (b) 2:5³. Subj. of preceding verb, 'Mordecai took.' (c) Indir. obj. (like dat. of reference) 'for himself.' (d) 'for a daughter' 2:7³.

2:8 וַיְהִי—Note the *r'bi'*. Cf. 1:1¹. 'And it was,' *kai egeyeto*.

בְּהִשָּׁמַע דְּבַר הַמֶּלֶךְ וַיְהִי (a) *û* + *b'* + *hiššāma'*. 1st rad. geminate, Table 2 VDC; it must be N stem. **hin-* is found only in N32/65, and *b'*- is found only on 65, hence N65. The vowel pattern *hiC²āCēC* is affected by guttural > *hiC²āCaG*. 'In the being heard of' = 'when was heard.' *šm'* 1:18⁴. (b-c) 1st obj. of N65. (d) 2d obj. (compound) of N65. Note that the obj. of the inf. cstr. becomes the subj. in Eng. trans.: 'in the being heard of the word' = 'when the word was heard.'

וּבְדִבְרֵי נְשֹׂת רַבּוֹת (a) *û* + *b'* + *hiqqābēs*, see notes on 2:8²(a). Can you see a similarity? Here *hiC²āCēC*. *qbs*, 2:3³. (c) 1:20³. Why is form different here? On translation, see previous note.

אֶל־שׁוֹמֵן הַבֵּיתָה אֶל־דָּוִד הַנִּי (a-c) 1:2¹⁰¹¹. (d-f) 2:3⁸. Note different spellings, הַנִּי, הַנִּי, and pausal הַנִּי.

וַיִּלְכְּדוּ אֶת־דָּוִד אֶל־בֵּית הַמֶּלֶךְ (a) *wat* + *tillāqah* *tiC²āCaG*, cf. 2:8². —וֹ tells us what? Doubled 1st rad. tells us what? (Table 2 VDC). Preformative tells us what? —ת is 21/22, and the subj. that follows tells us that it is 21, hence N21 of *lqh* (2:7⁴). (b) 2:7². (c-e) Cf. 2:3⁷. Translate the clause.

אֶל־דָּוִד הַנִּי שְׂמֵר הַנָּשִׁים: (a-c) 2:3⁸ and 2:8⁴; note spelling. (d-e) 2:3⁹.

Analyze the following forms: הַנְּסָצִים 1:5⁵. וַיִּבְתָּב 1:19⁴. נִשְׁמַע 1:20¹. נִגְזַר 2:1⁵.

niCCaC	<i>niqṭal</i>	נִקְטַל
y ^h anCaCiCu		
> yiC ² āCēC	<i>yiqqāṭēl</i>	יִקְטַל
naCCaCu	<i>niqāḏl</i>	נִקְטַל
hanCaCiCu	<i>hiqqāṭēl</i>	הִקְטַל

Read §28.4. Work on the peculiarities of the N stem.

Learn the words in Basic Vocabulary Group 19.

7. Syllables do not begin with consonantal clusters, except in forms of the word for 'two' (§16.35).

• וְהִיטֵב הַנַּעֲרָה בְּעֵינֶיהָ וַתַּעַשׂ חֶסֶד לְפָנֶיהָ וַיְבָרֶךְ אֶת־
תַּמְרוּקֶיהָ וְאֶת־מִטְתֶּיהָ לָתֵת לָהּ וְאֵת שִׁבְעַת הַנְּעוּרוֹת
הָרֵאיוֹת לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשָּׂה וְאֶת־נְעוּרוֹתֶיהָ
יָלֻשׁ בֵּית הַנָּשִׁים: לְאֶדְנֶיהָ אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־
מִלְחָמָהּ כִּי מָדַבְּרָה עִתָּהּ עֲלֶיהָ אֶשֶׁר לֹא־תִגִּיד:

2:9 וְהִיטֵב הַנַּעֲרָה בְּעֵינֶיהָ (a) See 1: 21¹: what is the difference? Work out the parsing (§27.15). Then cf. 2:4². (b) How is this related to the verb? §32.113. Cf. 2:4⁵. (c) What is the difference between בְּעֵינֶיהָ here and בְּעֵינֶי in 1:21²?

וְהִיטֵב הַנַּעֲרָה בְּעֵינֶיהָ (a) Note the dageshes, R. 1a. *wat-* tells what? (§22.13). Then *tiššā'* must be what aspect (tense)? Therefore only 2 radicals are present, for the second *t* must be a preformative. If you do not understand the logic here, you need much more study of the points covered. *t* must be geminate, *tt*. Conv. *wāw* of this form only stands before impf., therefore *t*— indicates 21/22 form. First radical (*ש*) is doubled; Table 7 VDC indicates that *yiC'aC* is G20 of NCC. Verb is therefore *ns'* 'to lift up, carry' (v.5375). (b) *héseḏ* is a very rich word (v.2618), but here it simply means 'favor'; idiom 'to take up favor, to be liked.' (c) 1:17⁶

וַיְבָרֶךְ—Cf. R.1b. *way(y)-* tells us what? §22.13. Preformative with shewa tells us what? §28.21. Vowel pattern *y'-a-ē-* tells us what? §28.21. Why no dagesh in 2d rad.? R.10a. Look at Table 4 VDC. Identify as Dc20 of CGC. Why no compensatory lengthening? §15.1411. בָּלָה D 'to hasten' (v.926).

אֶת־תַּמְרוּקֶיהָ וְאֶת־מִטְתֶּיהָ (a-b) 2:3¹⁰. What suffix here? §23.121. (d) *mānāh* 'part, portion' (4490 13/3). Note fps *-ōlē* —וְהָיָה— §25.54.

לָתֵת לָהּ (a) לָתֵת prep. + G65 of נָתַן. This is difficult, so it is best to memorize לָתֵת 'to give.' **n'tin* (G65) > **tin* + *t* (§13.513) > **tint* > **titt* (R.11) > **tit* (R.6a) > *tēl* (R.13a). For shift of accent, §17.35. (b) Pron. + sl, indir. obj.

וְהָיָה לָהּ שִׁבְעַת הַנְּעוּרוֹת (a) 2d compound obj. after וַיְבָרֶךְ, 'to hasten (1) her detergents and her portions, and (2) the seven maidens....' (b) Cf. 1:10⁶. Here the noun is f. so the num. adj. has the "masc." form, §26.23.

וְהָיָה לָהּ לִרְאוֹת (a) *hd* + *r'ūyy* + *ōl*. *rd'ūy* is Gp50 of CCY, §27.63, §29.71. The pl. may double the *yōd* (also *r'ūyōl*, BDB 906). The pass. of 'to see' is 'to be seen, to seem, to appear'; here 'seemly,' modifying נְעוּרוֹת. (b-c) 2:9⁵.

וְהָיָה כְּשֶׁנֶּשְׂחָתָהּ (a) Can this be conv. *wāw*? R.1b. *y'sanné* + *hā*, §23.122. Preformative with shewa, 2d rad. doubled, it must be D20/40. The 3d rad. lost, it must be CCY. If you don't know why, go back over your notes on verbs in your notebook. Dc20s1 of *šny* G 'to double,' D 'to remove' (v.8138). (b) 2d compound obj.: 'he removed (1) her and (2) her maidens. Note form of suffix; on verb it is accusative, on noun genitive.

לְקֹדֶם בֵּית הַנָּשִׁים: (a) 'to the good of' = 'to the best (part) of.' On superlative, §36.3262.

2:10 לֹא־תִגְדֹּל אִשָּׁר (a) Neg. adv., negating either a following word or a clause. (b) *higgidā^h*: -*ā^h* could be an 11 ending of CCY, §29.71. *hiC-* could be H perf., §28.31. For *hic²ic*, Table 7 VDC, which identifies form as H10 of NCC. The ה־ then must be 3fs (11), and correct parse is H11 of *ngd* H 'to declare, tell, proclaim' (v.5046). (c) Subj. of verb.

וְאֵת עַמָּהּ וְאֵת־מִלְחָתָהּ (a-b) and (c-d). (b) 'amm + s1, 'her people.' (d) *mōladt* + s1; *mōladt* > *mōlēdet* < **mawladt*, WCC. The form can be parsed as H51 of *yld*, but it is listed as a noun 'kindred' (v.4137) from **wld* > *yld* 'to bear, give birth'.

כִּי־מַדְדִּי אֶתָּה עֲלֶיהָ (a) Causal, 1:17¹. (b) 2:5³. (c) Note ה־: the ה־ tells us that ה־ is *wāw* with strong dagesh, hence *šiwwā^h*, cf. §11.433. Then -*ā^h* cannot be an 11 morpheme, hence it must be 10 of CCY, Table 6 VDC, §29.71. *cic²ā^h* must be D10 of CCY (note that ה־ is for *all* 10 morphemes in CCY, G10, D10, H10, N10). *šwy* צוּחַ 'to give charge/command' (v.6680). (d) The verb does not take direct object of the person: 'Mordecai gave charge to her.'

אֲשֶׁר לֹא־תִגְדֹּל: (a) Introduces indirect discourse. (b) לֹא + impf. is a strong prohibition. (c) *taggid*, cf. 2:10¹. Here *pattāh* under preformative may be a sign of H20/40. —ת is 21/22/41/42. *tac²ic*, Table 7 VDC, must be H21/22; *tac²ec* would be H41/42, cf. *yapqēd*, 2:3¹. 'that she should not declare.'

In view of the upcoming exam, you should use this occasion to review verbs. If you are weak in any particular area(s), now is the time to work specifically. Can you identify the following?

בָּכָה	יָבַח	תִּבְכֶּה	תִּבְכְּכֶנָּה
יָעַב	יָאָב	בָּכָה	בָּכָה
לָבַח	מָבִיחַ	נָבַח	נָבַח
לִבְכוֹת	בְּכָכֶם	בְּכָתָה	בְּכָתָם
וַיָּבֶה	וַיִּבֶחַ	בָּכוֹב	

Learn the basic words in Group 20.

The second hour examination should be given at this point, and it should deal mainly with the verb. Elements of phonology that are significant for verb morphology, noun morphemes that are used on participles, and similar material, will be included.

Read: §§30.12ff, 30.33–.3394, 30.38–.382.

Read: §§32., .11, .12, .31, .35, .38, .4, .5, .51, .52.

Read *carefully* §32.53.

Now, let's get the morphology in hand.

Read: §§27., .11, .1111, .1112, .1121, .1131, .1134.

Read §§27.114, .211; *memorize* §27.21 and §27.31.

Read: §§27.115, .1153, §§28., 28.1, and work *carefully* on Paradigm V-1.

Read: §§28.2, .21; §§28.3, .31; §§28.4, .42, .421

Read: §§29., .01, .02.

This review should be fairly meaningful to you, since you have encountered the forms and meanings in the last 12 lessons. You will have to review many more times to gain an ability to handle the verb with facility. There is no substitute for careful analysis and observation. You should have separate pages for various types of verbs, and you should have all verbs recorded and arranged to show similarities and differences. You should also be studying the synoptic paradigms in the *Handbook*.

You should be able to answer questions like the following:

1. Identify the following preformatives and sufformatives: —', —N, '—, '—', N—, N— (only 2 other consonants present), —T, NT—, NT— (only 2 other consonants present), NT—T, T—.
2. Know the operation of Rules 1a, 1b, 2a, 9, 10a-f, 11, 13b, 15, 18, 20.
3. Know the meanings of technical terms used in connection with the study of the Heb. verb.
4. Know the thematic vowels and their general significance in the perf. (CaCaC, CaCiC, CaCuC), and in the imperf. (yaCCuC, yiCCaC, yaCCiC).

5. Parse the following, using the indicators (§27.151, reprinted below).

אָכַל	דָּבַר	חִבְּדִיל	נִקְדָּשׁ
אָקֵלְתָּ	צִוָּה	חִמְשָׁלְנוּ	הִתְנַבֵּ
יִרְגֵּזוּ	יִצְדָק	תִּקְבֹּץ	גָּלְתָהּ
תִּיטֵב	יַעֲבֹר	תִּתֵּן	תִּצָּא
מְשַׁלְּמִים	אֶחָז	מְדַבְּרִים	מְבַקְשׁוֹת
הִשְׁלֵךְ	סָמַר	גָּלַח	שָׁמוֹעַ

Know all the basic vocabulary in Groups 1-20.

TABLE OF INDICATORS

Stem Conjugation	PGN	Perf.	Impf.	Impv.	Juss./ Cohort.	Ptcp.	Inf.	Pron. Suf.	PGN
G qtl	3 ms	10	20	--	40	50 m.s.a.	60 inf.abs.	s0	3 ms
Gp qtl pass.	3 fs	11	21	--	41	51 f.s.a.		s1	3 fs
N nqtl	2 ms	12	22	32	42	52 m.s.c.		s2	2 ms
D qttl	2 fs	13	23	33	43	53 f.s.c.		s3	2 fs
Dp qttl pass.	1 cs	14	24		44			s4	1 cs
HtD htqtl									
HtDp " pass.	3 mp	15	25	--	45	55 m.p.a.	65 inf.cstr.	s5	3 mp
H hqtl	3 fp	16	26	--	46	56 f.p.a.		s6	3 fp
Hp hqtl pass.	2 mp	17	27	37	47	57 m.p.c.		s7	2 mp
HtS	2 fp	18	28	38	48	58 f.p.c.		s8	2 fp
	1 cp	19	29	--	49			s9	1 cp

c after stem indicator and before the number, indicates wdw converseive; wdw conj. not indicated.

s after the number plus suffix indicator indicates pron. suf.

e.g. יִתְנַבֵּ is identified as Gc20s1 of נָתַן, which is much simpler than writing 'third masculine singular, imperfect, of נָתַן, with 3 fem. sing. suf. and wdw converseive.'

Those who wait on YHWH shall renew strength,
they shall ascend on wings like the eagles,
they shall run and not grow weary,
they shall walk and not grow faint.

וְקִוֵּי יְהוָה יַחֲלִיפוּ כֹחַ
יָעֲלוּ אֶבֶר כְּנְשָׁרִים
יָרוּצוּ וְלֹא יִיגְעוּ
יֵלְכוּ וְלֹא יִפְּאוּ

(Isaiah 40:31)

ובכל־יום 11
יום ויום מִדְּבַרְכִּי מִתְהַלֵּךְ לִפְנֵי הַצֵּר בֵּית־הַנָּשִׁים לְדַעַת
12 אֶת־שָׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה בָּהּ: וּבְהִגֵּעַ הוּא נַעֲרָה
וְנַעֲרָה לְבֹא אֶל־הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ מִקֵּץ הַיּוֹת לָהּ בְּבֵת
הַנָּשִׁים שָׁנִים עֶשֶׂר חֹדֶשׁ כִּי בִן יִמְלֹא יָמֵי מְדֻקְהָן שָׁשָׁה
יָדָשִׁים בְּשִׁמְן הַפֶּזַר וְשָׁשָׁה יָדָשִׁים בְּבִשְׂמִים וּבְחִמְרוֹן
13 הַנָּשִׁים: וְכֹה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵל פֶּל־אֲשֶׁר
תֹּאמַר יַעֲזֹן לָהּ לְבֹא עִמָּה מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:

- 2:11 וּבְכָל־יוֹם יוֹם —(a-c) This is distributive, ‘each day.’ 1:8⁶, 1:22³⁴. Note the vowel: יוֹם. It does not always lengthen in near-open with the conj.

מִתְהַלֵּךְ —(a) 2:5³. (b) *mithallēk*, note מַת- and ל-, Table 1 VDC. For HtD, read §§28.5, .51, .511. Preformative מ- is often the sign of a ptcp. (not G). הלך ‘to walk’ (v.1980), in HtD ‘to walk back and forth.’

לִפְנֵי הַצֵּר בֵּית־הַנָּשִׁים —(a) 1:11². (b) Note vowels; what should the quality tell us? 1:5¹⁰. (c-d) You should know this.

לְדַעַת אֶת־שָׁלוֹם אֶסְתֵּר —(a) *l' + dá'at*. Cf. 1:2³. ת- could be “ballast,” §13.513. If so, there are only 2 rads., cf. Table 10 VDC. The form is WCC or YCC with apheresis, §13.511, and anaptyxis, §15.61. Your clues are the prep. ל'- and the -t, §29.322. ידע ‘to know’ (v. 3045). With ל- the inf. cstr. often expresses purpose, §38.54. (c) *šālôm* ‘peace, welfare’ (v. 7965). What does the reduced vowel tell us? §25.42f. (b-d) Noun clause, obj. of inf. cstr., ‘in order to know Esther’s welfare.’

וּמִה־יַּעֲשֶׂה בָּהּ: —(a) Indef. pron., §21.5, ‘whatever’ (v. 4100), subj. of following verb. (b) יַעֲשֶׂה *ye'asé*, note dagesh, §13.36. ה- could be 20 of CCY, §29.71. Learn this *now*. Guttural in 1st rad. resists gemination, with compensatory lengthening (R.10a), hence vowels indicate N stem, §28.42; Table 4 VDC also identifies as N20 of GCC. (a-c) Noun cl., 2d compound obj. of *dá'at* ‘to know ... whatever would be done with her.’ Note that in Heb., since the subjunctive has disappeared, you must get the mood from the context (§27.1132).

- 2:12 וְנַעֲרָה וְנַעֲרָה הוּא וּבְהִגֵּעַ הוּא —(a) *û + b' + haggi'*. ה- could be H stem indicator; if so, only 2 rads. are present, 1st geminate, suggesting NCC, §28.31. A prep. occurs on a verb form only in the inf. cstr., hence H65. Table 7 VDC. Read §15.4321. H נגע ‘to arrive, reach’ (v.5060). (b) *tôr* ‘turn’ (8447 4/2). (c-d) Distributive, §31.112, 33.125. ‘In the reaching of the turn of maiden and maiden’ = ‘when each girl’s turn arrives.’

לְבֹאֵא—(a) 1:12².

מִמֶּנָּה לְהֵיחָל—(a) *min + qēs* ‘end’ (v.7093), cstr., note *šerē*, §15.223. (b) לְ— could be fpa/c or 65 of CCY, Table 6 VDC. *hēyōt* is G65 of *hy* ‘to be.’ ‘From the end of being to her ... 12 months’ = ‘at the end of her 12-month period.’

בְּרַחֲשֵׁי שָׁנִים עֶשֶׂר וְדָשׁ—(a) 1:8¹; *dāš* should not reduce in cstr. (R. 2a), cf. 9:13⁴. (b-c) Numeral, §26.2, ‘12,’ composed of (b) *šnēm*, the form of ‘2’ used in ‘12’; note the initial cluster, §16.351, (v.8147); and ‘*āsār* the form of ‘10’ used in the teens (v.6235b). Read §26.25. (d) *hōdeš* ‘month’ (v.2320); CuCC-type noun, §24.21. Note that the sg. form is used with numbers from 10 up (1:1¹²), §36.14.

כִּי בָּן מִלֵּא—(a-b) 1:8³. (c) לְ— = ? — = ? מִלֵּא, cf. 1:5¹ (v.4390). ‘For thus they fulfilled’; subj. follows.

יָמֵי מִדְּבָרָהּ—(a) 1:1², §24.212; pl. of *yôm* is irregular, as if from **y^ewāmim* > *yāmim* (v.3117). (b) Cf. 2:3¹⁰, note difference; *mārūq* ‘scouring, rubbing’ (4795 1/1).

שֵׁשֶׁה יְדֵשִׁים בְּשֶׁמֶן הַבַּיִת—(a) *sissā^h* ‘6’ (v.8337), §26.234. The ‘fem.’ form with *-ā^h* is used with masc. noun, §36.141. (b) 2:12⁴(d), *hōdeš*, pl. *hōdāšim*, Paradigm N-3. R. 10b. (c) *b^e- + šēmen* ‘oil (vegetable)’ (v. 8081), cstr., but segolates do not reduce in cstr., §15.232. (d) *ham + mōr* ‘myrrh’ (4753 12/1), Akk. *murru*, Gk. *μύρρα*.

וְשֵׁשֶׁה יְדֵשִׁים בְּבָשִׁמִּים וּבְחַמְצֵיץ הַבָּשִׁים—(a,b) 2:17¹. (c) *b^e- + hab + b^esāmim*, pl. of בָּשִׁם ‘balsam’ (v. 1314). (d) 2:3¹⁰.

- 13: וּבְכֹה הַנְּעִרָה בָּהּ—(a) *ū + bā + zē^h*, §21.2. ‘and in this (manner).’ (c) Note carefully: *bā^h* is G11, and *bā^h* is G51, cf. 1:17¹. Learn this *now*. ‘The maiden (is) entering.’

אֵל כָּל־אֲשֶׁר תֹּאמַר—(a) The grammar is distorted, for the noun cl. which begins as object becomes the subject of the main verb, possibly by attraction to the nearer verb: ‘all that she shall say *shall be given*.’ (d) *tō^hmar* < **ta^hmir*, ya^hCiC (R. 10d). —ת = ? Parse it.

יִנָּתֵן לָהּ—(a) Note accent, §17.35. Normalize it *yinnātēn*, 1st rad. doubled, sign of N stem, Table 2 VDC. N20 of *ntn*, 2:3¹⁰.

לְבֹאֵא עֲמֹה—(a) 1:12². (b) ‘*imm-*, 2:6³.

מִבֵּית הַנָּשִׁים עַד־בֵּית הַמִּלֵּךְ—(b) Note dagesh in ב. What does this suggest? R. 11. (c) Cf. 1:5⁷.

Learn the basic words in Group 21.

14 בָּעֶרֶב | הָיָא בָּאָה וּבִבְקָר הָיָא שָׁבָה אֶל־בֵּית הַנָּשִׁים
 שְׁנִי אֶל־דָּ שַׁשְׁגַּז סְרִים הַמֶּלֶךְ שֶׁמֶר הַפִּילִגִּים לֹא
 תָּבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־הֶסֶן בֵּה הַמֶּלֶךְ וְנִקְרָאָהּ
 שֵׁשׁ: וּבְרָנִיעַ הָרֹאשֶׁת בַּת־אֲבִיתָהּ | וְיָד מִדִּדְכִי אֲשׁוּר
 לְקַדְּלָהּ לָבֵת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דִּבְרַר כִּי אִם
 אֶת־אֲשׁוּר יֹאמֶר הִנֵּה סְרִים־הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים וְהָיָה
 אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינֵי כָל־אֲדָמָה:

- 2:14 בָּעֶרֶב | הָיָא בָּאָה —(a) For *b^e- + hā + 'ereb* 'evening' (v.6153), with syncopation §13.521, and compensatory lengthening §15.14. For | §11.72. Anaptyxis, §15.6. Noun is GvCC type, §24.211. (b) Pers. pron., §21.1 (c) 1:13'; is this G51 or G11? בּוֹא, v.935. הִי cannot be a radical, for הִיא is fem., hence there are only 2 rads. The root cannot be CCY, for then we would have הִתָּה in 11 or הִתָּה in 51. There is no way it can be 1st rad. weak in this form. Therefore it must be ĈvC. Be sure you can follow the logical steps in indentifying such a form.

וּבִבְקָר הָיָא שָׁבָה —(a) Identify the morphemes. Is there a def. art.? The accent is prepositive, §11.571. *bōqer* 'morning' (v. 1242), is CuCC-type noun, §24.21. (c) *sub* 'to return' (v.7725), ĈvC verb: G51 and G11 are distinguished by accent, §29.6318. 'In the evening she is entering and in the morning she is returning.'

שְׁנִי אֶל־בֵּית הַנָּשִׁים —(a-c) You can now do this without help. (d) *šēni* 'second' (v.8145), an ordinal numeral, §26.32. We would expect a def. art., since בֵּית is def. because of the noun it governs. 'To the second harem.'

אֶל־דָּ שַׁשְׁגַּז סְרִים הַמֶּלֶךְ —(a-c) Cf. 2:8⁶; note the differences and explain them. (c) Pr. n. 'Shashgaz.' (d-e) You can do.

שֶׁמֶר הַפִּילִגִּים —(a-b) Cf. 2:8⁶. *sōmēr*, pattern -ō-ē- is G50, §24.24, §27.611. (b) *pilēges* 'concubine' (v.6370), a 4-consonant form, §03.12, §24.28, which has developed similar to a segolate < **pilags*, note the pl. When the girl entered the king's house she was בְּתוּלָה; when she returned she was פִּילִגֶּשֶׁת. She left the (first) house of the women; she returned to the second. She was first under Hegai; later she was under Shaashgaz. With exquisite reserve the story is fully told—yet devoid of sensual details.

לֹא־תָבוֹא עוֹד —(a) 1:17'. (b) *tābō'*, —ת can be 21/22 or 41/42. Table 9 VDC suggests G20 of CWC, but context requires 21. (c) 'ōd 'again' (v.5750), modifying the verb, §35.2. 'She shall not enter again.'

לְכֹהֵן אֶחָדָם בְּהַרְגֵּם (a-b) After a neg. *ki 'im* usually means 'except' (v.3588). (b) *hāpēs*, pattern is G10/50 of CaCiC, a stative verb. Read §27.23f, and note well §27.232. חָפֵץ 'to delight, take pleasure' (v.2654), followed by prep. -בְּ, see (d). (e) Subject. 'Except the king was delighted with her.'

יִתְקַלֵּהָ בְּשֵׁם: (a) יִתְקַלֵּהָ, *n—ā^h*, with 3 rads. between, therefore most likely N stem perf. 3ms, or N11 of *qr'* 'to call' (v. 7121). *w^e*- could be simple or conversive, §27.117. If we read, 'unless the king was delighted with her and she was called by name,' it is simple *wāw*. The Masoretic note calls attention to קָלָה, but no good reason is given. (b) 2:5³. Note application of R.16 in *s'mô*, 2:5³. *b^e*- 'with, in,' here is better translated 'by.'

2:15 וּבְרִינֵי הָרֶגֶט אֶסְתֵּר בַּת־אֲבִיהָ וְיָדָהּ קִדְדָהּ (a) 2:12¹; go over the analysis again. (b-c) Cf. 2:12¹. Now it's Esther's turn. (d-e) Name formula, like Swed. *Svensdotter*. (f-g) Cf. 2:7³.

אִשָּׁהּ לְקַחְלֹל לְבָת (a-c) Cf. 2:7⁵. (b) *lāqah*; CāCaC is G10 pattern; accent has shifted because of proximity of next accent, §17.35. (a) is obj. of verb, 'whom he took to him for a daughter.'

לְבֹא אֶל־הַמֶּלֶךְ (a-c) Cf. 2:12².

לֹא בִקְשָׁהּ דָּבָר (b) *biq'sā^h*. We see 4 consonants; *b^e*- could be prep., but only on 65 and the pattern is wrong. -*ā^h* could be 11 sufformative. The *i*-vowel with 1st rad. suggests D stem, but there is no gemination of 2d rad. Is there a reason? R.1b. *biqq'sā^h* is D11 of *bqš*, 'he sought' (v.1245), cf. 2:2³. 'She did not seek a thing.'

כִּי אִם אֶת־אִשָּׁהּ יִמְכֹּר (a-b) 2:14⁷(a-b). (c-d) Noun clause, obj. of verb which is understood from previous clause. (e) *yô'mar* < **ya'mir*, 'CC. Cf. 2:13²(d). What is the difference between the two forms? For the following words, cf. 2:8⁶ or 2:3⁵.

וְהָיָה אֶסְתֵּר נִשְׂאֵת חֵן (a) Cf. וְהָיָה in 1:1¹; what is וְהָיָה? Cf. Rule 1b. (c) G51 of CC' verb. Normally CōCēCt > CōCēCet, but the *h* quiesces > CōCē't *nósē^h*. For *ns'*, 2:9². (d) *hēn* 'favor, grace, acceptance' (v.2580).

בְּעֵינֵי כָל־אִיָּהּ: (a) 1:21². (c) *rô'ē^h* + *hā*. CōCē^h is G50 pattern of CCY. Learn it now. אִיָּהּ is masc. pl. of the noun, and 3fs suf. of the pronoun, 'the (ones) seeing her.' A ptcpl., particularly when definite, often serves as a relative clause, 'in the eyes of all who saw her.'

Learn the words in Group 22.

וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ. Love your neighbor as yourself.

Lev. 19:18

16

וַתִּלְקַח אֶסְתֵּר אֶל־
הַמֶּלֶךְ אֶחָשְׁוֵרוּשׁ אֶל־בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא
תֵּשֶׁבֶת מִכֵּת בִּשְׁנַת־שִׁבְעָה לְמַלְכוּתוֹ׃ וַיֵּאָהֶב הַמֶּלֶךְ אֶת־
17 אֶסְתֵּר מִכָּל־הַנָּשִׁים וַתִּשְׂאֶתֶּן וַתִּקְדֵּר לִפְנֵי מֶלֶךְ־הַבְּתוּלֹת
18 הַשָּׁם כִּתְר־מַלְכוּת בְּרֹאשָׁהּ וַיִּמְלִכָהּ תַּחַת וְשֵׁתִי׃ וַיַּעַשׂ
הַמֶּלֶךְ מִשְׁתֶּה נֹדֶל לְכָל־שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֶּה
אֶסְתֵּר תַּחֲתֶיהָ לְפָדִיטוֹת עֲשָׂה וַיִּתֵּן מִשְׁאַת בֶּדֶךְ הַמֶּלֶךְ׃

- 2:16 וַתִּלְקַח אֶסְתֵּר —(a) Work out the analysis and then look at 2:8⁵. Note the use of *wāw* to invert the tense significance. Read §27.117f. When parsing a form with conversive *wāw*, you identify the *form* (here impf.) and not the meaning (here past time). Use a 'c' before the symbol: Nc21. You should be able to do the rest to the next note.

בַּחֹדֶשׁ הָעֲשִׂירִי —(a) Is there a def. art.? R.10a. §15.1411. 2:12'. (b) *hā* + 'āsiri: the pattern —*i-i* suggests an ordinal number, §26.32. עֶשֶׂר gives us the idea of 'ten,' hence ordinal '10th' (v.6224). Note concord, §36.11. Note word order, §26.87. 'In the month the tenth' = 'in the 10th month.'

הוּא תֵּשֶׁבֶת מִכֵּת —(a) Demon. pron., §21.2. Noun clause, 'that (is) the month Tebet,' §31.122. (b) Cstr., but a segolate, §15.232. (c) Pr.n. 'Tebet,' 10th month counting from Nisan (Mar.), hence about January. Since the pr. n. is definite, the noun in cstr. is def., §36.3121.

בִּשְׁנַת־שִׁבְעָה לְמַלְכוּתוֹ —(a) *b* + *s'nat*, R.19. *šānā* 'year' (v.8141). Note carefully §26.871. (b) 1:1'. 'In the year of 7' = ? (c) If Ahasuerus = Xerxes I, this would be 479 BC, but scholars are divided on this identification.

- 2:17 וַיֵּאָהֶב —Note *wāw* and strong dagesh, §22.13. This can only be on the impf., and always converts the meaning of impf. to that of the corresponding perf. —' 3ms, vowel pattern is yiCCaC of 'CC. אָהֵב 'to love' (v. 157). This verb is often pointed אָהֵב, which is stative vocalization, and G20 form agrees with this (cf. Barth's law, §27.331). The theory is good, but formal statives (i.e. having the form of a stative) often, as here, take direct objects.

מִכָּל־הַנָּשִׁים —² מֶן of comparison, cf. 1:7³, 1:19¹¹. 'More than all the women.'

וַתִּשְׂאֶתֶּן וַתִּקְדֵּר —(a) 2:9². What kind of *wāw*? §27.117. (b) 2:15⁴(d). (c) 2:9².

מִכָּל־הַבְּתוּלֹת —(a) מֶן of comparison, 2:17². (b) 2:3⁴(d). What difference(s) do you see in the two forms?

וַיָּשֶׂם כִּתְרוֹ מִלְכּוֹת בְּרֹאשָׁהּ⁵—(a) Note *wāw*. Note shift of accent, Rule 27. The impf. without conv. *wāw* would be *yāsīm* וַיָּשִׂים, CiC verb. G20 and H20 fall together in this type verb, §§29.6, .64, .6413. Note especially §29.641. וַיָּשִׂים 'to place' (v. 7760). (b-c) 1:11³. (d) וַיָּשֶׂם רֹאשׁוֹ, *rōš* 'head' (v. 7218). 'And he put the royal crown on her head.'

וַיִּמְלִיכָהּ תַּחַת וְשָׂתִי⁶—(a) Note *wāw*. Preformative with *a* (—י) tells us what? Long *i* after 2d rad. (—י) is a clue to what? Table 3, VDC. Note the connecting vowel; cf. Table H. The root *mlk* gives the idea of reigning, being king; what would the H stem mean? (b-c) 2:4⁴.

2:18 וַיַּעַשׂ¹—Work it out. Note accent: what does it suggest? When you get stuck, try 1:21³.

מִשְׁתַּחֲוִיָּה נָהָל²—(a) 1:3³. (b) 1:5⁷. Does the adj. agree in GNS? Then how is it used? §36.11. For the next phrase, 1:3⁶⁷.

אֵת מִשְׁתַּחֲוִיָּה אֶסְתָּר³—(a) Why is אֵת used here and not before 2:18²? (b-c) Note אֶסְתָּר and see Table F. Cf. 1:9³.

וַיָּקֻם לְמַדְיֻתָּהּ עֶשֶׂה⁴—(a) *hāndhdh*⁴ 'holiday' (2010 1/1), root *nwh* 'to rest,' an H-formation noun, §24.31, obj. of verb (c)—note word order. (c) אֶסְתָּר: G51 of CṽC or G10 of CCY? The form could be either (but not G11 of CṽC because of accent), so unless you recognize the word you may have to look up both עֹשֶׂה and עֶשֶׂה, and fit the proper word with the context. Note that the *wāw* conv. *cannot* be used unless the verb stands *first* in the clause.

וַיִּתֵּן מִשְׁאַתּוֹ בְּיַד הַמֶּלֶךְ⁵—(a) Can וַיִּתֵּן be D10 of *ytn*? §27.117. What else could cause gemination of ? Table 7 VDC. Cf. 1:19⁹—is there a difference? (b) *mas'et* (v.4864), from *ns'*, usually means an 'uprising' or something taken by force or authority, but here (and Gen. 43:34; Jer. 40:5) it must mean something like 'gift.' (c-d) 1:7⁵.

Learn the basic words in Group 23.

Analyze the following:

וַיִּתֵּן	2:18 ¹	וַיִּתֵּן	2:18 ¹
וַיִּתֵּן	2:9 ²	וַיִּתֵּן	2:9 ²
וַיִּתֵּן	1:22 ¹	וַיִּתֵּן	1:22 ¹
וַיִּתֵּן	1:12 ³	וַיִּתֵּן	1:12 ³
וַיִּתֵּן	2:17 ¹	וַיִּתֵּן	2:17 ¹
וַיִּתֵּן	1:21 ³	וַיִּתֵּן	1:21 ³
וַיִּתֵּן	2:17 ⁵	וַיִּתֵּן	2:17 ⁵
וַיִּתֵּן	2:9 ⁸	וַיִּתֵּן	2:9 ⁸
וַיִּתֵּן	2:17 ⁶	וַיִּתֵּן	2:17 ⁶
וַיִּתֵּן	1:13 ¹	וַיִּתֵּן	1:13 ¹
וַיִּתֵּן	2:2 ¹	וַיִּתֵּן	2:2 ¹
וַיִּתֵּן	1:21 ¹	וַיִּתֵּן	1:21 ¹
וַיִּתֵּן	2:9 ¹	וַיִּתֵּן	2:9 ¹
וַיִּתֵּן	1:1 ¹	וַיִּתֵּן	1:1 ¹
וַיִּתֵּן	2:15 ⁶	וַיִּתֵּן	2:15 ⁶
וַיִּתֵּן	2:9 ³	וַיִּתֵּן	2:9 ³
וַיִּתֵּן	1:12 ¹	וַיִּתֵּן	1:12 ¹

וּבִדְבָקָן בְּתוֹלָת שְׁנִית וּמִרְדֵּכַי יָשָׁב בְּשַׁעַר הַמֶּלֶךְ: 19
 אֵין אֶסְתֵּר מַגִּידָהּ וְאֶת־עֲמֻהָ כְּאִשֶּׁר צִוָּה עָלֶיהָ כ
 מִרְדֵּכַי וְאֶת־מֵאֵמֶר מִרְדֵּכַי אֶסְתֵּר עָשָׂה כְּאִשֶּׁר הִצִּיחַ
 בְּאִמְנָה אֹתוֹ: 21 בְּיָמִים הָרִים וּמִרְדֵּכַי יָשָׁב בְּשַׁעַר
 הַמֶּלֶךְ קֹצֵר בְּגָזָן וְתֹרֵשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַפֶּחַ
 יִבְקֶשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשֵׁרֶשׁ:

- 2:19 וּבִדְבָקָן בְּתוֹלָת שְׁנִית — $\dot{u} + b^e + hiqqābēs$: Note that ת is not H-stem. 1st rad. doubled, clue to N (VDC 2). הִנֵּן is N32/65; prep. ב־ tells us it is 65, temporal, §35.421. (b) 2:2⁴. (c) 2:14³. The fem. form (note ת) is used as an adverb, 'a second time.' There is no reason why this word should present a problem (see older commentaries). Under the polygamous system in vogue, the king must have ordered a collection of virgins several times during his reign. A study of the commentaries at this point, as at many others, should convince any serious student (1) that he should learn to handle the text himself, and not depend on others, and (2) that he should let the text speak for itself.

יָשָׁב בְּשַׁעַר הַמֶּלֶךְ: — $\text{י} - \text{ש} - \text{ב}$ tells us what? §27.61f., 1:2³; 1:14⁶. (c) *šá'ar* 'gate' (v.8179). Does short vowel reduce in cstr.? Why not? §15.232. RSV: 'When the virgins were gathered together the second time, Mordecai was sitting at the king's gate.' b^e + inf. cstr. 'in the being gathered to' = 'when (were) gathered.' RSV does not give right impression, however. A new phase of the story is being introduced, and what Mordecai was doing is an incidental part of it.

- 2:20 אֵין אֶסְתֵּר — (a) 1:8². אֵין usually is the neg. part. used with ptcps. 'nonexistence of, is not' (v.369). (b) Note accent; we would join this with next word. Compare this construction with 2:10, *lô' + H11*.

מַגִּידָהּ — Fem. of G ptcp. (G51) is often formed by adding ת to maggid , hence *maggid + t* > **maggidt* (R. 2a) > *maggédet* (R. 6b). ה (with *pattāh*) is a strong clue for H50, §27.61, §28.31. If we remove ת from מַגִּידָהּ , what are the 3 rads.? (VDC 8). 2:10¹. 'Esther (was) not making known, telling'—i.e. she had not done so, and still was not doing so.

מִלְלָתָהּ וְאֶת־עֲמֻהָ — (a) 2:10². We would expect לָהּ before it, cf. 2:10². (c) 2:10².

כְּאִשֶּׁר צִוָּה עָלֶיהָ מִרְדֵּכַי — (a) 'according as.' (b) Parse first, then 2:10³. Does this verb take a dir. obj.? (d) Note position of subj., cf. 2:10³. The student with ethical sensitivity need not be offended by this statement. Unless asked, Esther would not be required to offer the information. Furthermore, in parts of Iran,

even to the present, the custom of maintaining a pretense (*kitmān* or *taqiyya*) is practised for the sake of peace. Oftentimes, both parties are fully aware of the true situation, yet they observe the custom. From Ahasuerus' reaction to Esther's "revelation" in Chap. 7, we may suspect that this ancient custom was even then being observed.

וְאֵת־כְּאֵמֶר (a) Obj. well before the verb. (b) §24.33, 1:15⁶.

עֲשֶׂה—Note *ô* after 1st rad., §24.23f, §27.61. 1:5³. Ptcp. expresses continued activity: 'the word of Mordecai she was observing.'

כְּאֵשֶׁר הָיְתָה (a) 2:20⁴. (b) הָיָה, §29.71. Form here is used like our perf.: 'as she had been (doing).'

כְּאֵמֶר אֵתָּה: (a) Note carefully! Is it *b'ām'nāh* or *b'omnāh*? How can you tell? §11.584. Cf. 1:1³, 1:17¹. 2:7¹. אֵמֶרָה is fem. of G65, 'bringing up, tutelage' (545 1/1) However, it is possible that אֵמֶרָה is sl, for אֵמֶרָה > אֵמֶרָה in some instances, cf. Ges. §91e. (b) אֵמֶרָה is to be distinguished from אֵמֶרָה (cf. v.853 and v.854).

2:21 בְּיָמִים הָאֵלֶּם — This can be used of a reference to the past, or to the future. In the latter usage it is often an eschatological formula.

וּמִדְּבַר יָשָׁב בְּשַׁעַר הַמֶּלֶךְ (b) Written full, אֵלֶּם should give you no trouble. Cf. 2:19². The ptcp. can be used for repeated as well as continuous activity: 'M. sat there every day.'

הָאֵלֶּם בְּרָחֹק וְתֵרֶשׁ (a) — אֵלֶּם should be easy to recognize, §27.22. Cf. 1:12⁵. Verb in 3ms with compound subj. is permitted when verb precedes, §33.121. (b,c) Pr. nouns, 'Bigthan, Teresh.' Note vocalization of אֵלֶּם before accent.

שֶׁנֶּחְמָדֶם הַמֶּלֶךְ — With the help of 1:10⁶, 1:5³, and 2:14⁴, you should be able to do this.

מִשְׁקַם הַדָּפֶה (a) Cf. 2:3⁹. What is the ending here? (b) *sap* (R.14) 'threshold, doorway' (v.5592).

לְשַׁלַּח יָדִי — (a) 2:15⁴. (b) 1:22¹ *s'lo'h yad b'* is an idiom, 'to lay a hand on, stretch out a hand against, do harm to.' Finish the verse.

Learn the words in Group 24.

מִחַ שְׂשֹׁנוֹת עָלֶיךָ אֵל תַּעֲשֶׂה לְחֵבְרָה.
What is hateful to you, don't do to your neighbor.'
(Hillel)

וַיֵּדַע הַדָּבָר²²
 לְמַרְדֵּכַי וַיֵּן לְאַסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לְפָנָיו²³
 בְּשֵׁם מַרְדֵּכָי: הִבְדֵּשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל־
 עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:

2:22 וַיֵּדַע הַדָּבָר¹—(a) Note י: since it has a vowel י, it cannot be *šûrûq*, but must be *wāw* and strong dagesh, hence *wayyiwāda*!. Do you see 3 radicals? What about the first? Does the pattern resemble yaC²āCēC? Why *pattāh* under ד? Does CCG have anything to do with it? §29.13. You should know ידע; make it passive. (b) Subj. of verb, 'the matter was known to M.'

וַיֵּן לְאַסְתֵּר²—(a) Do you see 3 radicals? י must be a preformative—why? §22.13. With *a*-vowel, י suggests what stem? §28.31. Is the dagesh in א light or strong? R.1a. Why is it here? (R.11). H20 וַיֵּן, H40 וַיֵּן, R.2a. VDC-7. (b) Indir. obj. 'And he told (it) to Esther.'

וַתֹּאמֶר³—1:13¹. 2:2¹; can you work it out?

בְּשֵׁם⁴—Cstr., but י is not reduced, cf. 2:5³. Esther gave Mordecai credit when reporting the plot.

2:23 וַיִּבְדֹּשׁ¹—Note pattern: יִבְדֹּשׁ; shewa under preformative, probably D; *u*-vowel under 1st rad., passive; entire pattern, positive D-pass. VDC-1. Dpc20. בָּקֵשׁ, 2:15⁴, 2:2³. 'And it was sought.'

וַיִּמָּצֵא²—Pattern יִמָּצֵא should be enough for you to parse it quickly. VDC-2. 1:5⁵. 'And it was found.'

וַיִּתְּלוּ שְׁנֵיהֶם עַל־עֵץ³—(a) Note יִתְּלוּ, and cf. 2:23². This *could* be Nc25 of a CCY—do you think it is? §29.7, .713. תָּלָה (v.8518) 'to hang.' (b) *snêhem*, s5 on the word for '2.' 'The two of them were hanged.' (d) 'ēš 'tree' (v.6086). Historical monuments indicate that death by impaling on a stake was commonly used. תָּלָה may have this meaning.

וַיִּכְתֹּב⁴—Note יִכְתֹּב: what does it tell you? 2:23³. Cf. 1:19⁴.

בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ⁵—(a-c) The journal or day-book of royal records; cf. the title of 1-2 Chronicles, 2 Kgs. 14:28, etc. (d) 'Before,' or possibly 'in the presence of,' so that A. saw it written.

This is a good place to go over your notebook and synthesize your observations of imperf. forms, particularly the N imperf. that you have seen.

Read through §§20.–20.5.

Read the following:

§§21., .1, .2, .3, .4, .5

§§22., .1, .2, .3, .4, .41

§§23., .1, .121, .122

Review the following:

§§24., .1, .2, .3, .4, .5, .6

§§25., .1, .2, .3, .4, .5

§§30.311, .312

Go over the following:

§§24.21, .215, .22, .221, .23, .24, .25, .26, .27, .28

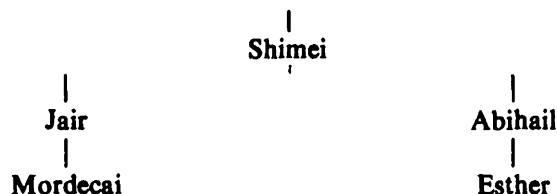
§§24.3, .31, .33, .4, .5

Learn the words in Group 25.

Analyze the following verbs (using VDC if it helps you):

יַעֲבֹר	וַיִּבְחַל	וַיִּסְצֵא	וַיֹּאמֶר	תָּבוֹא
יַעֲשֶׂה	וַיִּבְקֹשׁ	וַיִּזְרַע	תֹּאמַר	תָּבֹא
וַיֵּאָחֵב	וַיִּבְקֹשׁ	וַתִּלְקַח	תֹּאמְרָנָה	
וַיִּשְׁלַח	וַתִּסְאֹן	וַיִּתְּלוּ	וַיֹּאמְרוּ	וַיִּשָּׂם
וַיִּיטֵב	וַיִּשְׁנֶה	וַיִּתֵּן	וַיֹּאמְרוּ	וַיַּעַשׂ
וַיִּקְצֹף	וַתְּחִי	תִּגִּיד	וַתֹּאמֶר	תִּגִּיד
וַיִּסְלַח	וַיְחִי	וַיִּכְתֹּב		

Suggested genealogy of Mordecai and Esther



שָׁמַע עֲצָה וְקִבֵּל מוֹסֵר
לִקְשׁוֹ תִּחְכֶּם בְּאַחֲרֵיתָהּ:

Listen to advice and accept instruction,
that you may gain wisdom for the future.

Proverbs 19:20

CAP. III. ג
 אַחַר ׀ הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ אֶת־הַמֶּלֶךְ
 בְּדִמְיוֹתָא הָאֵנִי הַנִּשְׁאָרִי הַשֵּׁם אֶת־בִּסְאָו מֵעַל כָּל־
 הַשָּׂרִים אֲשֶׁר אֵתָּו: וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ
 כָּרְעִים וּמִשְׁתַּחֲוִּים לָדָם בִּיָּגָן אֲחֵיכָל הַמֶּלֶךְ וּמִדָּבָי
 לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה: וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־
 בְּשַׁעַר הַמֶּלֶךְ לְמִדָּבָי מִיֹּדֵעַ אֵתָּה עֹבֵר אֶת מִצְוַת
 הַמֶּלֶךְ:

3:1 אַחַר ׀ הַדְּבָרִים הָאֵלֶּה —Cf. 2:1. (a) R.10a. (b-c) R.1a. R.13.

גָּדַל —(a) Note CiC²aC - ÷ - ÷: it can only be what? Table 1 VDC, §28.21. Note that there are *two* vocalizations of this stem. גָּדַל 'to be large, great;' D 'to make large, magnify' (v.1431). Note that the D stem often has a causative force like the H stem.

אֶת־הַמֶּלֶךְ בְּדִמְיוֹתָא הָאֵנִי —(a) Dir. obj. of verb. (b) Pr.n. 'Haman.' (c-d) Patronymic (name of father), 'son of Hammedatha.' (e) Gentilic (name of *gens* or race), note —f—, §24.55, 'the Agagite.' This may suggest that the arch-villain was descended from Agag.

וַיִּנָּשֵׂא —Note suf. הָו, see Table H. Note pattern - + - ÷: this should tell you the form. Note (1) shewa under preformative, (2) dagesh in middle radical, (3) a-vowel under 1st rad., §28.21. 'And he lifted him up.'

הַשָּׂרִים אֲשֶׁר אֵתָּו —(a) Try to work it out. Then look at VDC Table 9. Then see 2:17'. (c) 12'. What suffix here? 'Ane he [the king] placed his [Haman's] chair/throne.'

מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אֵתָּו: —(a) *min* + 'al 'from over' = 'higher than.' (b) *kol* with pl. = ? Note extended width of ל: certain letters (א ל ת ׀ ׀ ׀, and in MSS also ר כ ׀) are expanded to fill out the line. In printed texts these are used at line-end, but in MSS even within the line. (e) 2:20'. Translate.

3:2 וְכָל־עַבְדֵי הַמֶּלֶךְ —(b) Cf. 1:3'.

אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ —Cf. 2:19'. This is a relative clause, defining the servants (answers *which* servants?).

כָּרְעִים —Note pattern ׀ - - - -; the long *ō* after the 1st rad. should help you, §27.611. כָּרַע 'to bow down' (v.3766). The ptc. often indicates continuing activity, 'were bowing down.'

וּמִשְׁתַּחֲוִים לְדָוִד (a) Note this form carefully! *mištahāwīm* < **mišahāwīm*; this is generally listed under שָׁחַ as HtD, but actually it is HtŠ (Hishtaph'el) of חוּה *hwy*, §28.13. חוּה HtŠ 'to bow down, worship' (v.7817). (b) Indir. obj.

בִּרְכֵן צִוְּהֶלּוּ הַמֶּלֶךְ (a-b) 1:8³. (c) 2:10³. Note the prep. used here.

לֹא יִכְרַע (a) Note neg. adv., generally used with finite verbs in perf. and impf. §35.221. (b) Note לֹא: your clues are (1) *i* under preformative, (2) no vowel between 1st and 2d rad. VDC Table 3. yiCCaC or *yiqtal* type impf., §27.333. For *kr* cf. 3:2³.

וְלֹא יִשְׁתַּחֲוּהוּ: (b) הֵא could be 20 of CCY, in which case ה and נ are the other two rads. This leaves *yīšā-* as preformative, metathesized from **yīšā-*. Cf. 3:2⁴. Note the difference between the ptc. ('the servants *were bowing down*') and the impf. ('but M. *would not bow down*').

3:3 וְיִאמְרוּ 2:2¹. For rest of clause, 2:2¹ 2.

מִדָּוֶעַ אַתָּה עֹבֵר (a) Interrog. adv. 'why?' (v.4069), prob. from *ma^h yādū^a* 'what (is) known?'—but learn it as a word. (b) Independent pers. pron. 2ms (p2), §21.1 (c) Pattern tells us what? עֹבֵר has many meanings, here 'transgressing, disobeying' (v.5674).

אֵת מִצְוַת (a) What does this tell us? (b) *m-* (מ-) formation noun (§24.33) from צוּה, *mišwā^h* 'commandment' (v.4687). Usually in pl. when used of God's commandments. What does הֵא tell us? Note expanded ה, cf. 3:1⁶.

Learn the words in basic vocabulary Group 26.

Note the following uses of the participle:

... הוּא אֲחַשְׁוֶרְשׁ הַמֶּלֶךְ מֵהִינדּוּ 'that (was the) Ahasuerus *who was ruling* from India ...' (1:1)

הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן 'the people *who were found* in Susa' (1:5)

לְחֻכְמִים יָדְעֵי הָעֵתִים 'to wise men *who know* the times' (1:13)

רֹאֵי פְנֵי הַמֶּלֶךְ 'who *see* the king's face' (1:14)

הַיֹּשְׁבִים רִאשֹׁנָה בַּמְּלָכוּת 'who *sit* first in the kingdom' (1:14)

מְשָׁרְתָיו 'who *serve* him' (2:2)

Note that in every case the ptc. is defined (definite).

Take my instruction
instead of silver,
And knowledge
rather than choice gold.

Proverbs 8:10

קְחוּ-קוּסְרִי
וְאַל-כֶּסֶף
וְדַעַת
מִתְרוֹץ נִבְחָר :

וַיְהִי בִּבְקֶרֶן אֶלֶּיךָ יְיָ וְלֹא שָׁמַע אֲלֵיהֶם ⁴
 וַיִּנְדְּדוּ לְדָבָר לְרֹאשׁ הַצִּמְדוֹ וַיִּבְרֵי מִדְּבַר כִּי־יִנְדְּדוּ לָהֶם
 אֲשֶׁר־הָיָה יְדֹנֵי: תָּרָא הָבֵן כִּי־אֵין מִדְּבַר כִּרְעָה
 וּמִשְׁתַּחֲוֶה לָהּ וַיִּמְלֵא הָבֵן חֲמָה: תָּבוּ בַּעֲנִי לְשַׁלֵּחַ יָדִי ⁶
 בְּמִדְּבַר לְבִי כִי־יִנְדְּדוּ לָהּ אֲתָעֵם מִדְּבַר וַיִּבְקֹשׁ הָבֵן
 לְהַשְׁמִיד אֶת־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְלָכֹת אַחַשְׁוֶרֶשׁ
 עִם מִדְּבַר:

- 3:4 וַיְהִי בִּבְקֶרֶן אֶלֶּיךָ יְיָ וְלֹא שָׁמַע אֲלֵיהֶם — (a) Cf. 1:11. *ויהי* is GCY, doubly weak (the medial *y* is strong). Treat it as GCC §29.11 and CCY §29.7—or better yet, learn the most common forms for immediate recognition. (b) 1:17⁴. ‘CC, cf. §29.21. The Masoretic note reads *k’omrām*. (d-e) Idiom, ‘day by day.’

וְלֹא שָׁמַע אֲלֵיהֶם — (b) *samar*: what does the pattern tell us? – – – . CCG §29.13. Cf. 1:18⁴. (c) אֵל + *s5*, cf. 1:14². ‘And so it was, when they spoke to him daily and he did not listen to them.’

וַיִּנְדְּדוּ לְדָבָר — (a) Conj. –ו here is better translated ‘that.’ Look at *wayyaggēd*, 2:22². In that case, the syllable was originally closed and R.2a applies. Here the ending –ו prevented a closed syllable, so the rule does not apply. ו – – ו tells us what §27.31. – ו ÷ ו tells us what? (1) – under preformative, (2) dagesh in first visible rad. (could it be §13.111?), (3) long *i* before final rad. §28.31. Look at §29.42. 2:10¹. (b) Indir. obj. ‘And they told (it) to Haman.’

לְרֹאשׁ הַצִּמְדוֹ — (a) –ו + *r’ōt*: –ו can be 65 of CCY, §29.71. Does this fit here? Complete the parsing. 1:14⁵. Doubly weak, C’C = CGC, §29.12, and CCY, §29.7 *l’- + 65* indicates purpose, ‘in order to see.’

הַצִּמְדוֹ וַיִּבְרֵי מִדְּבַר מִדְּבַר — (a) –ו is interrog. part., go over §22.3. The verb is GCC; note that secondary opening develops to a full vowel, study §15.2532, §15.321, §15.421, R.10c. In *yaqtul* and *yaqtīl* impfs., you may be fooled by the *pattāh* under the preformative. עמד ‘to stand’ (v.5975). Direct question is used for indirect: ‘to see, “would the affairs of M. stand?”’ = ‘to see whether ... would stand.’

כִּי־יִנְדְּדוּ לָהֶם — (a) Causal, ‘for, because.’ (b) –ו looks like H10, but what is dagesh doing in ו? Table 7 VDC. You should now know the meaning of this verb. v.5046. (c) Indir. obj., ‘for he had declared to them.’

אֲשֶׁר-הָיָא יְהוּדִי: (a) Here conj., 'that,' introduces indirect discourse, §38.82. (b-c) Noun cl., 'he (was) a Jew,' §§31.11, .21. (c) 2:5¹.

3:5 וַיַּרְא הָמָן —(a) *way-yar'*, with apocopation < *yir'ē^h*, §29.72, §13.533. *Ges.* §75*q* says *pattāh* under *yōd* is due to influence of ר, but possibly it is an application of R.20. CC' verbs, see §29.22. (b) Subj. of verb. 'And Haman saw.'

כִּי-לֹא רָאָה בְּעֵינָיו —(a) Conj. 'that,' introducing indir. disc. after a verb of *seeing*, or a noun cl. as obj. of 'he saw.' (b) Note the neg. part. used before ptcps. 2:20¹. (d) R.10c. The rest of the cl. you have had in a similar form, 3:2³ 4.

וַיִּמְלֵא הָמָן חֲמָה: (a) — —: (1) dagesh in 1st rad., (2) vowel pattern. VDC Table 2. מלא 1:5¹ (b) Subj. (c) Acc. of material after verb of *filling*.

3:6 וַיִּבְזֶה בְּעֵינָיו —(a) Note anaptyxis, *wayyibez*. This suggests what? §29.72. < *yibzē^h* יבִּזֶּה, CCY, cf. 1:17³. (b) יוֹ is s0 added to du. or pl., Table H. Cf. 1:17³, 1:21². 'And it was contemptible in his eyes.'

לְשַׁלֵּחַ יָד בְּמַדְבֵּי לְבָדוֹ —(a-b) 2:21⁷. (d) 1:16². 'To lay his hand on M. alone.'

כִּי-יָדָעוּ לָוּ אֶת־עַם מְדִבְדֵּי —(a) 'For.' (b) Cf. 3:4⁶, 3:4³. Now figure this form out. Subj. is indefinite. (c) Indir. obj. (d-f) Dir. obj., cf. 2:10²; here cstr. 'For they had made known to him M.'s people.'

וַיִּבְקֶשׁ הָמָן —(a) — —: (1) shewa under preform., (2) dagesh in mid. rad., (3) vowel pattern = what? §28.21. (b) Subj. of verb.

לְהַשְׁמִיד אֶת־כָּל־הַיְּהוּדִים: (a) l' + *hašmīd. ha* —f— suggests what? VDC Table 3. Learn to observe such "little" differences. Complementary inf. after 'he sought.' (b-d) Dir. obj. of inf. cstr., 'to destroy all the Jews.' (d) Pl., cf. 3:4⁷, 2:5¹

אֲשֶׁר בְּכָל־מְלָכֹת חַיִּהוּרִים —(a) Rel. pron. introduces rel. cl. modifying חַיִּהוּרִים. (b) Before *malkūt* what does *kol* mean? (c) Cstr. before next word. You should be able to do the rest.

Learn the words in Group 27.

12. In HtD forms, when the first radical is a dental or a sibilant, metathesis, assimilation, or both occur (§13.112, §13.61)

הַדָּר אֵוִיל יִשָּׁר בְּעֵינָיו וְשֹׁמֵעַ לְעֵצָה חָכָם:
The way of a fool is right in his own eyes,
but a wise man listens to advice.
Proverbs 12:15

בַּתֶּשֶׁת הָרִאשׁוֹן הוּא הַתֶּשֶׁת נִסָּן בִּשְׁנַת ז'
 שְׁתֵּים עָשָׂר לַמֶּלֶךְ אַחֲשֵׁרֶשׁ הָפִיל פֶּהּ הוּא הַנּוֹרָא
 לִפְנֵי הָמֶן מִיּוֹם אֵלֶּם וּמִתֶּשֶׁת לְתֶשֶׁת שְׁנֵים עָשָׂר הוּא
 הַתֶּשֶׁת אָדָר: וַיֹּאמֶר הָמֶן לַמֶּלֶךְ אַחֲשֵׁרֶשׁ יִשְׁנֶה
 עִם-אָדָר מִסּוּד וּמִסּוּד בֵּין הָעַמִּים בְּכָל מְדִינָתָא מְלָכֻתָא
 וְהִתְלֵם שְׁנֵת מְבַלְעָם וְאֶת-דִּתִּי הַמֶּלֶךְ אֵינָם עֲשִׂים
 וְלַמֶּלֶךְ אֵין שְׁנָה לְהִיבָם:

7: בַּתֶּשֶׁת הָרִאשׁוֹן הוּא הַתֶּשֶׁת נִסָּן —(a) 2:12⁴ (b) 1:14⁷, 'first' (v.7223). The adj. follows the noun it modifies and is in concord (agreement in gender, number, and definiteness). (c) Demon. pron., used as rel. pron. (§21.2), 'that (is).' (e) Nisan, the first month (late March or April), cf. 2:16³.

2 בִּשְׁנַת שְׁתֵּים עָשָׂר —(a) 2:16⁴. (b-c) In 2:12⁴ masc. *šnēm 'āšār*, here fem. *štēm 'ēsrē^h*, §26.25. Note, there are no *ordinals* above 10, cf. §26.872. The numerals are generally adjs. in use, but are basically substantives, cf. §26.2. (b) Cf. 2:14⁴(b). (c) Cf. 2:12⁴(c). This would be 474 B.C., but see 2:16⁴.

3 הָפִיל פֶּהּ הוּא הַנּוֹרָא —(a) *hippīl*: *hi-i-* = ? §29.4. Cf. *higgid*, 3:4⁶. נָפַל 'to fall' (v.5307), H 'to cast, throw down.' (b) *pūr* (loanword) 'lot, chance' (6332 8/8). (c-d) Appositional cl., §36.6, a noun cl., 'that (is) the lot,' explaining the meaning of *pūr*. (d) *gōrāl* 'lot' (v.1486).

4 לִפְנֵי הָמֶן —The defined subj. of *hippīl* is Ahasuerus, but what the significance of casting a lot before Haman is, we are not told. In the light of 3:13 we may assume that it anticipates the story by telling the means of selecting the day of the genocide.

5 מִיּוֹם אֵלֶּם וּמִתֶּשֶׁת לְתֶשֶׁת שְׁנֵים עָשָׂר —(a-b) Note form of מֶן. Probably the lot was cast to select the specific day. We need not assume that it was cast every day for a year. (c-d) Note form of מֶן. We would expect מִתְרֶשׁ, similar to מְחֻזֵּן (R.10a). Again we may assume that the lot was cast to select the month. (e) Cf. 2:12⁴. It is possible that a word or phrase has been dropped out, for this is not smooth.

6 הוּא הַתֶּשֶׁת אָדָר: —(a) Cf. 3:7¹. Adar was the 12th and, (except for years with intercalary Second Adar [Ve'adar]), the last month.*

* According to one system of calendration, the New Year began with Tishri, the 7th month (as it does today in the Jewish calendar). But whether the year began with Nisan or Tishri, the numbering of the months was constant; Nisan is always the 1st month, and Adar the 12th.

3:8 וְאִמְרָה '—You should have no trouble with this clause.

וְיִשְׁעָה 'עִמְּהוּ—(a) *yēš'ē* 'existence of' (v.3426), may serve as a verb. It takes pron.sufs., here s0. 'Existence of it' = 'it exists, there is.' (c) Num. 'ehad 'one' (v.259), cf. §26.211, §26.81. 'One people,' more than simply 'a people,' as the following words show.

מִמְּדָר וּמִמְּדָר בֵּין הָעַמִּים—(a) *m'puzzār*: (1) *mēm* with shewa, (2) *u*-vowel under 1st rad., (3) doubled 2d rad. = ? Table 1 VDC. מִזֶּר 'to scatter abroad' (6340, 10/1). (b) *m'pōrād*: (1) *mēm* with shewa, (2) *u*-vowel under 1st rad. with compensatory lengthening, (3) mid. rad. rejects dagesh, = ?. Table 4 VDC. נִפְרָד 'to be divided' (v.6504). (c) Pre. *bēn* 'between' (v.996), governing the following word. We would say, 'among the peoples.'

בְּכֹל מִדְּנוֹת מַלְכוּתָהּ—(a) *kōl* before pl. is translated how? (b) f.p.c., §25.422. (c) s2 with connecting vowel preserved by pausal accent, Table H.

וְהַתִּירָם שְׁנוֹת מִבְּלָעִם—(a) *dāt* is fem., but pl. is *dātīm*, and suffixial form is *dātē-*, here fps5. 1:8¹. (b) *šōn-ōt*, f.p.a.; long vowel in *šōn-* suggests G50, cf. *šōnim* in 1:7³. 'And their laws (are) differing from [those of] all [other] people.'

וְהָיוּ הַמֶּלֶךְ אֵינָם עֹשִׂים—(a-c) Obj. of עֹשִׂים. (b) f.p.c., cf. 3:8³. (c) Cf. *vešnō*, 3:8². 'ēn + s5 'nonexistence of them' 'they are not.' (d) 'ōśī, cf. *šōnim*, 1:7³. On the use of אֵין + ptc., cf. *Ges.* §152l,m. The idea seems to be, 'they habitually do not keep the king's laws.'

וְלִמְלֶכֶךְ אֵין שִׁנָּה לְדִבְרָם:—(a) Like dat. of reference, 'as for the king.' (b) אֵין negates the ptc. (c) שִׁנָּה: note *hōlām* on *šīn*, not over *wāw*, which has *s'gōl*. *šōwēh*: הֶ—could be 50 of CCY—are there other clues? שִׁנָּה 'he resembled' (v.7737), but here 'it is not like (him), it is not fitting.' (d) *l' + hannīh + dm: hannī'h* is H65 of *nū'h*, with Aramaic doubling, §29.5115. Study this carefully. נָוַח 'to rest' (v.5117), H65s5 'to give them rest.'

Read over §30.251, §§30.32–30.324, §§36.–36.14.

Learn the basic words in Group 28.

26. When adding a consonantal sufformative (i.e. one which begins with a consonant) to a CC² verb which ends in a geminated consonant, the consonantal cluster which would occur is avoided by the insertion of a long vowel before the sufformative, namely [†] (ō) in the perf. and ' (ē) in the impf. (§15.64).

אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב 9
 לְאַבְדָּם וְעִשְׂרֹת אֲלָפִים כְּבָר־כֶּסֶף אֲשֶׁקֹּל עַל-יָדִי עֹשִׂי
 י הַמֶּלֶךְ אֲכֶה לְהֵבִיא אֶל-זִנְיָ הַמֶּלֶךְ: וְיִסֵּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ
 מֵעַל יָדוֹ וְיִתְּנָהּ לְדָמֹן בְּדִמְיוֹתָא הָאֵנִי עֶרֶר הַיְּהוּדִים:
 11 וְיֹאמֶר הַמֶּלֶךְ לְדָמֹן הַכֶּסֶף נָתַן לְךָ וְהָעַם לַעֲשׂוֹת בּוֹ
 12 כַּפֹּסֶב בְּעֵינֶיךָ: וְיִקְרָא סֵפֶר הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן
 בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ

3:9 אִם-עַל-הַמֶּלֶךְ טוֹב—This should give you no difficulty. 1:19¹.

לְאַבְדָּם יִכְתֹּב—*yikkātēb*: -ִי־, note dagesh and vowel pattern. VDC-2. (b) *l'abb'dām*: ם־ is s5 (Table H); -ל suggests what? Note dagesh in ב: is it strong or light? R.16. CaC²ēC (VDC Table 1) is what? CaC²ōC is what? Which is it here? אֶבֶר D 'to kill' (v.6).

כְּבָר־כֶּסֶף—(a) Num., §26.24 (v.6235). (b) Num. אֶלֶף 'thousand' (v.504), in form a segolate, plur. after '10,' lit. 'ten of thousands.' (c) *kikkar* 'talent' (v.3603), sing. after a number above 10 (read §26.9), cstr. with following word. A talent was about 30 kg. (66 lbs.). (d) 1:6⁹.

אֲשֶׁקֹּל עַל-יָדִי עֹשִׂי הַמֶּלֶךְ אֲכֶה—(a) Written fully (read §11.3241), but it is not a true long vowel. -ִי־ is what? §27.321. שָׁקַל 'to weigh (out)' (v.8254). (c) *y'dē*: י־ is what? יָד 'hand' (v.3027). (d) Written defectively for יִד־, only 2 rads., but *ō* after the first suggests G50. Ending is what? (e) *m'lē'kād* 'work, business' (v.4399). 'I shall weigh into the hands of the doers of the work.'

לְהֵבִיא אֶל-זִנְיָ הַמֶּלֶךְ—(a) Cf 1:11¹. (c) *g'nāzīm* (only pl.) 'chests, treasury' (1595, 3/2). Note form here and explain.

3:10 וְיִסֵּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ—(a) Note accent shift: *way + yāsēr* > **wayvāser* VDC-9), but there is influence of ר on last vowel. סוֹר 'to turn aside,' H 'to remove' (v.5493). (b) Subj. (c-d) Obj. *tabba't* + *ō* could develop from *tabhā'at* or from *tabb'ā'*; v.2885 gives the former, 'signet-ring, seal.'

מֵעַל יָדוֹ—(a) *min + 'al*. If we read carefully, we shall note that Heb. is often more precise in its use of preps. than Eng. A. did not take the signet *from* his hand, but *from upon* his hand. (b) You should be able to analyze this word and translate it.

וְיִתְּנָהּ—*way + yitt'n + āh* (note *mappiq*). Explain each morpheme. Parse the word and translate. The indirect obj. follows.

אֶנְדֵּר הַיְּהוּדִים:—(a) —וְ— (written defectively, §11.324), tells us what? צַר־ 'to be hostile to, harass' (v.6887c). On the analogy of עָשִׂי הַמְּלָאכָה we conclude that this is G52 (m.s.c.) and that (b) is in gen., rather than G50 with dir. obj. 'The harasser of the Jews.'

3:11 וְיָאֵמַר הַמֶּלֶךְ לְדָוִד—You should be able to analyze and translate this clause.

לָךְ—(a) Def. because previously mentioned, 'the silver,' 1:6⁹. (b) —וְ— is what pattern? §27.13, VDC Table 5. (c) Indir. obj. Note the pausal form (Table H). 'The silver is given to you.'

לְהָעָם לַעֲשׂוֹת בְּכַסֵּב בְּעֵינֶיךָ:—(a) Second of compound subj., §30.113. Note the pausal form with the def. art. and read §15.133. (b) לְ—וְ— suggests what? §35.423. (c) s0 agrees with its antecedent, 'the people ... it'; we might say 'them.' (d-e) Cf. 1:21¹⁻². Can you figure this out? *kaṯṯôb* with def. art., 'according to the good' = 'according to what is good.'

3:12a וַיִּקְרָא סֹפֵר הַמֶּלֶךְ בְּתֵשֶׁת הָרֵאשִׁון—(a) 2:14⁴; parse. (b) *sôpēr* 'scribe' (G50 of סֹפֵר, v.5608). (d) 2:12⁴. (e) 3:7¹.

בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ—(a-b) Cf. 2:12⁴, 1:3¹, §26.25. (d) What is the antecedent of the pronoun?

Learn the words in Group 29.

Analyze the following:

שְׁנֵי-קָרִיסֵי חֶמֶלֶךְ	2:2 ⁴
שְׁנֵית	2:19 ³
בֵּית חֲנָשִׁים שְׁנֵי	2:14 ³
שְׁנַיִם עָשָׂר חֲדָשׁ	2:12 ⁴
בְּשָׁנָה שְׁלוֹשׁ	1:3 ¹
שָׁשָׁה חֲדָשִׁים	2:12 ⁷
שִׁבְעַת יָמִים	1:6 ⁹
שִׁבְעַת חֲסָרִיסִים	1:10 ⁶
בְּשָׁנָה שִׁבְעָה	2:16 ⁴
שִׁבְעַת חֲנֻעֲרוֹת	2:9 ⁶
בַּיּוֹם הַשְּׁבִיעִי	1:10 ¹
שִׁבְעָה וְעֶשְׂרִים וּמֵאָה קְדִינָה	1:1 ⁹⁻¹²
שְׁמוֹנִים וּמֵאָה יוֹם	1:4 ⁹⁻¹⁰
בְּחֲדָשׁ חֲמִשִּׁירִי	2:16 ²

הֲלֹא-חֵכְמָה תִּקְרָא וְתִבּוֹנָה תִּתֵּן קוֹלָהּ:

Does not wisdom call, does not understanding raise her voice?

Proverbs 8:1

וַיִּכְתֹּב בְּכָל־אֲשֶׁר־צִוָּה הָמֶן אֶל־
אֲחֶשְׁתֵּר־פַּנִּי הַמֶּלֶךְ וְאֶל־הַפָּחוֹת אֲשֶׁר־עַל־מְדִינָהּ וּמְדִינָהּ
וְאֶל־שָׂרֵי עָם וְעַם מְדִינָהּ וּמְדִינָהּ בְּכַתְּבָהּ וְעַם וְעַם
בְּלִשׁוֹנָהּ בְּשֵׁם הַמֶּלֶךְ אֲחֶשְׁתֵּר־שׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת
13 הַמֶּלֶךְ: וְנִשְׁלָחַם סָפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינֹת
הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגַּנּוּ וּלְאַבֵּד אֶת־כָּל־יְהוּדִים מִנֶּעַר
וְעַד־זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשֵׁה עֶשֶׂר לַחֹדֶשׁ
שְׁנֵים־עָשָׂר הַיּוֹם הַזֶּה וְשָׁלָלָם לְבָז:

- 3:12 וַיִּכְתֹּב בְּכָל־אֲשֶׁר־צִוָּה הָמֶן (a) Est. 1:19⁴. The subj. is indefinite. (b) *k'*- 'according to.' (d) וְ— is it *šûrûq* or *wāw* with strong dagesh? 2:10³. (e) Subj. of verb. Translate.

אֶל־אֲחֶשְׁתֵּר־פַּנִּי הַמֶּלֶךְ (b) From Gk. *σατράπης*, OPers *hšaθrapāvan* 'ruler, satrap' (323 4/3).

וְאֶל־הַפָּחוֹת (b) *pehā^h* (v.6346), prob. < **pehhā^h*, pl. **pahhōt*. Review guttural rules, §15.4ff.

וְאֶל־שָׂרֵי עָם וְעַם (a-b) You should be able to do this. What morpheme is וְ? (c-d) 1:22⁴. Note the use of cstr. before two closely-joined governed nouns.

מְדִינָהּ וּמְדִינָהּ בְּכַתְּבָהּ וְעַם וְעַם בְּלִשׁוֹנָהּ (a) Review notes in 1:22.

בְּשֵׁם הַמֶּלֶךְ אֲחֶשְׁתֵּר־שׁ נִכְתָּב (a) 2:5³, 2:22⁴. Note that ׀ does not reduce in cstr., but it does in suffixial *š^emō*. (d) Masoretic note calls attention to *qāmās* (pausal, §15.134) with *zāqēṣ qāṭōn*; N10, not N50, 'it was written.'

וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ (a) Note influence of guttural, *niccāc* > *negcāc*. Note vowels and see VDC Table 3. חָטַם 'to seal' (v.2856). Is it N10 or N50? (b) 3:10¹.

- 3:13 וְנִשְׁלָחַם סָפָרִים בְּיַד הָרָצִים (a) *niccōc* VDC Table 3, §28.42. 1:22¹, 2:22⁷. (b) 1:22¹. (c) *b^eyad*, idiom = 'by.' (d) רוץ (v.7323) 'to run'; §§29.631, .6318. This form is used as a noun, 'runners, courriers.' 'And documents to be sent....'

אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ (a) See 1:22².

לְהַשְׁמִיד לְהַרְגַּנּוּ וּלְאַבֵּד (a) הָ, note the vowel with הָ. Explain the following: הָ, הָ. Now note vowel after 2d rad: if הָ, what is it? if הָ, what? VDC T.3. §28.31. *šmd* H 'to annihilate, exterminate' (v.8045). (b) Note הָ, cf. §27.65f. *hrg* 'to kill,

slay' (v.2026). (c) Cf. 3:9². – ÷ לִ, §28.21. Use this opportunity to compare the inf. cstr. forms.

אֶת־כָּל־הַיְּהוּדִים —Dir. obj. of the 3 preceding inf.

מִנְעַר וְצִדְנָן סָרָה תַּשִּׁים (a) *ná'ar* 'youth' (v.5288). What morpheme is prefixed? §22., §22.42. (b) 1:5⁷. (c) *zāqēn* 'old person' (v.2205), §24.22. (d) *ṭap* (coll.) 'little children' (v.2945). (e) 1:9³. What morpheme is יִם? What gender is this word? §25.1.

אֶחָד —Is this the same as יוֹם ראשון? Is אֶחָד cardinal or ordinal? §§26.2, .3. Do you translate it 'in one day' or 'on the first day'?

בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שָׁנִים עָשָׂר —(a-b) Cf. 3:12³. (c-e) Cf. 3:7³. Which month is this?

דּוֹא תִּלָּשׁ אֶדָּר —See 3:7⁶.

יִשְׁלָלָם לְבוֹז: —(a) *s'lālām* could be G10s5 of *šālāl* or the noun *šālāl* with s5; context prefers the noun. *šālāl* 'booty, spoil' (v.7998). (b) *cōc* is G65 of CC²; *cūc* is G65 of CWC (VDC T.10). *bzz* 'to plunder, spoil' (v.962).

Study the following:

G10 *cācac*, + suf. > *c'cācām*, *q'ṭālām*

G65 *cucuc* > *c'cāc*, + suf. > *coccām*, *qoṭlām*, *'omrām*

CāCāC-type noun + suf. > *c'cācām*, *d'ḥārām*

Memorize the words in vocabulary Group 30.

Note the following uses of the perfect:

מָשָׂה הַמֶּלֶךְ ... מַשְׂתֵּה 'the king *made* a banquet' (1:5)

כִּי־כֵן יִסַּר הַמֶּלֶךְ ... לַעֲשׂוֹת 'for thus the king *decreed* to do' (1:8)

גַּם וַשְׁתִּי ... עָשְׂתָה מַשְׂתֵּה נָשִׁים 'Vashti also *made* a women's banquet' (1:9)

לֹא־עָשְׂתָה אֶת־מֶלֶךְ הַמֶּלֶךְ 'She *did not do* the king's command' (1:15)

וְלֹא־בָאָה 'and she *did not come*' (1:17)

אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶךְ 'who *heard* the king's word' (1:18)

Note the consistent translation in *past* tense. Read §32.51.

He who heeds instruction
is on the path to life,
but he who rejects reproof
goes astray.

אֶרְחָ לְחַיִּים
שׁוֹמֵר מִצַּר
וְעֹזֵב תּוֹכַחַת
מִתְּעָה :

Proverbs 10:17

14

פחשגן הכתב
 להנחן דת בקל מדינה ומדינה נלדי לכלהעמים להנחן
 ש פחדים ליום ההוא: הרצים נא רחמים בדבר המלך
 והנה נתנה בשושן הבירה והמלך והמן ישובו לשמות
 והערך שושן נבוכה:

- 3:14 פחשגן הכתב ¹—(a) *patšégen* ‘copy’ (6572 3ε). (b) *k’ṭāb* ‘writing’ (v.3792, 9x in Est.). Explain the vowels in each word.

להנחן דת ²—(a) Note accent and read §17.35. Normal form *hinnātēn*, clues: *hin-*, dagesh in 1st rad. (VDC T.2). Does ל tell you whether it is 32 or 65? (b) You should know this. This sounds like documentary form, ‘a copy of the writing to be given (as) law.’ The following words you should know—but be sure to go over them!

נלדי לכלהעמים ³—(a) For *—ūy*— see §29.71. גלה, cf. 2:6¹, here means ‘revealed, laid bare.’ (b-c) Why pl.? How would you translate it?.

פחדים ליום ההוא ⁴—(a) 1:22³. (b) *‘ātid* ‘prepared, ready’ (6264 6/2). The pattern CāCīC is an ‘Aram.-type’ pass. ptc., see §24.2441. (c-d) Cf. 1:18¹. What is different here?

- 3:15 הרצים נא ¹—(a) 3:13¹. Note form of def. art. and review Table G. (b) *y---ū*. Careful! Is *y*— a preformative (§20.212) or a radical? Look at the vowels, *y---ū* is the pattern of what form? §27.221. Learn this *now*.

רחמים בדבר ²—(a) CāCūC is what pattern? (VDC T.5) §27.63. *dhp* ‘to hasten’ (1765 4/3). Why plural? What does it modify? (b) Note prep. *b’-*, denoting agency or means. Explain vowels. Note accent *—*.

נתנה ³—(a) You know this word. (b) Be careful! *CiC’Cā’* could be D11 of *nin*. But suppose the *—ḥ—* is the result of assimilation, and *—ḡ* is a stem indicator—what would it be? §28.42. D10 is *nittēn*, N10 is *nittan*, but in the 11 forms, the vowel of the penult reduces and the forms lose distinction. Which makes sense in context? For the next words, cf. 1:2^{10,11}.

ישובו לשמות ⁴—(a) Cf. 1:15¹ *יָצִאוּ*. Note vowels here. Can you figure out the form? *yšb* ‘to sit, dwell,’ 1:2³. (b) *שְׁתֵּה*— should now “ring a bell.” (cf. 1:8¹) ‘to drink’ (v.8354).

הַקֵּד שִׁשָּׁן נְבוּכָדֶ: (a) Cf. v.5892, fem. gender. (b) In apposition with the preceding word (§30.251). (c) *nābôkâ^h* or perhaps *nābôkâ^h*, VDC-9. בּוֹךְ 'to perplex, confound' (943 3/1). Accent on N11 should be *nā-bô-kâ^h*, and N51 should be *n'-bô-kâ^h*. Accents here are perplexing.

Study the following carefully:

G25 CCY yiCCû: *yiglû* יִגְלוּ, *yis'û* יִצְאוּ.

G25 NCC yiC²Cû: *yitt'nû* יִתְּנוּ, *yiss'û* יִצְעוּ.

G25 YCC yiC²Cû: *yf'i'bû* יִפְּסוּ, **yf'i's'û* יִצְאוּ.

G25 WCC yêC²Cû: *yês'û* יִצְאוּ.

G25 CWC yâCûCû: *yâqûmû* יִקְוּמוּ, **yâsû'û* יִצְאוּ.

Take some of the verbs we have had, and make similar comparative studies. Get so you know what to look for as identifying clues.

Learn the basic vocabulary in Group 31.

Read the following sections *carefully*:

§§27.-27.1112

§§27.114-27.1141

§§27.115, .1153

§§27.2, .21, .221, .232, .233

§§27.3, .31, .321, .333, .334

Read the following:

§28.1

§28.2, .21

§§28.3, .31

§§28.4, .42

§§28.5, .51

§§29., 29.02

§§32.51, .52, .53, .54

§§32.8, .81, .82, .83, .84

לֹא-יִחַפֵּץ כְּסִיל בְּתִבְנוּתָהּ כִּי אִם-בְּהִתְנַלּוֹת לְבָו:

A fool takes no pleasure in understanding, but only in expressing his opinion.

Proverbs 18:2

CAP. IV. ד

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א ומִדְּבִי דַע אֶת־כָּל־אֲשֶׁר נַעֲשֶׂה וַיִּקְרַע מִדְּבִי אֶת־
 בְּגָדָיו וַיִּלְבַּשׁ שָׂק וַאֲפֹר יֵצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק וַעֲקָה
 ג נְדָלָהּ וּמָנָה: הִבֹּא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבֹא
 ד אֶל־שַׁעַר הַמֶּלֶךְ בִּלְבוּשׁ שָׂק: וּבְכָל־מְדִינָהּ וּמְדִינָהּ מְקוֹם
 ה אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מַעַצ אֵבֶל נָחַל לַיהוּדִים וְעַם
 וּבְבִי וּמִסָּפֵד שָׂק וַאֲפֹר יָצֵעַ לְרַבִּים:

- 4:1 (b) Remember that י- can be a radical! Note the pattern, —. (f) Examine each of the following suggestions, both for morphology and for context: G29 of CCY, N10 of CCY, G11 of NCC, D11 of CGC. Review Rule 10c,d, §28.42, §29.121, §29.42, §29.71. (c-f) Rel. cl., obj. of *yāda*. (d-e) Subj. of *na'āsāh*, 'all that was (had been) done.'

(a) Is *yiqra* 'yiqtal or yaqtul? Don't confuse *qr* 'קרע' with *qr* 'קרא' or with *kr* 'כרע'. *qr* 'to tear' (v.7167). (b) *béged* 'garment' (v.899); what suffix? on sing. or plur.? (Table H). §24.215.

(a) לבש 'to put on (clothing), clothe (self)' (v.3847). (b) *śaq* 'sackcloth' (v.8242). (c) *'ēper* (coll.) 'ashes' (v.665).

(a) Review 1:17¹. Is this form *yiqtal*, *yaqtul*, or *yaqtīl*? (b) *b*^ε- + *tāwek*, cstr. *tōk* (Table F), 'midst' (v.8432). (c) 3:15⁵.

(a) *z'q* 'to cry, cry out' (v.2199). (b) *z'āqāh* 'cry' (v.2201). Cognate accusative (§30.22) (the verb is intrans.), 'to cry a cry.' (c) Adj., modifying (b), 1:5⁷. (d) Adj., also modifying (b), §30.21. *mar(r)*, f. *mārāh* 'bitter' (v.4751). Cf. Exod. 15:23; Ruth 1:20.

- 4:2 (a) Cf. 1:19⁷. What is the difference? (b-c) 1:1³, 1:19³; contrast *millipānāw* '(from) before him' and *'ad lipnē* 'until before' = 'as far as in front of.' (d) 2:19².

(a) Causal. (b) אין + inf. cstr. 'there is not to enter' = 'one does not enter.' Cf. Ewald, *Syntax*, §321c.

(a) *b*^ε- + *l'bus* 'clothing' (v.3830). Is the word in cstr.? (b) 4:1³.

- 4:3 (a) *māqōm* 'place' (v.4725), *m*- formation noun, §24.33, from קום, cstr. before rel. pron. (b) Here, 'where.' In earlier Heb.,

מקום would not be needed, cf. 2 Sam. 7:7, *b'kōl 'āšer-hiḥallāktī* 'in every place I walked.' (f) מְגִיעַ, cf. מְגִיעַ in 2:12'. Preformative *m-* suggests what form? '(Any) place where the word of the king and his decree (were) reaching.'

אֵבֶל גָּדוֹל לַיהוּדִים —(a) 'ēbel 'mourning' (v.60). (b) How is this word related to the clause? (a-c) Noun clause. 'Great mourning (was) to the Jews.' Translate smoothly.

וְהָיָה וְהָיָה וְהָיָה —(a) *sōm* 'fasting' (v.6685). (b) *b'kī* 'weeping' (v.1065). (c) *mispēd* 'wailing' (v.4553). How do these words fit the preceding clause?

וְהָיָה לְרַבִּים: —If you have forgotten the words preceding the verb, cf. 4:1³. (a) *yussa'*, note the *u*-vowel. CuC'aC is Dp10, hence this could be Dp10 of *yṣ'*. yuC'aC could also be Hp20 of *ny'*. Read carefully §29.34, and see §29.3411. *yṣ'* 'to lay, spread' (3331 4/1). 'Sackcloth and ashes were (lit. was) spread for the multitude.'

Learn the words in Group 32.

Note the following *passive participles*:

אֶחָז בְּחַבְלֵי-בֹץ 'held with linen cords' (1:6)

תִּתֶּנָּה לְךָ הַקֶּסֶף 'the money is given to you' (3:11)

גָּלוּי לְכָל-הָעַמִּים 'revealed to all the peoples' (3:14)

הָרַבָּה בְּדִבְרֵי הַמֶּלֶךְ 'hastened by the king's word' (3:15)

עַם-אֶחָד מְסֻר וּמִפְּרֵד בֵּין הָעַמִּים 'a certain people scattered and dispersed among the peoples' (3:8)

Read §32.3712.

Note the following uses of the *jussive*:

וְתָתַן הַמֶּלֶךְ לְרֵעוּתָהּ 'and let the king give her royalty to her fellow woman' (1:19)

וְיִבְקְשׁוּ לַמֶּלֶךְ נָעֳרוֹת 'let them seek maidens for the king' (2:2)

וְיִמְקֹד הַמֶּלֶךְ מְקִידִים 'and let the king appoint appointees' (2:3)

Note how the juss. is translated. Read §32.35f.

בְּחִיק יוֹטֵל אֶת-חֲבוּלָהּ וּמִיָּחוּז קֵל-מִשְׁפָּטָיו

The lot is cast in the lap, but from YHWH is His every judgment.

Proverbs 16:33

וַתְּבוֹאִינָה נַעֲרוֹת 4
 אֶסְתֵּר וּסְרִיסֶיהָ בַּיּוֹם הַהוּא וַתַּחֲלָלְהָ הַמֶּלֶכָה מְאֹד
 וַתִּשְׁלַח בְּנָרִים לְדַלְבֵּי־אֶת־מִרְדֵּכִי וּלְהַסִּיר שָׂקָן מֵעָלָיו
 וְלֹא קִבֵּל: וַתִּקְרָא אֶסְתֵּר לְהַתִּךְ מִסְרִיסֵי הַמֶּלֶךְ אֲשֶׁר הִיא
 הָעֹמֵד לִפְנֶיהָ וַתִּצְוֶהוּ עַל־מִרְדֵּכִי לָרֶשֶׁת מִדָּוָה וְעַל־
 מִדְּיָה: וַיָּצֵא הַתֵּךְ אֶל־מִרְדֵּכִי אֶל־רְחֹב הַיָּד הָאֲשֶׁר 6
 לִפְנֵי שַׁעַר־הַמֶּלֶךְ:

- 4:4 וַתְּבוֹאִינָה נַעֲרוֹת אֶסְתֵּר וּסְרִיסֶיהָ —(a) Masoretic note points out the excessive *yôḏ*; *q'ré wattābōnā*. *נָה* — *ת* = ? §27.31. Cf. 1:18². Subj. of verb is compound, §30.113. The nearer subj. is fem., hence the verb form. (b-d) In Bib. Heb. it is impossible to say, 'the maids and eunuchs of Esther.' Regularly the construction would be 'the maids of E. and her eunuchs.' (d) *יָהּ* is sl on pl., cf. Table H.

וַתְּבוֹאִינָה נַעֲרוֹת אֶסְתֵּר וּסְרִיסֶיהָ —(a) Here the verb is 3mp. Cf. 3:4¹. (b) What suffix? Table H.

וַתַּחֲלָלְהָ הַמֶּלֶכָה מְאֹד —(a) *wat-tithalhal* is HtRc21, with reduplication of 1st and 2d rads., usually called Hithpalpēl and treated as HtD, §28.5f. This stem is found mainly with CC² and CWC verbs, and often has the idea of turning or twisting. *hūl* 'to turn, twist, writhe' (v.2342). (c) *m'ôḏ* 'exceedingly' (v.3966).

וַתִּשְׁלַח בְּנָרִים —(a) Cf. 1:22¹; what is different about this form? Parse; translate. (b) Cf. 4:1², בְּנָרָיו. What is the difference?

וַתִּשְׁלַח בְּנָרִים לְדַלְבֵּי־אֶת־מִרְדֵּכִי —(a) Cf. 4:1³. *ha—i—* tells us what?. If G means 'to put on clothing,' what does H mean? (b-c) *lbš* is intransitive in G, trans. in H, §28.3.

וַתִּשְׁלַח בְּנָרִים לְדַלְבֵּי־אֶת־מִרְדֵּכִי —(a) Cf. 3:10¹. *l'ha—i—*, VDC T.9. If G means 'to turn aside' (intrans.), what might H mean?. (b) Note strong dagesh. Does this explain vowel in *שָׁקָן*? (c) Note compound prep., *mē'al—* 'from upon.'

וְלֹא קִבֵּל: —(a) Neg. part., the form usually used with finite verbs in perf./impf. (b) *qibbēl*, cic²ēc: do you recognize it? Note vowel under 1st rad., VDC-1. קִבֵּל 'to receive' (6901 13/3).

- 4:5 וַתִּקְרָא אֶסְתֵּר לְהַתִּיךְ —(a) We have had the verb קרא, 3:12¹. Can you parse it? R.15, §29.22. (b) Subj. (c) Indir. obj.

וַתִּקְרָא אֶסְתֵּר לְהַתִּיךְ מִסְרִיסֵי הַמֶּלֶךְ אֲשֶׁר הִיא הָעֹמֵד לִפְנֶיהָ —(a) *מִן* partitive, 'from among, one of.' (d) *he'emid*, note vowels, R.10f, §29.11, R.10c. *hiCCiC* > *hiqtīl*, but with GCC >

he'émid. Learn this *now*. עמד 'to stand' (v.5975), in H 'whom he stood (stationed) before her.'

וְהִצְוָה עַל־מֶלֶךְ (a) Note ו and ה—which is vowel and which is consonant? הִצְוָה is s0 acc. suf. on impf. (Table H). —וְהִצְוָה suggests what stem? What are the clues? Parse. 'And she commanded him concerning M.'

מָה זֶה? (a) 2:11⁴, §29.32. (b-c) Note strong dagesh after מָה, *ma^h-zzé^h*, 'what (is) this?' (d-f) 'al-ma^h 'on account of what?' = 'why?' 'And why (is) this?'

4:6 וַיֵּצֵא הַמֶּלֶךְ אֶל־מֶלֶךְ (a) 1:17¹. Note the difference and explain it. (b) 4:5¹.

אֶל־רֹחֹב הָעִיר (b) *r^hóh* 'broad place, plaza, street' (v.7339). (c) 3:15⁵.

אֲשֶׁר לִמְךָ לַעֲשֹׂת זֶה בְּלִי עֲשֵׂר־מִלָּךְ: You should be able to do this without help.

Study Rules 24, 25.

Learn the words in Group 33.

Note the following ways of expressing the interrogative:

מִי בַּחֲצֵר 'Who (is) in the court?'

מָה־נַּעֲשָׂה 'What was done?'

לְמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר 'To whom would the king delight to do honor?'

הֲיִנָּסְדוּ דְבָרֵי מֹרְדֵכַי 'Would Mordecai's words stand up?' (ה)

מָדּוּעַ אַתָּה עֹבֵר אֶת־מִצְוַת הַמֶּלֶךְ 'Why are you transgressing the king's command?'

אֵיכָכָה אֶיָּכֵחַ 'How shall I be able ...?'

Note carefully every interrogative clause that you encounter. Learning comes only from meaningful encounters.

הֲאִמְיִנוּ בַיהוָה אֱלֹהֵיכֶם וְהִתְאֲמְנוּ הֲאִמְיִנוּ בְּנְבִיאָיו וְהִצְלִיחוּ:
Believe in the LORD your God, and you will be established;
believe his prophets, and you will succeed.

2 Chronicles 20:20

The Mid-Year (Mid-Course) Examination is to be given at this point. It should be a thorough review of just about everything. At this point the student has encountered almost everything that he will see in narrative Hebrew. The exam should point out what he *needs to learn*. In the coming lessons, there will be constant review, and if the student is aware of *what to study*, he will make much better progress.

Since the verb is the biggest obstacle to most students, this will be stressed.

Note the following uses of the *imperfect*:

כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה 'for the queen's word *shall go forth*' (1:17)

תֹּאמַרְנָה שְׂרוֹת פָּרַס־וּמְדִי 'The princesses of Persia and Media *shall say*' (1:18)

וְלֹא יֵעָבֹר 'and it *shall not pass away*' (1:19)

לֹא־תָבֹא וְשָׂתִי לִפְנֵי הַמֶּלֶךְ 'Vashti *shall not come in* before the king' (1:19)

אֲשֶׁר יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ 'which he *shall cause to be done* in all his kingdom' (1:20)

Note that the impf. is consistently translated in the *future* tense. Read §32.52f.

Note the following uses of the *converted imperfect*:

... וַיֵּשֶׁלַח הַמֶּלֶךְ ... וַיֵּשֶׁשׁ הַמֶּלֶךְ ... וַיֵּיטֵב דְּבַר ... 'and the matter *was good* ... and the king *did* ... and *he sent* documents ...' (1:21-22)

Note that the conv. impf. is consistently translated in *past* tense. Read §32.533.

Go over the following verbs.

שָׁמַע	3:4 ²	וַיֹּאמֶר	3:8 ¹	וַיֵּרָא	3:5 ¹
יָצָא	35 ¹	וַיֹּאמְרוּ	3:3 ¹	וַיֵּבֹז	3:6 ¹
יָשְׁבוּ	3:15 ⁴	וַיִּתְּנָה	3:10 ³	וַיְהִי	3:4 ¹
יָכַרַע	3:2 ³	הִיָּעֲמִדוּ	3:4 ⁵	עוֹבֵר	3:3 ²
אֲשָׁקוּל	3:9 ⁴	וַיִּשָּׂם	3:1 ⁵	נָתַן	3:11 ²
כָּרַע	3:5 ²	וַיִּסָּר	3:10 ¹	לְשִׁלּוֹחַ	3:6 ²
כָּרַעִים	3:2 ³	לְרֹאוֹת	3:4 ⁴	לְהַרְגַּ	3:13 ³
גָּדַל	3:1 ²	וַיִּבְקֹוּ	3:6 ⁴	מִסְּזֹר	3:8 ³
בִּקְשָׁה	2:15 ⁴	וַיִּבְקֹוּ	2:21 ⁶	מִפָּרֶד	3:8 ³
צִוָּה	3:2 ⁵	וַיִּבְקֹשׁ	2:23 ¹	לְאֹבֵד	3:13 ³
				לְאֹבְדִים	3:9 ²
הִגִּיד	3:4 ⁶	וַיִּשָּׂם	3:1 ⁵	לְהַשְׁמִיד	3:6 ⁵
הִגִּידוּ	3:6 ³	וַיִּסָּר	3:10 ¹	לְהַבִּיאַ	3:9 ⁵
הִפִּיל	3:7 ³	וַיִּגִּידוּ	3:4 ³	מִגִּדָּת	2:20 ²
וַיִּגֵּר	2:22 ³	וַיִּמְלִיכָהּ	2:17 ⁶	וּבְהִגִּיעַ	2:12 ¹

וְנָחָתָם	3:12 ¹⁰	יִקְתָּב	3:9 ²	לְהַנִּיחָם	3:8 ⁷
נִכְתָּב	3:12 ⁹	יַעֲשֶׂה	2:11 ⁵	לְהַנְתֵּן -	3:14 ²
נִחָתָה	3:15 ³	יִנְתֵּן -	2:13 ³	וּבַחֲקֵבֶץ	2:19 ¹
וְנִקְרָאָה	2:14 ⁸	וַתִּלְקַח	2:16 ¹	וְנִשְׁלַחַּ	3:13 ¹
וְיִקְרָאוּ	3:12 ¹	וַיִּנְדַּע	2:22 ¹	נְכוּכָה	3:15 ⁵
וַיִּתְּלוּ	2:23 ³	וַיִּסְצֹא	2:23 ²	וַיִּסְלֹא	3:5 ³
מִתְחַלֵּד	2:11 ²	וַתִּתְחַלֵּחַ	4:4 ³	מִשְׁתַּחֲוֶה	3:5 ²
צָרַד	3:10 ⁴	נָתַן	3:11 ²	בָּאָה	2:13 ¹
עֹזֵר	3:3 ¹	נָלוּי	3:14 ³	שָׁכָה	2:14 ²
שֹׁנָה	3:8 ⁷	נִשְׁאַת	2:15 ⁶	עָשָׂה	2:20 ⁶
עֲשִׂים	3:8 ⁶	רָאִיָּה	2:16 ¹	עָשִׂי	3:9 ⁴
שָׁנוֹת	3:8 ⁵	רַחֲוִים	3:15 ²	רָצִים	3:13 ¹
לִשְׁלַח	3:6 ²	בְּאִמָּרָם	3:4 ¹	לְחַשְׁמִיד	3:6 ⁵
לִשְׁתּוֹת	3:15 ⁴	לְאִבְדָם	3:9 ²	לְהִבִּיא	3:9 ⁵
חַיּוֹת	2:12 ³	וּלְאִכְרֹ	3:13 ³	וּבַחֲנִיעַ	2:12 ¹
לְחַיּוֹת	3:14 ⁴	וּבַחֲקֵבֶץ	2:19 ¹	לְהַנְתֵּן	3:14 ²
לְרַעַת	2:11 ⁴	בְּאִמָּנָה	2:20 ³	לְהַרְגַּ	3:13 ³
לְרֹאוֹת	3:4 ⁴	לְהַנִּיחָם	3:8 ⁷	לְעֲשׂוֹת	3:11 ³

Know all the words in basic vocabulary groups 1–33.

עֲבַד אֲדָמָתוֹ יִשְׁבַּע-לֶחֶם וּמִרְדֵּף רִיקִים חֲסֵר-לֵב:
 He who tills his land will have plenty of bread,
 but he who follows worthless pursuits has no sense.
 Proverbs 12:11

וַיִּגְדֹּל מֶרְדֵּכִי אֶת כָּל־אֲשֶׁר קָרָדוּ
 וְאֵת פִּרְשֵׁת הַכֶּסֶף אֲשֶׁר אָמַר הֵמָּן לְשָׂקוֹל עַל־גִּנּוֹן
 הַמֶּלֶךְ בִּידֻדָּיִים לְאֶבְדָּם: וְאֵת־פִּתְשָׁן בְּתִבְהֵי־אֲשֶׁר
 נָתַן בְּשׂוֹשָׁן לְהַשְׁמִידֵם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד
 לָהּ וּלְצִוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהַתְחַנֵּן־לּוֹ וּלְבַקֵּשׁ
 מִלְּפָנָיו עַל־עַמּוּהָ: וַיָּבֹא הַתָּד נִגְדָּה לְאֶסְתֵּר אֶת דְּבָרֶי
 מֶרְדֵּכִי: וְהָאֶמֶר אֶסְתֵּר לְהַתְחַנֵּן אֶל־מֶרְדֵּכִי:

4:7 וַיִּגְדֹּל —Note *maqqēp*, normal form וַיִּגְדֹּל. Cf. 4:4². R.2a. §15.22. The conv. impf. is *not* built on the impf., but on an originally-closed form like the juss. Subj. follows.

(a-d) Obj. (= ind. disc.) of 4:7¹, the first of a compound obj. (d) *qārāhū* G10s0 קָרָה 'he met, it befell' (v.7136); do not confuse it with קָרָא (they sound alike). 'All that befell him, happened to him.' Note that the ה in this form is not the radical, but the suffix. §15.432. §29.713.

(a-c) Second of compound obj. Note *pāsēq*. (b) *pārāšat* is obviously in cstr., hence the *qāmāšs* must be either long vowels or compensation vowels. *pārāšā*^h 'total, sum, declared amount' (6575 2/2).

אֶת־אֲשֶׁר אָמַר הֵמָּן —Rel. cl. defining חֶסֶם. (c) Subj. of (b).

לְשָׂקוֹל —Note ל־, R.19. False plene, §11.322). *šuqul* cucuc = G65 (§27.65). 'He said to weigh,' = 'he said that he would weigh,' indirect discourse. For the following words, 3:9⁵.

(a) —(a) —ב of price, *Ges.* §119p, 'to pay for.' The Kt (§11.61) is the basic form of the pl. of a gentilic, *y^ehūdī + im*; the Qr is the developed form, *y^ehūdī^m*; note the violation of R.1b. (b) Cf. 3:13³. The form here has what suf.? R.16.

4:8 וְאֵת־פִּתְשָׁן —3:14¹.

(a) —(a) What kind of clause?. (b) CiC²aC would be D10—but is it? What would N10 of NCC look like? G29 of NCC? N29 of CC²? (c) —ב, place where, 'in.' (d) 3:6⁵. What is —ל + 65 indicates purpose.

(a) —(a) Who is the subj.? (b) —ל before substantive, indirect object.

(a) —(a) *l^e* + 65, purpose. לֵה־רְאוֹת, If *-ōl* tells us that the form is 65 of CCY (§29.71), why can't ה be a radical? 1:11⁴. Note that there is no

syncopation (§13.5221). (b-c) The H-stem of transitive verbs takes two objects, one of which (the nearer) may take את. 'To show (it) to Esther,' = 'to cause E. to see (it).'

וְהִתְנַחֵם לָהּ —(a) $l' + haggid < *hangid$ (r.11), VDC-7. (b) Ind. obj.

וְלִצְחַת עֲלֶיהָ לְבֹא —(a) Note carefully! ו can be \dot{u} or ww ; here it is followed by a vowel ו, so it must be a consonant, $l'sawwot$, cf. 3:2⁵. (b) וְצִוָּה does not take a dir. obj., but requires a prep., 2:20⁴. (c) Ind. disc.

4:8 לְהִתְנַחֵם לָהּ —(a) $l' + hithannen$, with $nāsōg 'āhōr$ (§17.35), obviously HtD, and after ל obviously 65. חֲנֹן 'to be gracious,' HtD 'to beseech, make supplication to, seek mercy' (v.2603). (b) Is this 'from him,' 'on his behalf,' or 'to him'?

וְלִבְקֹשׁ מִלְפָּנָיו עַל-עֲמֹהָ: —(a) $CaC^2\acute{e}C$ could be what forms? VDC-2. Can you tell which it is here? 2:2³. (b) $min + l' + p'ne + s0$. BDB 816-819. (c) 'al 'on account of' (5921), see BDB 752-759. (d) $CaC^2 + s1$.

4:9 You should be able to do 4: 9 without help.

4:10 וְהִיאָמְרָה —Note the incomplete way אָמַר is often used. When we use the Eng. verb *to say*, we expect something to follow, even if only *it*. Here it is better to translate the verb 'and she told' (even though that should be וְהִיאָמְרָהּ). חֶתֶר is pr.n., 4:5¹.

וְהִצְוָהּ —(a) For $-ēhū$ Table H. For צִוָּה 4:8⁷, 3:2⁵. For —ת, §27.31. Who gave the command? To whom was it given? Note that while צִוָּה requires a prep. before a noun-object, it can take a pron. suf. for object. 'And E. said (= told it) to H., and she commanded him (to go tell it) to M.'

Use this lesson to review the inf. cstr., its morphology and its syntax. You have not had *everything* about the inf.cstr. at this point, but you have had *most* of the common uses.

Learn the words in Group 34.

Note the following uses of the infinitive construct:

וַיִּבְּזוּ בְּעֵינָיו לְשַׁלַּח יָד בְּסִרְדֵּי לְבָדוֹ — *What* was contemptible?

וְלִמְלֶכֶד אֵין שֹׁנָה לְהִנְיָחָם — *What* is not suitable or fitting? To whom?

מְשָׁכִיל עַל-דְּבַר יִמְצָא-טוֹב
וּבֹטֵחַ בִּיהוָה אֲשֶׁרֵּי:

He who gives heed to the word will prosper, and happy is he who trusts in YHWH.

Proverbs 16:20

11 **קֹל**
עֲבָרֵי הַמֶּלֶךְ וְעַם מְדִינַת הַמֶּלֶךְ יָדְעִים אֲשֶׁר כָּל־אִישׁ
וְאִשָּׁה אֲשֶׁר־יָבֹא אֶל־הַמֶּלֶךְ אֶל־הַחֲזֶרֶת הַפְּנִימִית אֲשֶׁר
לֹא־יָקִיץ אֶת־דָּתוֹ לְהִמָּוֶת לְכֹר מֵאֲשֶׁר יוֹשֵׁי לְהַמֶּלֶךְ
אֶת־שֹׂדְדֵי הַחֶבֶד וְהָיָה נָאִי לֹא נִקְרָאתִי לְבֹא אֶל־
הַמֶּלֶךְ וְהַ שְׁלוֹשִׁים יוֹם: מִנִּיחִי לְמַדְדִּי אֶת דְּבַר אֶסְתֵּר:
וַיֹּאמֶר מִדְּדִי לְהוֹשִׁיב אֶל־אֶסְתֵּר אֶל־חֲזֶרֶת בְּנִשְׁשָׁן
לְהַקְלֵם בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים:

4:11 **יָקִיץ**—Note this long clause. (a) **קֹל** is in cstr. with modifiers (1) **עֲבָרֵי חֵם** and (2) **עַם מְדִינַת חֵם**. (b) **'abdē'** mpc of **'ébed**, 1:3', §24.241. (d-f) Chain of cstrs., last word is def., therefore all are def., 'the people of the provinces of the king.' (g) **yôd^e'im**: **-ô-** is what pattern? Pl. because it agrees with (b-c) and (d-f). §27.6.

אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה—(a) Pron. introduces ind. disc., 'knows *that*' (b) Modifies (c) and (d), (c-d) serving as a single expression, 'every (any) man and (or) woman.' (c) **'is** 'man' (v.376), root ***'š** (CvC), 1:8⁶. (d) **'issā** 'woman' (v.802), root ***'nθ** (Arab. *'unṭay*, **θ > š** §12.65, **nš > šš** §13.111). The cstr. **'ēšet** 'wife of' probably is fem of **'is** > **'is** (R.2a).

אֲשֶׁר־יָבֹא—(a) Introduces rel. cl. (b) **yāCōC**, CvC verb (§29.63). With yaCCuC or yaCCiC impf. of this type of verb, the **a** of the preformative remains (the syllable is not closed, hence R.18 does not apply). Don't confuse it with the clue to the H-stem.

אֶל־הַחֲזֶרֶת הַפְּנִימִית—(b) The gender of the noun must be determined by the adj. **חֲזֶרֶת** appears to be masc., but the **ת**- on (c) proves that it is fem. 1:5¹⁰, 2:11¹. Table G. (c) **p'nimi** 'inner' (v.6442), CvCiCi pattern, often used for ordinals, §26.3. Note concord (§36.11).

לֹא־יָקִיץ—(a) How is this particle used here? (c) Dagesh in 1st rad., vowel pattern, VDC-3. If this is not a **yqt** perf. (cf. Akk. *iprus*), it has to be taken as = fut. perf., 'who shall enter, who shall not have been called.'

אֶת־דָּתוֹ לְהִמָּוֶת—(a) §31., 'one (is) his law.' §26.21, §13.1, §13.113, §15.1411, §16.3431. (c) **hā-t-** looks like H-stem of a verb with 2 rads., prob. CvC. Does it fit? **מוֹת** (v.4191) 'to die,' H 'to put to death.'

לְכֹד מֵאֲשֶׁר יֵשֵׁם לָךְ —(a) *lbd* 1:16², BDB 94. followed by מִן 'in separation from, apart from, besides,' *Ges.* §119c. (b) Analyze it. (c) יָשַׁם 'he held out, stretched forth' (3447 3/3); WCC, hence in H *yaw* > *yô*, §29.311.

אֶת־שִׁרְבִיט הַדָּבָר הַזֶּה —(b) Without def. art. *šarbiṭ* would appear to be a pr. n., but see 5:2¹; 'scepter' (8275 4/4). There is no explanation of spirantized *b* after dagesh; possibly it is a loan-word with original [v]. Scepters were often named. (c) 1:7²; in concord, therefore *šarbiṭ* must be def. (see also אֶת). (d) *hāyā*^a 'to live' (v.2421). Do not confuse חַיָּה with חַיָּה. Gc10, 'and he shall live,' §32.54.

וְנִי לֹא נִקְרָאתִי לְכָא —(a) Note *r'bi*^a 'and as for me' (§21.1). (c) *ni--ti*: —? could be 29, but what about חַי? If it is 14, then what is *ni*—? Could it be a stem morpheme? Note חַי—נִ, cf. נִקְרָאתִי, and compare the vowels under 2d rad. The CC' root leaves the syllable open. N14, 'I have not been called.' §29.22. (d) Purpose, or possibly ind. disc.

וְהַשְׁלֹשִׁים יָמִים —(a) Demon. pron., §21.2, in sing. to agree with *yôm*. (b) The pl. of '3' is '30' (v.7970), §26.26. With numbers above 10, the noun is sing., §26.84, hence 'these 30 days.'

4:12 You should be able to do 4:12. If you need help on the verb, cf. 4:4².

4:13 לְהָשִׁיב —(a) Cf. 3:9¹, 1:11¹. This has to be H65 of CVC—explain why. שׁוּב 'to return, turn; (H) to return, bring back' (v.7725). 2:14².

אֶל־הַדָּם בְּנִפְשְׁךָ —(a) *al* negates juss., a milder form of command. §35.222. (b) Look at this form carefully. Affirmatives תִּ—ת, §27.31. Look at the clues: shewa, dagesh, *a*-vowel—what stem? What rad. is missing? What type of verb? רָמָה 'to be like; (D) to imagine' (v.1819). D43. (c) בְּ|נַפְשְׁךָ|, *népeš* 'soul, self, life' (v.5315), with s3; 'with/in your soul.'

לְדַמְלֹם בְּיַדְדְּךָ —(a) *hiC²āCēC* should now be familiar (VDC-2). נִמְלֹם 'to escape' (v.4422). (c) = כְּבִית, 1:9¹. 'Don't imagine in your soul to escape' = '... that you will escape,' inf. of ind. disc.

מִקְלֵי־הַיְּהוּדִים —(a) *min* of comparison, 'more than (other) Jews' = 'Don't think that you will be safer.'

Be sure you know the principal characteristics of verb-stem morphology. Students struggle with the Heb. verb for years, just because they fail to learn *what to look for* in each form. The basic patterns are your best friends in this problem.

Memorize the words in Group 35.

14 כִּי אִם־חָרַשׁ
 חָרַשׁ־שִׁי בָּעֵת הַזֹּאת רַחֵם וְהַצֵּלָה יַעֲמֹד לַיהוּדִים מִמָּקוֹם
 אֲחֵר וְאַתָּה וּבִית־אֲבִיךָ תִּנָּאֲבָדוּ וְכִי יִדְעַם אִם־לָעֵת בָּזְאוּת
 הַנִּגְעָה לַמַּלְכוּת: וְהֵאמֵר אֶסְתֵּר לְהָשִׁיב אֶל־מֶדְבָּרִי: 15
 לֵךְ בָּנוּס אֶת־קְלִיד־הַיהוּדִים הַנִּמְצָאִים בְּשׂוֹשָׁן וְצִמְּךָ עָלַי 16
 וְאַל־תִּנָּאֲבָדוּ וְאַל־תִּשְׁחָדוּ שְׁלֹשָׁת יָמִים לֵילָה זֶה גַּם־אֲנִי
 וְנִגְזַרְתִּי אֲנִים בָּן וּבָכָן אָבֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־יָדָעַת
 17 וְכֹאֲשֶׁר אֶבְדֹתִי אֶבְדֹתִי:

4:14 כִּי אִם־חָרַשׁ חָרַשׁ־שִׁי (a-b) *ki 'im* often means ‘except,’ especially after a neg. Here, however, the words are not joined; they mean ‘for if.’ אִם ‘if,’ etc. (v.518), BDB 49f. (c) *haḥārēš* < **haḥrēš* (R.10c) haCCēC, VDC-3, inf. abs. (H60, §28.31). *ḥārēš* ‘to be silent, dumb’ (v.2790). (d) *taḥārīšī* — ת = 23, י = H23. For the use of H60 + H23 see §35.6. ‘Surely if you keep silent.’

בָּעֵת הַזֹּאת (a) *bē + hā*, §13.521, + *‘ēl* ‘time’ (v.6256). (b) Demon. pron (§21.2), note concord, including def. art. ‘In this time.’

וְהַצֵּלָה יַעֲמֹד לַיהוּדִים מִמָּקוֹם אֲחֵר (a) *réwah* ‘deliverance, relief’ (7305 2/1), cf. §24.21. (b) *haššālā* ‘deliverance’ (2020 1/1), root *nsl*, cf. §24.31. (c) *yaqtul* of GCC yaGāCōC, with false plēnē (§11.3241). For ‘*md*, 3:4⁵. (e) *min + māqôm* ‘place’ (v.4725), §24.33, from קוֹם. (f) *‘ahēr* ‘other, another’ (v.312).

וְאַתָּה וּבִית־אֲבִיךָ תִּנָּאֲבָדוּ (a) §21.1, < **anti*, note strong dagesh, ‘*att*’, §16.341, §16.363. (c) *‘āb* always has *yōd* when adding suffix. 2:7^{4,7}. Ges. p.282. (d) Note *athnah*. Read §29.212, §15.631. י — ת is 27, §27.31. R.17 only applies in non-pausal forms. For אָבִד, 3:13³.

וְכִי יִדְעַם אִם־לָעֵת בָּזְאוּת הַנִּגְעָה לַמַּלְכוּת: (a) Interrog. pron, §21.4, R.10e. כִּי ‘who?’ (v.4310). (c) ‘If, whether.’ (d) 4:14². (e) 4:14². Is there a def.art.? §22.41. (f) *higgá’at* < **hinga’t*, R.11, R.10c, exception to R.5. ת — ת must be H13, NCC, §27.21, §28.31. נָגַע 2:12². Read §32.5122.

4:15 You should be able to do this verse. Cf. 4:13. For לְהָשִׁיב, cf. 4:13¹.

4:16 לֵךְ בָּנוּס (a) *lēk* < **h’lēk*, §13.512, §27.4. הִלַךְ 2:11². (b) *k’nōs*, G32 < *CiCuC*, §24.22. כָּנַס ‘to gather, assemble’ (3664 11/1). Note asyndeton, §30.364. Dir. obj. follows.

הַמִּצְוֹת הַשֵּׁנִי — See 1:5³.

וְצִוְּנוּ עָלַי — (a) —*û* could be 15/16/37, §27.41. The *û* between the two radicals tells us it is 37, see VDC-10. צִוּם 'to fast' (v.6684). (b) עָלַי always has *yôd* with suffix, 'alay + *i* > 'alay, §15.72. 'On my behalf, for me.'

וְאַל-תֹּאכְלוּ וְאַל-תִּשְׁתּוּ — (a) 4:13². (b) תֹּאכְלוּ is 27/47 (§27.31). Review §29.212. For תֹּאכְלוּ and juss., §32.353. 'Don't eat.' (d) Note morphemes. Two rads., 1st syll. closed (G or H), and תֹּ- tells us it is G. §29.713. שְׁתַּח 3:15⁴. Note change of subj. from sing. (you, Mordecai) to plur. (you, all Jews).

שְׁלֹשַׁת יָמִים לַיְלָה וְיָוֶם — (a) Num., §26.23; cstr., §36.14. (b) *yôm*, pl. *yāmim*, §24.212. Note pl. after nums. 3-9. (c) *láy-lā*⁴ 'night' (v.3915), cf. §§23.2, .23. (BDB 538 rejects this explanation, but fails to account for [1] penultimate accent and [2] the frequent use of this word adverbially.)

וְגַם-אֲנִי וְנַעֲרֹתִי אֲנֻחַם בָּךְ — (a) 'Also' (v.1571). (b-c) Note order. (c) Form is fps4, written defectively. (d) —*ā* is 24, cf. 4:16³. The pattern could be Gp50, so beware! (e) 'Thus' (v.3651).

וְכַכֵּן אָבֹא אֶל-דִּמְךָ — (a) וְכַכֵּן 'and in this manner. (b) This verb is irregular; we would expect 'āCūC like 'āšūm, §29.63f.

אֲשֶׁר לֹא-כִנְיָהּ — (b-c) Rel. cl., verbless, 'which (is) not according to law.'

וְיִוָּכַחְשׁ אֶבְרָתִי אֶבְרָתִי — (a) When, §36.41. (b) וְיִ- — is 14, vowel pattern is G. (c) Note pausal form, cf. R.15. This could be fut.perf., 'and when I have perished, I have perished' (§32.5133), or contrary-to-fact condition, 'and if I perish I perish' (§32.5141).

Learn the words in Group 36.

Note the following pronominal suffixes:

b'nô his son

bānā'w his sons

b'nī my son

bānē'kā your sons

binkā your son

b'nōtā'w his daughters

הַחֲקֵר אֱלֹהֵי הַמִּצְוָה

אִם עַד-תִּבְלִית שְׂרֵי הַמִּצְוָה:

Can you find out the deep things of God?

Can you find out the limit of the Almighty?

Job 11:7

וַעֲבַר מִדְּרָגָי הַעֵשׂ כָּל אִשָּׁר

צִוְתָהּ עָלָיו אֶסְתֵּר:

CAP. V. ה

ה

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַהֲלַכְשׁ אֶסְתֵּר מִלְּכוּת וַתַּעֲמֹד בַּדָּעַר
בֵּית-הַמֶּלֶךְ הַפְּנִימִית לִבַּח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל-
ג כִּסֵּא מִלְּכוּתוֹ בְּבֵית הַמֶּלְכּוּת לִבַּח פָּתַח הַבַּיִת: וַיְהִי
ד כִּרְאֹת הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּדָּעַר נִשְׂאָה
ה הָן בְּעֵצוֹ יוֹשֵׁם הַמֶּלֶךְ לְאֶסְתֵּר אֶת-שַׂרְבִּים הַזֶּהָב אִשָּׁר
ו בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּנָּע בְּרֹאשׁ הַשַּׂרְבִּים:

- 4:17 וַעֲבַר מִדְּרָגָי —(a) Young's Concordance lists 73 different ways עבר is translated in KJV. This word needs careful study. Here it could mean: 'M. *transgressed* (the king's command)'; '*crossed over* (the street)'; '*proceeded with* (E.'s command),' etc. *Meanings are derived from contexts, not from lexicons.* Good lexicons supply references to the contexts for our study.

ב—(a) You should know this form. §29.72. §32.53. (b) $k' + k\dot{o}l$; -ך— 'according to.'

וַעֲבַר מִדְּרָגָי —(a) Rel. pron., used how? (b) -תָּה — is what morpheme? §29.7131. Is -ך— vocalic or consonantal *wāw*?

- 5:1 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי —(a) You should know this word thoroughly. If you don't, learn it *now*. 3:4¹. (b-c) Note use of ordinal as adj., §36.14. For morphology, §26.32.

וַהֲלַכְשׁ אֶסְתֵּר מִלְּכוּת —(a) *yiqtal* type Gc20 of לבש (v.3847). §32.533. (b) How related to verb? How do you know?. (c) 1:2⁴. How does 'royalty, queenship' fit here? In Eng. we would use either an adv. or a prep., but learn to observe how it is done in Heb.

וַתַּעֲמֹד בַּדָּעַר בֵּית-הַמֶּלֶךְ הַפְּנִימִית —(a) 4:14³. Parse form, translate. (b) 4:11⁴. Explain the different pointing. (c-d) 'Palace.' (e) Does this modify בֵּית or חצר? How do you know? Cf. 4:11⁴.

לִבַּח —(a) Noun used as prep, see BDB 647, 'in front of' (v.5227). CuCG-type noun, §24.211. This word in in cstr. with and governing the following word, which is also in cstr.

וְהַמֶּלֶךְ יוֹשֵׁב עַל־בֵּסֵא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת (b-e) Cf. 1:2^{3,6,7,8}. (f-g) Is this 'in the royal house,' 'in the house of royalty,' or 'in the house of the kingship'? Note בבית, not בית, and cf. 1:9⁴, 4:13³.

וְנָכַח פֶּתַח הַבַּיִת: (a) 5:1⁴. (b) 'Door, doorway' (v.6607), CvCG-type noun: cf. *pattāḥ*, name of the open vowel /a/.

5:2 וְהָיָה כִּרְאוֹת (a) 5:1¹. (b) אם לא עכשיו, אימתי? Cf. 3:4⁴, 3:4¹, 2:20⁸. The 65 + -ךָ often means 'when,' but more strictly 'as, while'; the 65 + -ךָ means 'when.' You should be able to work out the rest of the clause.

עֹמֶדֶת בְּדֹעַר (a) The fem. of CōCēC is usually CōCeCt when a ptcp. (G51), which > CōCēCet, 'ōmédeṭ. (b) Is there a def. art. on this word?. Table G.

נִשְׁאַרְהוּ בְּעֵינֵי (a) נִשְׁאַרְהוּ is what form? (b) 2:15². (c) Do you know the full significance of נִשְׁאַרְהוּ?

וְיִשְׁמַע הַמֶּלֶךְ לְאַסְתֵּר אֶת־שִׂרְיֵהּ הַזֶּה (a) Note *wayyāseṭ* (R.27), cf. *yōsif* in 4:11⁷. Long *ō* in such forms suggests H of WCC, §29.321. Note sub., indir. obj., dir. obj., of verb. Be sure you can identify each and tell how you know. Cf. 4:11⁸.

וְהִתְקַרַּב אֲסִיָּה (a) - - - ת can be what morpheme? §27.31. - - - ת is what type of impf.? §27.333. קרב 'to draw near' (7126), cf. קָרַב 1:14¹. (b) How is this word related to verb? §33.1.

וְהִגַּע בְּרֹאשׁ הַשָּׂרָפִים: (a) Cf. 2:12¹. G 'to touch,' parse, translate. (b) 2:17³. Note use of prep. after נָגַע. (c) 4:11⁸.

Learn the words in Group 37.

Study the following forms:

וְהָשָׁם
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה
וְהָיָה

Study the following forms:

לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ
לְהַשְׁמִיךְ

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
Hear, O Israel, the Lord our God, the Lord is one.

Deuteronomy 6:4

For the exegesis lessons we recommend that you work from your own Hebrew Bible, to get used to it. Masoretic accents will have to be supplied from your Bible.

Exegesis is the art and skill of *bringing out* (ἐξ + ἄγω) the meaning of a passage, specifically the meaning which the author intended to convey. It is both an art and a skill—an art that requires ability to perceive subtle shades of expression, structure, balance, contrast, etc., and a skill that needs to be learned, practiced, and developed. It cannot be learned by simply reading commentaries, any more than swimming or cooking can be learned by simply reading books or watching someone else. We can learn much from observation, but to succeed, we must get in and do it personally.

The first step in *grammatico-historical exegesis* is with the text itself, the words in their context, both as to form and syntax.

- Gen. 1:1 בְּרֵאשִׁית בְּרָא אֱלֹהִים—(a) *re'ssit*- 'beginning' (v.7225). No def. art., hence it could be cstr. (with a finite verb—distinctly a possibility in Sem. languages). BDB 912. (b) 'He created' (v.1254), always of divine activity, but not exclusively *ex nihilo* (out of nothing), BDB 135. (c) 'God,' pl. form of אֱלֹהִים (v.430, 433), BDB 43f., used of rulers, angels, gods (with pl. adjs. and vb. forms) and of God (with sg. adjs. and vb. forms). The pl. is explained as (1) a vestige of polytheism, (2) royal pl., (3) community of persons, either (α) God and his court, or (β) in the godhead. Use of sg. concord seems to rule out (1) and (3a).

וְאֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ—(a,c) Sign of def. dir. obj., §34.113, hence compound obj., §34.115. (b) 'Heavens' (v.8064), BDB 1029. (d) 'Earth' (v.776), BDB 75f.(b + d) Possibly a merism for 'everything, the universe, the earth beneath and the sky overhead.'

- 1:2 וְהָאָרֶץ חֵתָהּ תְּהוֹ וְהוּא—(a) The center of interest is earth, not the heavens. All that follows is phenomenologically (but not necessarily physically) geocentric, i.e. as it appears to us on earth.(b) G11 in concord with (a). הוּא is not a mere copula (§31.3), but rather emphasizes the former state, 'was,' in the beginning of creation.(c) V.8414, BDB 1062. (d) BDB 96. Note accents. Note form of וְ before ב when near-open, not conforming to R.8.

וְהָאָרֶץ עֲלֵ-פְנֵי תְהוֹם—(a) 'Darkness' (v.2822). The cl. is verbless, §31. (d) 'Abyss' (v.8415), possibly cognate with Akk. *Ti'āmat*, the underground waters, cf. BDB 1062f. But the place of *Ti'āmat* in the Bab. creation story is far different from that of *t'hôm*.

וְרוּחַ אֱלֹהִים מְרַחֶמֶת עַל-פְּנֵי תְהוֹם— (a) 'Wind, breath, spirit' (v.7307), BDB 924ff, esp. 925.9, 926.9.(a-b) Cstr. could be 'the wind from God,' 'the breath

which is God's,' 'the divine Spirit,' etc.(c) D51 of רָחַף 'to hover' (2x, BDB 934). Force of ptcp., '(was) hovering.'

- 1:3 וַיֹּאמֶר אֱלֹהִים יְחִי אֹר—(a-b) Note concord in meaning but not in morphology—regular when *ʾēlōhīm* means '(the true) God.' If 1:1' is taken as cstr., hence dependent cl., this is the first main cl., 'then God said.'(c) G40 of חָיָה, §27.511, §29.72, §32.35., 'let there be.' In Lat., this is translated *fiat*, hence the term "fiat creation."(d) 'Light' (v.216), not necessarily the light of the sun, moon, and stars, BDB 21.(c-d) Direct discourse or quotation, §38.81. Be sure you understand the jussive. It is significant in Gen. 1.

וַיְהִי-אֹר—(a) Cf. Est. 1:1'. Here, however, it is the converse of the חִיתָה of Gen. 1:2 and its darkness, hence, 'Light came into being.'

- 1:4 וַיִּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב—(a) Is this from יָרָא (v.3372, BDB 431) or from רָאָה (v.7200, BDB 906ff)? (c-d) What is the relation of this word-group to (a-b)? §34.113. (e) Introduces a noun-clause (§31.13) after verbs of *seeing, hearing, saying*, etc. (v.3588), BDB 471.1a, *Ges.* §157b. (f) Pred. adj., §31.23. Supply 'it was' (§31.71).

וַיִּבְרַל אֱלֹהִים בֵּין הָאֹר וּבֵין חֹשֶׁךְ—(a) ברַל 'to be divided, separate' (v.914), but what stem? §28.31. BDB 95. (b) How is this related to (a)? (c,e) Note that בֵּין is repeated, BDB 107.1a,d.

- 1:5 וַיִּקְרָא אֱלֹהִים | לָאֹר יוֹם—(a) Parse the verb. (b) Relate to the verb (subj., obj., ind. obj.?). The *pāsēq* | has no significance here (cf. J. Kennedy, *The Note-line in the Hebrew Scriptures* [1903]). (c) Note use of ל־ after קָרָא meaning 'to name,' BDB 896.6a. 'God cried/called "day" to the light.'

וַיִּלְחַשְׁד קָרָא לַיְלָה—(a) Gen. 1:2², 1:5¹(c). (b) In 3d pers. the subj. of verb must be defined unless it is clear from context. §30.3363, §33.212. Identify the subj. (c) Est. 4:16³, here pausal.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד—(a) Here, more like 'and/so there was.'(b) Est. 2:14¹. (d) Est. 2:14². (e-f) Cf. Est. 3:8, 13. Either 'one day' or possibly 'day one.' 'The first day' would be הַיּוֹם הָרִאשׁוֹן or רִאשׁוֹן יוֹם.

This exercise loses its point if you fail to study the words in their contexts, their meanings, the syntax, etc. Do *not* start exegesis with a commentary. Commentaries are thought-stoppers. Get all *you* can from the text, start your own thinking, and *then* turn to the commentaries.

Learn the words in Group 38.

וַיֹּאמֶר לָהּ
הַמֶּלֶךְ מִדַּלְדָּל אֶסְתֵּר הַמַּלְכָּה וּמִדִּבְקִשְׁתֶּךָ עַד-חֲצִי
הַמַּלְכוּת וַיָּנֶחַן לָהּ: 4 וַיֹּאמֶר אֶסְתֵּר אִם-עֲלִידֶמְלֶכְךָ טוֹב
יָבוֹא הַמֶּלֶךְ וְהַכֵּן הַיּוֹם אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לּוֹ:
ה וַיֹּאמֶר הַמֶּלֶךְ מִדַּרְדָּר אֶתְדַּבֵּן לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר
הִבָּא הַמֶּלֶךְ וְהַכֵּן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתָ אֶסְתֵּר:
6 וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה הַיָּין מִדֶּשֶׁאֲלֶנֶךָ וַיָּנֶחַן
לָהּ וּמִדִּבְקִשְׁתֶּךָ עַד-חֲצִי הַמַּלְכוּת וַתַּעַשׂ:

- 5:3 מִדַּלְדָּל אֶסְתֵּר הַמַּלְכָּה —(a) *md^h* can be interrog. or indef. (§30.13, §21.5); here interrog. Note dagesh in ל, §13.36. (a-b) Idiom, 'What ails you?' 'What's with you?' etc. (d) Def. art. used as vocative (§36.66).

(a) Here מִדַּלְדָּל is indef., not interrog., according to Masoretic accents, for the entire clause is joined. (b) *baqqāšā^h* 'request, a seeking' (1246 8/7). Note preservation of fem. ת- before suf.; ה- is s3 (§23.1). Cf. 2:2³, 2:23¹, 2:15⁴, 3:6⁴. (c) 'ad 'until, unto, up to' (v.5704, BDB 723ff). (d) *hāšī* 'half, middle' (v.2677). (e) Cf. 5:1⁵. 'And whatever (is) your request up to half of the kingdom.'

וַיָּנֶחַן לָהּ: —(a) *w^e + yinnātēn*, but note effect of next accent (*nāsōg 'dḥôr*, §17.35). Pattern yiC²āCēC, VDC-2. Learn to identify this pattern *now*. Is *wāw* conversive? (§32.53) (b) §23.121.

- 5:4 אִם-עֲלִידֶמְלֶכְךָ טוֹב —Cf. 1:19¹.

יָבוֹא הַמֶּלֶךְ וְהַכֵּן הַיּוֹם: —(a) *yābō²*: Cf. note on 'abō', 4:16⁷. This could be G20 or G40, probably the latter: 'Let the king and H. come.' Note verb in sg. with compound subj., §33.12f. (d) *hayyôm* 'today'; Eng. *today* < *the day*).

אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לּוֹ: —(b) 1:5⁴, maCCaY-type (§24.33, R.18). (d) In CCY verbs, 3d rad. *yōd* is preserved in certain forms (§29.712), learn this *now*. It can't be H (no -ת-). It can't be D or N (why not?). 1:5³, 1:9². (e) Note לָהֶם-E. wouldn't make a מִשְׁתָּה for Haman, at least she would not say that to the king, hence this must be address in 3d pers. to the king, following יָבוֹא.

- 5:5 מִדַּרְדָּר אֶתְדַּבֵּן —(a) *mahārū* < **mahhārū* (R.10a). ה- - - would be G37; ה- - - would be D37. Learn to note such details. מָהֵר D 'to hasten' (v.4116); cf. the

name of Isaiah's son (Isa. 8:3). 3cp indef., probably to servants, 'Hurry up Haman.'

יִלְעָשׂוּת אֶת־כֶּר אֶסְתֵּר—(a) Why not cstr. here? §38.54. (b) Why is אֶת used? Is the phrase def.? Why?

וְהָיָה הַכֶּלֶךְ וְהָיָה אֶל־הַמֶּלֶךְ—(a) Cf. 5:4², here written defectively. Note again the use of sg. verb with compound subj., §33.12.

אֶשְׂרֵעֲשֶׂה אֶסְתֵּר:—(b) Cf. 1:9². Note word order.

5:6 יִבְמַשְׂתֶּה הַיָּיִן—(a) 1:9³. Although מַשְׂתֶּה is generally translated 'feast,' the root מַשְׂתֶּה means 'to drink,' and the feast is described as מַשְׂתֶּה חַיִּין. For מַשְׂתֶּה, Table F.

לֵךְ מִדֶּשֶׁאֱלֹהִים וְהָיָה לְךָ—(a) See notes on 5:3¹. (b) *š'ēlāh* (7596 14/6) 'request, petition,' root שָׁאֵל (7592). Review §13.36. (c) Cf. 5:3³.

וְיִמְדֶּה בְּקִשְׁתְּךָ עַד־תֵּצֵא מִן־הַמַּלְכּוּת—See 5:3².

וְהָיָה עָשׂוּ:—*w'ē'ās* (in pause): —ת can be 21/22/41/42. The subj. is שְׂאֵלְתְּךָ, hence vb. is 21/41. Why? תַּעֲשֶׂה < **ti'āsēh*, GCY with compensatory lengthening, §15.141, R.10a. But form here is apocopated (§13.533), which is found only in conv. impf. and juss., hence form must be N41, 'let it be done.'

Learn the words in Basic Vocabulary Group 39.

Study the following pronominal suffixes:

בְּעֲלֵיהֶן	שְׁנֵיהֶם	עִמָּה	עִמּוֹ	מִלְכוּתָהּ	עָלַי
בְּעֵינֵיהֶן	לָהֶם	לָהּ	לוֹ	לָךְ	לִי
תִּמְגְּרֵיהֶן	וְהֵיחֵם	תִּמְגְּרֵיהֶּי	מִלְכוּתוֹ	בְּעֵינֶיהָ	מִלְדָּתִי
	בְּאֶמְרָם	יָמֶיהָ	לְמַלְכוֹ	אֶבְיָהּ	נִשְׁרָתִי
	אוֹתָם	מִקְנָהּ	מִקְנּוֹ		מִקְנִי
	עֲלֵיהֶם	מְנוּחֶיהָ	גְּדֻלָּתוֹ	בְּקִשְׁתָּךְ	בְּקִשְׁתִּי
	אֵינָם	מִלְדָּתָהּ	חֲסִתּוֹ	שְׂאֵלְתְּךָ	שְׂאֵלְתִּי

הֵינְאֵחֶ-נִּקְמָא בְּלֹא בִצָּא
יִשְׁגַּח־אֲחוֹ בְּלִי־מַיִם:

Can papyrus grow where there is no marsh?

Can reeds flourish where there is no water?

Job 8:11

• ותען

8 אֶסְתֵּר וְהַאֲמֵר שְׂאֵלָתִי וּבִקְשָׁתִי: אִם־מִצְאָתִי חֵן בְּעֵינֶי
הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לַחֵת אֶת־שְׂאֵלָתִי וְלַעֲשׂוֹת
אֶת־בִּקְשָׁתִי: יָבֹא הַמֶּלֶךְ וְהָיָה אֵל־הַמִּשְׁתָּה אֲשֶׁר אֲעֲשֶׂה
9 לָהֶם וְיִמָּחַר אֲעֲשֶׂה בְּדַבַּר הַמֶּלֶךְ: וַיָּצֵא הָיָה בַּיּוֹם הַהוּא
שָׂמֵחַ וְטוֹב לֵב וּבְרָאוֹת הָיָה אֶת־מַרְדֵּיכַי בִּשְׁעַר הַמֶּלֶךְ
וְלֹא־קָם וְלֹא־נָע מִשֵּׁט הַמֶּלֶךְ הָיָה עַל־מַרְדֵּיכַי חֲמֹה:
יַחְזִיק הָיָה הָיָה אֶל־בֵּיתוֹ וַיִּשְׁלַח הָבִיא אֶת־אֲהֻבָּיו
וְאֶת־חֲרָשׁ אֲשֵׁרָיו:

- 5:7 אֶסְתֵּר וְהַאֲמֵר —Masoretic * before verse notes that this is the middle verse in Esther. The same fact is noted in the final Masorah at end of Esther. Cf. Fig. 5. (a) *wat* + *tá'an* < *ta'ānē*, ענה 'to answer' (v.6030). (c) Pausal form; cf. first word in 5:4.

2—(a) Cf. 5:5²; what suf. here? (b) Cf. 5:3²; what suf. here?. For smooth translation, sc. 'is this.'

- 5:8 אִם־מִצְאָתִי חֵן —(a) 4:14¹. (b) תִּי — is what morpheme? §27.21. תִּי is what stem pattern? §27.22. For מִצָּא 1:5⁵, 2:23², v.4672. (c) 2:15⁵. You should be able to do the next two clauses.

2—(a) Cf. 2:9⁵ and note difference in accents. We should note (but not construct a theory on it) that נתן is used with שאלה and בקשה with עשה. Masoretic pointing would seem to make it impossible to take the inf. cls. as subj. of noun cl., with טוב as pred.—but how else to translate it?

3—Cf. 5:5³.

4—(a) — is what morpheme? §27.31. הֵן in CCY verb is what morpheme? §29.71. R.10g. (b) Here, להם, cf. 4:4³ and notes. It is customary to speak to the king in the 3d pers.

5—(a) *māhār* 'tomorrow' (v.4279). §24.22. (b) 5:8⁴. (c) *kē-* 'according to,' BDB 453ff.

- 5:9 וַיָּצֵא הָיָה בַּיּוֹם הַהוּא —(a) Cf. 1:17¹. What is the difference here? (c-d) Cf. 1:18¹. 1:2¹ How would you translate the phrase? §30.32.

2—(a) *sāmē^ah* is G50 of stative vb., §27.612; note *pattāh g^enūbā^h* (§15.4321). Many stative verbs are used in a way that makes it impossible to

distinguish between G10 and G50. (bc) 'Good of heart' = 'happy.' *lēb* < *libb*-, §24.224.

וְכִרְאוֹתָ הָיָה אֵתְמוּדֶיךָ³—(a) —ו here must be translated 'but.' כ—'when, as.' All of a sudden, Haman's joy is turned to anger.

וְלֹא קָם וְלֹא נָע מָעַז⁴—(a) *qām* could be G50 or G10; after לָא it is more likely perf., §35.221. 'He didn't get up.' (d) *zā* G50 or G10 of נָע 'move, tremble' (2111 3/1). (c) מֵן 'because of' (cf. our idiom 'I was shaking *from* fright'). For *min* + *min* + suf., cf. 1:19¹¹, §23.1231.

וְיִמְלֵא הָיָה עַל־מַדְדֵּי הַמָּוֶה⁵—(a) 3:5³. (c) 'Against, on account of.' (e) 3:5³.

5:10 וְהַחֲמֵק הָיָה חָבוֹא אֶל־בֵּיתוֹ¹—(a) *way + yit'āppēq*: this can only be one form (VDC-1). חֲמֵק 'restrain self' (662 7/1). (c) Note form here and see 5:5³. Be sure you don't get hung up on one to the exclusion of the other!

וְיִשְׁלַח הָיָה²—(a) Cf. 1:22¹, 4:4⁴. (b) Cf. 5:10¹. What is the difference between *wayyābō* and *wayyābē*? between *yaqtul* and *yaqtēl*? §27.321, §28.31, cf. 1:17⁶.

וְאֶת־אֹהֲבָיו³—(b) 'ōhēb would be what form? §24.233. 'ōhābē? So what is this? Table H. אָהַב 'to love' (v.157), but this form is often a noun, 'friend.'

וְאֶת־זֶרֶשׁ אִשְׁתּוֹ⁴—(b) Pr. n. 'Zeresh.' (c) 'īš is probably fem. of 'īš, §15.222, cf. 4:11².

Learn the words in Group 40.

Study the following uses of the negative particles:

lō' hēbī'ā (5:12¹)
lō' qibbēl (4:4⁷)
lō' niqrē'it (4:11⁹)
lō' qām (5:9⁴)
'āšer lō' yiqqārē (4:11⁵)
'āšer lō' kaddāt (4:16⁸)
'ē'n lābō (4:2²)
'ē'nēnnū šōwē' lī (5:13¹)
'al t' dammī b' napšēk (4:13²)
'al tō'k' lū (4:16⁴)
'al tištū (4:16⁴)
'al tappēl dābār (6:10⁵)

Happy is the man who finds wisdom,
 and the man who gets understanding.

Proverbs 3:13

אִשְׁרֵי אָדָם מֵצֵא חֵכְמָה
 וְאָדָם יוֹסִיף תְּבוּנָה:

וַיִּסְפֹּר לָהֶם הַמֶּלֶךְ אֶת־כְּבוֹד עֲשָׂו
 וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר נִדְּלוּ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ
 12 עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ אֵף לֹא־הִבִּיאָהּ
 אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָהּ
 כִּי אִם־אֵתִי וְעַם־לְמַדְי אֲנִי כְּרוּאֶלֶּה עִם־הַמֶּלֶךְ: וְכָל־ 13
 14 הָאֵינִי שָׂהָה לִּי בְּכַל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מַרְדְּכָי
 הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

- 5:11 וַיִּסְפֹּר לָהֶם הַמֶּלֶךְ (a) V.5608, D 'to recount, tell.' Note the pattern – $\text{--} \div \text{--}$. You should be able to parse it. Cf. 3:12¹. (b) Table H. Note word order. Where is the subj. of the verb?

וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר נִדְּלוּ הַמֶּלֶךְ (b) 1:4³. (c) 'ošrô; 1:4², CuCC > CōCeC, §24.21. (d) rōb < *rubb, 'multitude' (v.7230). (e) Note: sg. bēn (CiC), pl. bānīm (CaC); likewise the fem., sg. bat < bint, §15.33, (cf. Arab. bint), pl. bānôt.

וְאֵת כָּל־אֲשֶׁר נִדְּלוּ הַמֶּלֶךְ —Note use of n. cl. for dir. obj., §33.6. (d) Cf. 3:1², here + s0 (3ms suf.), Table H. 'And all (with) which the king had magnified him.'

וְאֵת אֲשֶׁר נִשְׂאוֹ (c) nišš'ô: – $\text{--} \div \text{--}$ is a strong clue that form is D perf. נִשְׂאוֹ would be D15, but what is נִשְׂאוֹ? Table H. For root, 2:9², 3:1⁴. 'And how (אֲשֶׁר) he had lifted him up.' You should be able to finish the verse.

- 5:12 אֵף לֹא־הִבִּיאָהּ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ (a) 'ap 'also' (v.637). (b) Note the neg. part., §35.221. (c) הִבִּי־הָ, note clues. הִבִּי H perf.; הִבִּי perf. 3fs (11); 2 radicals, 3d not weak (note –י־), and no sign of weak 1st rad. (but it could be YCC defectively written) – so we try אֵף. Does it fit? (d) How is this related to the verb? 'im 'with' (accompaniment, v.5973). You should be able to do the rest of the cl.

אֲשֶׁר־עָשְׂתָהּ (b) Cf. 1:9². Form here is pausal, with a disjunctive accent that is usually relatively weak.

כִּי אִם־אֵתִי (a-b) After a neg., ki 'im often means 'but, except.' (c) Note 'ēl, 'ōl-, sign of def. dir. obj., §23.1233.

וְעַם־לְמַדְי אֲנִי כְּרוּאֶלֶּה עִם־הַמֶּלֶךְ (a) 1:9¹. (b) 5:8⁵. Here, something like, 'on (the) morrow.' (c) §21.1. (d) –י־ is what pattern? §27.63. (f-g) 5:12¹. 'And also on the morrow I (have been) called by her with the king.'

5:13 וְכֹל־זֶה אֵינֶנּוּ שׁוֹה לִי — (a-b) 'Yet all this' (RSV). (c) אֵין + suf., Table H, with *nún* energ. (§23.1221): 'it is not' (§31.331). (d) Note שׁ, ך, *šôwê^h* written defectively. שׁוֹה (v.7737), 3:8', 'fitting, satisfactory.' §§36.3, .31. (e) Dat. of advantage, 'for me.' Table H.

בְּכָל־עֵת אֲשֶׁר אָנִי רֹאֶה — (a) 'In every (any) time.' §36.15f. (b) 'ē^t 'time' (v.6256), 1:13², 4:14²; < **int.* (c) 'āšer, here, almost 'when'. §38.51. (d-e) Like a pres. tense, 'I see.' (e) Learn to recognize long vowels written defectively; *rô'ê^h* and *rô'ê^h* are cstr., but is this? The rest is a ptcp. cl. modifying both the noun *mord^ekay* and the verb *rô'ê^h*. §38.43.

Learn the words in Group 41.

Study the following noun modifiers:

בְּחֹדֶשׁ הָעֲשִׂירִי 'in the tenth month'
 בַּשָּׁנָה שֶׁבַע 'in the seventh year'
 כֶּתֶר־מַלְכוּת 'a royal crown'
 יַיִן מַלְכוּת רַב 'much royal wine'
 כִּסֵּא מַלְכוּתוֹ 'his royal throne'
 בֵּית הַמַּלְכוּת 'the royal house'
 שֵׁשׁ חֳדָשִׁים 'six months'
 וְנָאֵת שֶׁבַע חֲנֻעֲרוֹת הַרְאִיּוֹת 'and the seven seemly maids'
 נְעֻרוֹת בְּתוּלוֹת מִזִּכּוֹת כְּרָאָה 'good-looking virgin maids'
 עֵינֵי מֶלֶךְ 'the king's eyes'
 בֵּיתוֹ 'his house'
 הַיּוֹם הַזֶּה 'this day'
 הַיָּמִים הָאֵלֶּה 'these days'

If YHWH does not build a house,
 in vain the builders labor on it;
 if YHWH does not guard a city,
 in vain the watchman stays awake.

Psalm 127:1

אִם־יִבְנֶה לֹא־יִבְנֶה בֵּית
 שׁוֹנָא עָמְלוֹ בּוֹנֵיו כֵּן
 אִם־יִשְׁמֹר לֹא־יִשְׁמֹר־עִיר
 שׁוֹנָא שֹׁמְרֵהּ שׁוֹמֵר:

וַתֹּאמֶר לֹא יִרְשׁ אִשְׁתּוֹ וְכָל־
 אֲהָבָיו יַעֲשׂוּעֵץ נָבִיחַ חֲמִשִּׁים אַמָּה וּבִבְקָרָא אָמַר לְמֶלֶךְ
 וַיִּתְּלוּ אֶת־מֶדְדֵּכִי עָלָיו וּבָא עֲסֵד־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה שְׂמֵחַ
 וַיִּשָּׁב הַדָּבָר לִפְנֵי הַמֶּן בַּעַשׁ הָעֵץ:

י

CAP. VI. י

בְּלֵילָה הַהִוא נִדְּדָה שְׁעַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־
 סָפֵר הַזְכָּרֹנוֹת דְּבַר־הַיָּמִים וַיְהִי נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:
 וַיִּמָּצֵא כְּתוּב אֲשֶׁר הִגִּיד מֶדְדֵּכִי עַל־בִּנְתָּנָא וַתִּרְשׁ שְׁנֵי
 סָרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַפֶּתַח אֲשֶׁר בִּקְשׁוּ לְשַׁלֵּחַ יָד בַּמֶּלֶךְ
 אַחֲשׁוּרֹשׁ:

5:14 וַתֹּאמֶר לֹא יִרְשׁ אִשְׁתּוֹ וְכָל־אֲהָבָיו — Cf. 5:10^{3,4}. Again, note *hōlām* in d.o. in אֲהָבָיו: it must be a long *ō*. Note R.16. (a) Verb; (b) indir. obj., §35.11; (c) subj., §33.1; (d) appositive, §36.6; (e-f) second of compound subj, §33.12. The verb agrees with the nearer subj., §33.111.

וַיַּעֲשׂוּ עֵץ נָבִיחַ חֲמִשִּׁים אַמָּה — (a) In sing. we can distinguish G20 from G40 (cf. §§32.34, .35) of this verb (יַעֲשֶׂה, יַעֲשֶׂה), but in pl. the forms fall together. Here, probably G45, 'Let them make.' Indef. 3mp often = passive, 'Let a tree be made.' (b) 'ēṣ 'tree' (v.6086), often translated 'gallows,' because of the following clause. Primitive noun (CiC); there is no reason to suppose a root *עצח as BDB 781. (c) *gābō^h* 'high' (v.1364); note *mappiq* = consonantal *hē*. Note accents: not 'a high tree,' but 'a tree, a high one.' (d) '50' (v.2572), §26.2, §24.261. (e) 'ammā^h 'cubit' (approx. 1.5 ft. or 0.46 m.) (v.520). 'High, 50 cubits.' Note sing. noun, §36.142.

וּבִבְקָרָא אָמַר לְמֶלֶךְ — (a) 2:14². CuCC > CōCēC, §24.21. For adv. use of prep. phrase, §35.3. (b) Note vowels! — — < CuCuC (R.13a, 16, 10b), the pattern of G32/65. Here, GCC. G32 fits context, 'Say to the king.'

וַיִּתְּלוּ אֶת־מֶדְדֵּכִי עָלָיו — (a) w^{*}yiṭ^{*}lū: don't let *yiṭ* fool you! You need 3 rads. *yi—ū* could be CCY; there is no sign of loss of 1st rad., no sign of medial *wāw* or *yōd*. תלה 'to hang' (v.8518). Probably G45, 'Let them hang,' or (indef. 3pl.) = pass., 'Let M. be hanged on it.' Note the form of indirect discourse. (d) Table H. In ancient Persian art, the use of sharpened stakes and impaling is attested. But whether by hanging or by impaling, a 75-ft. (23-m.) tree is hardly necessary. Perhaps it was to be set up on a high place to be seen by all.

וּבָא עֲסֵד־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה שְׂמֵחַ — (a) *bō^h* can be G32/65 of בוא (it's irregular, Lesson 49

remember). In context, impv. is preferred: 'Say ... and go....' (f) 5:9², §27.612. The ptc. modifies the verb: *how* he was to go, §35.61. I hope you're not missing the delightful way this story is being developed!

יָמֵיכֶם הַדִּבָּר לִפְנֵי הָעָם הַזֶּה; (a) Cf. 1:21¹. Note differences in the following expressions. (c-d) Prep. phr. used adverbially, §35.31. (e) 1:21³. (f) 5:14², there indef., no special tree; here, def., the tree previously mentioned. §32.221.

- 6:1 בְּלִילָה הַזֹּאת נִדְרָה שְׁנַת הַמִּלָּדָה (a) 4:16⁵. (a-b) Cf. 5:9¹, §35.31. (c) הָ -- = perf. 3fs (11). The -נ can't be N-stem, for a word cannot begin with 1st and 2d rads. the same. נָדַר 'to flee' (v.5074). (d) This looks like 3:7² (1:3¹). *šānā*^h 'year' and *šēnā*^h 'sleep' (v.8142) take the same form in cstr. (d-e) Construct phrase (noun phrase) used as subj. (§33.13).

לְיָאמַר לְדָבָר אֶת־סֵפֶר הַזִּכְרֹנוֹת דְּבָרֵי הַיָּמִים (b) You should know this. 1:11¹. §38.82 (d-g) This is probably a title. (e) *hazzikrônôt*, sg. *zikkārôn* 'remembrance' (v.2146). Joüon (§18d,g) calls the dagesh "spontaneous doubling," i.e. due neither to extrinsic cause (e.g. assimilation) nor to intrinsic (e.g. denoting intensity). Syntax and accents call for cstr. here, 'The book of the memorials of the affairs of the days,' but there is a def. art. on *zikkārônôt*. In advanced Heb. grammar, the student will learn that there are exceptions to rules. The use of the def. art. with a cstr. is not unknown either to Heb. or to Arab. (cf. Wright, *Arabic Grammar*, II, 222A). The book was the king's chronicles.

וַיִּקְרְאוּ נִקְרְאוּ (a-b) Note conv. impf. + ptc.: 'they were being read.' (b) With *nīqrā'im*, cf. *nims'īm* 1:1⁵.

- 6:2 וַיִּמְדָּעָה כְּרִיב (a) *yimmāse'* – do you recognize the pattern? 2:23². (b) -ā-ū- : do you recognize the pattern? §24.244. 'And it was found written.'

אֵשֶׁר הִגִּיד מְדָבָרֵי (a) 'Where' or 'that.' (b) 3:4⁶ The account concerns (על) Bigthan and Teresh, cf. 2:21^{3.4.5}. The Masoretic mark calls attention to a *paṭṭāḥ* in pause (with 'atnāḥ).

אֵשֶׁר בִּקְשׁוּ לְשַׁלַּח (Cf. 2:21^{6.7}. With בִּקְשׁוּ, cf. בִּקְשָׁה, 2:15⁴.

Learn the words in Group 42.

Study the following expressions:

d'bar hammélek w'dâtô (4:3¹) 'the king's word and law'

na'arôt 'estēr w'sārîsé'hā (4:4¹) 'Esther's maids and eunuchs'

The second element in grammatico-historical exegesis is the understanding of all historical, geographical, and similar elements in a passage. The Bible is unique among religious scriptures in the place it gives to historical and geographical details. The God of the Bible reveals himself in word and action in space and time, hence these details have significance. Some exegetes stress the necessity of identifying the life situation (*Sitz im Leben*) in order to understand the message. This is particularly true in the Prophets.

Amos 7:10 וַיִּשְׁלַח אֶמְצִיָּה בֶּתֶן בֵּית-אֵל — (a) Parse, translate. Cf. Est. 1:22¹. (b) Amaziah the priest, not the king. Cf. *NBD* 29 or any good Bible dictionary. (c) *kôhên* (> Cohen) 'priest' (v.3548). Is it 'a priest' or 'the priest'? Is it cstr.? §27.6112. (d-e) Bethel ('house of El'), *NBD* 143, *IDB* 1: 191ff. Look at a good Bible Atlas (Grollenberg, *Atlas of the Bible*, *The Westminster Historical Atlas*, or *The Macmillan Bible Atlas*). Bethel in the south and Dan in the north were cult centers established by Jeroboam ben Nebat, first king of the Northern Kingdom (cf. 1 Kgs. 12:26-30).

אֵל-יִרְבֶּעֶם קָדַדְיִשְׂרָאֵל לְאֶמֶר — (b) *y'rob'ām* (note *qāmās-hā'ûp*) 'Jeroboam' – but was it Jeroboam I or II? *NBD* 613f. Note dates of each. (c-d) In apposition (§30.251) with (b). 'Israel' can mean (1) Jacob, (2) the entire people Israel, (3) the entire nation (Judah and Israel, the 12 tribes), or (4) the Northern Kingdom. Which is meant here?. (e) Note form. This may be translated 'quote.'

יִקְשֹׁר עָלַי עֲמוֹם בְּקֶרֶב בֵּית יִשְׂרָאֵל — (a) V.7130, BDB 905, 'to conspire.' (b) Indir. obj. (§35.31). (c) *āmōs* Amos, from Tekoa (Am. 1:1), cf. *IDB*). Was he the father of Isaiah (see Isa. 1:1)? Where was Tekoa? Was Amos a northerner? (d) V.7130, BDB 899.1f. *b'qereb* often = *b'*-. (e-f) BDB 110.5dδ. What does "house of Israel" mean in this context?

לֹא-תֹכַל הָאָרֶץ לְחַכֵּין אֶת-כָּל-דְּבָרָיו: — (a-b) Cf. Est. 6:13. Is it 21 (3fs) or 22 (2ms)? (c) How is this word related to (a-b)? What does *hā'āreš* refer to here? the earth? the land under foot? the nation? (b) BDB 466. Here something like 'to sustain, endure, bear.' GNB reads, 'His speeches will destroy the country' – is this a literal translation? (e-f-g) How is this related to (d)? What is the relationship of (d-g) to (a-c)?

7:11 וְכִי-יָבֹא אֶמֶר עֲמוֹם — (a) BDB 471-475. Is this 'that' after a verb of *saying* (δτι recitative) or 'because' (δτι causal)? (b) V.3541. The formula *kō^h 'amar* ... is often found in the Prophets, frequently with יְחִוָּה as subj.

בְּתֵרֶב יָמוֹת יִרְבֶּעֶם — (a) *héreb* 'sword' (v.2719), –ב of instrument 'with,' BDB 89.III.2. Is it 'with a sword' or 'with the sword'? See Table G. (b) VDC-9; מוֹת 'to die' (v.4191). (c) How is this related to (b)? Is it 'he caused J. to die with a sword'?

וַיִּשְׁרָאֵל גֵּלָח יִגְלַח מַעַל אֲרָמָתוֹ:— (a) How used here? Cf. 7:10² above. (b) VDC–6, §29.71, Est. 2:6¹. (c) Parse. (b+c) §35.6. (a–c) Word order for emphasis. (d) *min* + *al*. (e) *ʾāḏāmā* ‘ground, land’ (v.127); cstr. *ʾadmat* (< *ʾād^emat*, cf. R.19, R.10d).

7:12 וַיֹּאמֶר אֲמַצְיָה אֶל-עָמוֹם— (b) Cf. 7:10 above. Who said to whom? Make the Heb. give you the translation. Where was Amos – near Jeroboam or near Amaziah?

יְהוֹנָה לֵךְ בְּרַח־לֶךְ אֶרֶץ יְהוּדָה— (a) ‘Seer’ (v.2374), used of prophets, here in derision. (b) G32 of חֵלֶךְ. (c) בָּרַח ‘to flee’ (v.1272), VDC–5. For asyndeton, §30.364. (d) Impv. is often followed by *l^ekā*, “ethical” dative, BDB 515.5.i(b). (g) *y^ehūdā* ‘Judah.’ See art. in *NBD* or *IDB*; find Judah on a map of Israel and Judah in a Bible atlas. Locate Tekoa.

וַיֵּאָכְל־שָׂם לֶחֶם וְשָׂם תִּנְבְּאָה:— (a) *w^eʾēkol (qāmās-hāṭūp)*, VDC–5; parse, translate. Est. 4:16⁴. (c) *lēhem* ‘bread, food’ (v.3899), perhaps sarcastically suggesting that Amos expected to earn his living by his prophetic activity. (e) *tinnābē*, VDC–2. נִבְאָה N ‘to prophesy’ (v.5012). (b,d) Repetition of *šām* adds pointed emphasis: *there* eat bread and *there* prophesy.’ Is (e) impv.?

7:13 וַיֹּבִית־אֵל לֹא-תוֹסִיף עוֹד לְהִנָּבֵא— (a) For *ūb^eh^et-ʾēl*, ‘but in Bethel.’ Cf. 7:10¹. (b) *lō* with impf., §32.5215. (c) *tōstf* < **tawstf*, VDC–9. יוֹסֵף ‘to add’ (v.3254), followed by inf., ‘to do again, more,’ BDB 728f. After יוֹסֵף (e) would appear to be pleonastic – but it often occurs. (f) *l^ehinnābē*, VDC–2, §28.42.

כִּי מִקְדָּשׁ-מֶלֶךְ הוּא— (a) Cf. 7:11¹. How is *kī* used here? (b) *miqdās* ‘sanctuary’ (v.4720), note vowels: abs. or cstr.? §24.33. (d) §21.2. This is a verbless clause, §31. ‘For *that* is the king’s sanctuary.’

יְבִית מַמְלָכָה הוּא:— (b) ‘Kingdom’ (v.4467); *bēt mamlākā* is ‘palace’ or ‘capital.’ This also is a verbless clause.

7:14 וַיֵּעַן עָמוֹם וַיֹּאמֶר אֶל-אֲמַצְיָה— (a) Cf. Est. 5:7¹. עָנָה ‘to answer’ (v.6030). What is the subj.? (c–e) Cf. Am. 7:12¹.

לֹא נָבִיא אֲנִי וְלֹא בֶן-נְבִיאִים אֲנִי— (a) *lō* may be used to negate a noun in a predicate, BDB 519.1b. (b) *nābī* ‘prophet’ (v.5030). (a–c) Verbless clause. (c) §21.1, v.595. ‘I (am) not a prophet.’ (e–f) *ben-nābī* ‘son of a prophet,’ probably meaning a member of a prophetic guild or school.

לֹא יִבְלֶם אֲנִי וְיִבְלֶם שִׁקְמִים:— (a) After a neg., ‘but,’ BDB 474.3e. (b) Don’t confuse with *bōqer* (v.1242); *bōqēr* is denominal (§24.51), from *bāqār* ‘cattle, herd’ (v.1241), meaning ‘herdsman’ (951 1/0). (a–c) Verbless cl., ‘I (am/was) a herdsman.’ (d) G52 (from an unused verb, בָּלַם) ‘pincher.’ The sycamore fig needs to be bruised to make it edible. (e) *šiqmā*, pl. *šiqmīm* ‘sycamore fig’ (8256 6/0). (d–e) Verbless cl., subj. omitted (§30.141), supply ‘I.’

Note: This lesson is continued on page 109.

וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וְגִדּוּלָהּ
 לְמַדְדֵּי עַל־נֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה
 עִמּוֹ דָּבָר: וַיֹּאמֶר הַמֶּלֶךְ מִי בַּחֲצַר וְהֵמָּן בָּא לְחֹצֵר
 בֵּית־דָּמָלֶךְ הַחֲצוּנָה לֵאמֹר לְמֶלֶךְ לְתִלּוּת אֶת־מַדְדֵּי
 עַל־הַעֲן אֲשֶׁר־הֵבִין לוֹ: וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה
 הֵמָּן עֹמֵד בַּחֲצַר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא: תְּבוֹא הֵמָּן וַיֹּאמֶר
 לוֹ הַמֶּלֶךְ מִה־קִּיעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
 וַיֹּאמֶר הֵמָּן בְּלִבּוֹ לִמִּי חָפֵץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר
 מִכֶּנִּי:

- 6:3 וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וְגִדּוּלָהּ — (a) Interrogative, §33.23. (b) הֶ- could be 10 of CCY; if so, what is -נ? Try N10 of עֲשֶׂה in context. Why is there a dagesh in נ? §13.36. (c) 1:4⁵, ‘value, price, honor’ (v.3366). (d) *g^adūlā^h* ‘greatness’ (1420 12/3), 1:4⁷. ‘What honor was done and greatness to/for M. on account of this?’

וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו — (b-c) 2:2¹. (d) 1:10⁷.

לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר: — (b) 6:3¹. (c) ‘im ‘with’ < ‘imm; the suf. preserves the gemination. R.5, R.6a. (d) ‘a thing.’ לא ... רַבָּר ‘not a thing, nothing.’

- 6:4 מִי בַּחֲצַר — (a) Interrog., מִי personal, מַה impers., §21.4. (b) 4:11⁴. Verbless cl., ‘Who (is) in the court?’ §33.23.

לְחֹצֵר בֵּית־דָּמָלֶךְ הַחֲצוּנָה — (b) *bā²* could be G10 or G50, ‘had entered, was entering.’ (c) *hīṣōn*, -ā^h ‘outer(most)’ (v.2435). וְ- -ōn often adds the superlative idea to a noun or adj., §24.431. What word does it modify? Cf. 4:11⁴.

וַיֹּאמֶר לְמֶלֶךְ — (a) Inf. of purpose, §38.54. *l^e* + ‘emōr (cf. 5:14³) > *lē²mōr*, §15.54.

לְתִלּוּת אֶת־מַדְדֵּי עַל־הַעֲן — (a) Inf. cstr. in indir. disc., §38.82. Direct discourse would be, “... to say, ‘Hang Haman’”; indir. disc., “... to say to hang Haman.” (e) Why definite? Note following clause.

אֲשֶׁר־הֵבִין לוֹ: — (b) *hēkīn*; study the forms in §29.632. הָבִין H ‘to set up, erect’ (v.3559). (c) Dat. of advantage, ‘for him.’

- 6:5 וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו — You should be able to do this. Cf. 6:3². (d) אֵל, like עַל; always brings back an original אֵל- when adding a suffix, cf. Table H.

הִנֵּה הֵן עִמָּךְ בְּדִמְיָךְ (a) *hinnēh* 'behold!' (v.2009). (c) — —; would you recognize it if it were — —? After הִנֵּה we often find the ptcp.

יָבֹא אֲמַר הַמֶּלֶךְ יְבֹא: (c) G20 or G40, here the latter: 'Let him enter.'

6:6 מִדֹּלְעִשׂוֹת בָּאִישׁ — You should be able to do the first 2 clauses. (a-b) 1:15². Why *patīdāh* under ל? (c) 'with the man.'

אֲשֶׁר הַמֶּלֶךְ הִפִּיץ בִּיקָרוֹ (a) *hāpēs* 'to delight, take pleasure in' (v.2654), note vowels and see §§27.23, .232. It could be G10 or G50 (§27.612). 2:14⁷. (d) 1:4⁵, plus what morphemes? *bē* + *yē* > *bīy*, §15.652.

אָמַר בְּלִבּוֹ — Cf. 5:9². Explain form here. אָמַר בְּלִבּוֹ is an idiom meaning 'to think.'

לְמִי יִפְסַח הַמֶּלֶךְ לַעֲשׂוֹת יָקָר (a) *mi* cannot be inflected (as can, e.g., the Greek pron.), hence *l'mi* for 'to whom.' (b) *hāpēs*, impf. *yahpōs*. We generally find yiCCaC as impf. of stative verbs (R.24, §27.331). 6:6². 'To whom shall (would) the king delight to do honor?'

יִתֵּר מִמֶּנִּי (a) Formally G50 of יָתַר 'to remain, be left over' (v.3498), but it has become a noun in late Bib. Heb. 'more' (3148 8/1, 7x in Eccl.). (b) Cf. מִמֶּנָּה, 1:19⁴, 5:9⁴. מִן of comparison (§38.74); translate 'more than me.'

Learn the words in Basic Group 44.

The following is the conclusion of Lesson 50, continued from page 107.

Amos

7:15 וַיִּקְרָא אֶת-יְהוֹנָתָן בֶּן-חֲזִקִּיָּהוּ (a) *way|yiq|qā|hē|nī*: analyze it. It must be conv. impf.; 1st rad. geminate (VDC-2), hence it could be from *nqh*, but don't forget *lqh* (§29.45). -*ēnī* is s4 with connecting vowel, §23.122, §23.1231, R.23. What is left is **yilqah* > *yilqah*, and the form is Gc20s4 of לָקַח, cf. Est. 2:7⁸. (b) The sacred name (tetragrammaton) YHWH, read *ādōnāy* '(my) lord' (§11.63), originally pronounced something like [ja-ho-ue]. (c) *'ahārē*', cf. Est. 2:1¹, + *min*, 'from after, from behind,' BDB 30.4a. (d) *sōn* 'small cattle, flock, sheep and goats.'

יִשְׂרָאֵל: (a) Who said? (b) *'el* + s4, indir. obj. (d) Am. 7:12². (e) Cf. Am. 7:12³, 7:13¹; what is the form here? (g) Est. 1:5⁴, here + s4. (h) Am. 7:10², here in apposition with *'ammī*.

Learn the basic words in Group 43.

וַיֹּאמֶר הֶמֶן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
 בִּיקָרוֹ: 'יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ
 וְסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת
 בְּרֹאשׁוֹ: וְנָתַן הַלְבוֹשׁ וְהַסּוּם עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ
 הַפְּרָתִים וְהַלְבִּשׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
 וְהַרְפִּיבוּ עַל־הַסּוּם בְּרִחוּב הָעִיר וְקִרְאוּ לִפְנֵי בָּכָה
 יַעֲשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ: וַיֹּאמֶר הַמֶּלֶךְ
 לְהֶמֶן מָה־רַח אֶת־הַלְבוֹשׁ וְאֶת־הַסּוּם בְּאֶשֶׁר דִּבַּרְתָּ
 וַעֲשֹׂה־כֵן לְמַדְבִּי הַיּוֹדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־
 חֹפֶל דָּבָר מִלֵּל אֲשֶׁר דִּבַּרְתָּ:

6:7 You should be able to do this entire verse. Cf. 6:6².

6:8 וַיֹּאמֶר הַמֶּלֶךְ לְבוֹשׁ מַלְכוּת — (a) *yābi'û*: long *î* tells us what? VDC-9. G20/40, here probably juss., 'Let them bring.' (b) *l'ḥûš* 'clothing,' 4:2³. (b-c) How would you translate this idiom? Cf. 1:7⁴.

וְאֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ — (a) *'āšer* cannot be inflected, hence a resumptive prep. phr. is needed (c): *'āšer ... bô* = 'in which' (§36.43). (b) *lāḥaš* – do you have any trouble parsing this form? Cf. 4:1³. Since the impf. is *yilbaš*, we would expect perf. *lāḥēš* or *lāḥōš* (R.24, §27.331), and the form *lāḥēš* does occur.

וְסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ — (a) *sūs* 'horse' (v.5483). (b) *'āšer ... 'āla'*^w, cf. note on 6:8²(a) and §36.43. Translate 'on which.' (c) *rākab* 'he mounted and rode' (v.7392); we would say simply, 'on which the king rode.'

וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ: — (a,e) Again, translate 'on whose head,' §36.43. (b) 4:8². (c-d) 2:17⁵.

6:9 וְנָתַן הַלְבוֹשׁ וְהַסּוּם — (a) *–î–* is G60 (§27.64); 'and to give' = 'let them give.' (b) 6:8¹. (c) 6:8³.

עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתִים — (a-b) 'upon the hand of' = 'by.' RSV 'And let the robes and the horse be handed over to one of the king's most noble princes.' (d) מִן partitive, 'from the princes.' (f) 1:3¹¹. The word is in apposition with שְׂרֵי הַמֶּלֶךְ, to define the princes more closely.

וְהַלְבִּשׁוּ אֶת־הָאִישׁ — (a) *–î–* must be H15 – do you know why? H of לְבִשׁ means 'to clothe someone.' This is Hc15, continuing a juss., hence to be

translated, 'and let them (the princes) clothe the man' (§32.544). You should be able to do the rest of the cl. 6:6^{1,2}.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) Take it apart: הִרְכִּיבֻהוּ. *hirkībū* is obviously H15, with final vowel written defectively. Ancient scribes seem to have avoided plēnē writing of one vowel if two were in the form. וְהִ— is s0 (Table H). וְ— is conv., hence Hc15s0, continuing a juss., 'and let them mount him on the horse.' (d) *r'hób* 4:6². (e) 3:15³.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) Gc15, see previous notes. A conv. perf. may be used to continue the tense and mood of a previous verb, §§32.542-546.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) *kāḱāḱ* 'thus' (v.3602), adds a bit of emphasis. (b) This cannot be juss. for it is not apocopated (§29.72). 2:11³. You can finish the verse.

6:10 וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) Cf. 5:5¹. *māhēr* < **mahhēr*, D32, 'Hurry!' (b) *qah* < *l'qah* (§29.45). Cf. 2:7³. Form here is G32. **l'qah* could also be G65, but the inf. cstr. adds ballast-*l* after apheresis > *qāhat*, not found in Est. You should be able to complete the clause.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) 2:20⁴. (b) הָ— is what? (§27.21). הָ— is what stem? (§28.21). Note *i* > *a* (§15.33). For וְהִרְכִּיבֻהוּ, 1:22⁷. 'According as you have spoken.'

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) Be careful! וְהִרְכִּיבֻהוּ: *GäCēḥ* < C'CaC GCY, pattern is impv. (§27.423). The וְ— is *not* conversive! (Conv. *wāw* is only found on impf. and perf.) 'And do thus.' Complete the clause.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) Ptcp. with def. art. often used as a relative clause (§38.421), 'who (was) sitting.' Complete the clause.

וְהִרְכִּיבֻהוּ עַל־הָרֹכֶב הָעוֹד (a) אֵל is the neg. used with juss. (§35.222). (b) *tappēl* < **tanpēl*, vowels are our clues: H42 (§28.31). There is no neg. of impv.; to give a negative command in Heb., the following are used: אֵל + impv. (very strong), or אֵל + juss. (less strong). For וְהִרְכִּיבֻהוּ, 3:7³. (c) 'Thing.' 'Don't let a thing fall from all you have spoken.' (f) 6:10².

Learn the meanings of the words in Group 45.

Study the following uses of the participle:

hammélek yôšēb 'al kissē' malkūtô (5:1³) 'the king was sitting on his throne'
'estēr hammalkāḥ 'ômedet (5:2²) 'Queen Esther was standing'
wayyēšē' hāmā ... sāmē'h (5:9²) 'and Haman went out rejoicing'
b'kol-ē' 'āšer 'anī rô'ē' et-mordē kay yôšēb b'sā'ar hammélek (5:13²) 'every time I see M. sitting in the king's gate'
hayy'hūdīm hannimṣ'īm b'sūsān (4:16²) 'the Jews who are found in Susa'
hayy'hūdī hayyôšēb b'sā'ar hammélek (6:10⁴) 'the Jew who sits in the king's gate'
na'arē hammélek m'sār-tā'w (6:3²) 'the king's servants who minister to him'

In the following groups of words, a Rule is illustrated by one of the words. Identify the word that illustrates the Rule.

- Rule 2a עֵם, (b) יָקָח, (c) יָעֹבֵד, (d) קָדַשׁ, (e) עָם
 Rule 8. (a) וְתָרַב, (b) וְתָרַב, (c) אֲצוּם, (d) בְּמוֹב, (e) וְתָרַב
 Rule 10c. (a) יָאָהֵב, (b) יָאָמַר, (c) יָעֹבֵד, (d) נִעְרָה, (e) עֵין
 Rule 11. (a) מְדַבֵּר, (b) וְיִשָּׂא, (c) מֵאָה, (d) מְכַלֵּי, (e) בְּהַקְבִּי
 Rule 14. (a) מָה, (b) הַמְלִיךְ, (c) קִיר, (d) אִם, (e) עַתָּה, (f) חָק
 Rule 16. (a) יוֹדְעִי, (b) שָׂמוּ, (c) וְיִשְׁלַח, (d) הַיּוֹשְׁבִים, (e) יִקְטְלוּ
 Rule 19. (a) בְּשֵׁנִת, (b) יִקְטְלוּ, (c) בְּבִתְּכָה, (d) מְדַבֵּר, (e) יִקְטַל
 Rule 21. (a) אֲחֻשׁוֹרִישׁ, (b) הַרְשִׁים, (c) יָעֹבֵד, (d) לַעֲשׂוֹת, (e) וְחִסְרוּ

You will be given a sight passage, similar to the one printed below, and asked a number of questions about it. These questions are such as you should ask yourself when working on a new passage. Observe them carefully.

1 וַיָּמָת בְּרַב־יְהוָה | אֲשֶׁר-דָּבַר אֵלָיו וַיִּמְלֶךְ
 2 יְהוֹרָם תַּחְתָּיו בְּשֵׁנִת שְׁתֵּים לַיהוָה בֶּן-יְהוֹשָׁפָט מֶלֶךְ
 3 יְהוּדָה כִּי לֹא-הָיָה לוֹ בֶּן; וַיִּתֵּר דָּבָרִי אֲחֻזְיָהוּ אֲשֶׁר
 4 עָשָׂה הֲלוֹא-הִקְמָה כְּתוּבִים. עַל-מִסְפָּר דָּבָרִי הַיָּמִים לְמַלְכִּי
 5 יִשְׂרָאֵל:

Parse these verbal forms: (1) וַיָּמָת; (1) דָּבַר; (1) וַיִּמְלֶךְ; (4) כְּתוּבִים.

Parse these nonverbal forms: (1) בְּרַב־יְהוָה; (2) בְּשֵׁנִת; (3) דָּבָרִי; (4) הֲלוֹא.

Explain the use of these prepositions: (1) בְּרַב־יְהוָה; (2) תַּחְתָּיו; (2) לַיהוָה; (3) לוֹ; (4) עַל; (4) לְמַלְכִּי.

Describe or explain the dageshes in: (1) וַיָּמָת; (1) דָּבַר; (1) בְּרַב־יְהוָה; (2) שְׁתֵּים; (3) בֶּן; (4) הִקְמָה; (4) הַיָּמִים.

What is the difference between: (2) יְהוֹרָם and (3) יְהוּדָה? between (3) לֹא and (4) הֲלוֹא?

Which words have a pronominal suffix: (1) אֵלָיו; (2) תַּחְתָּיו; (2) לַיהוָה; (3) לוֹ; (3) דָּבָרִי; (3) לוֹ?

What is meant by the terms: “perpetual Q’re” – (1) יְהוָה; “full (plene) writing” – (4) הֲלוֹא; “patronymic” – (2) בֶּן-יְהוֹשָׁפָט.

Work out the following proper nouns by transliteration and normalization: (1) אֵלָיו; (2) יְהוֹשָׁפָט; (3) אֲחֻזְיָהוּ; (5) יִשְׂרָאֵל.

What kind of clause is introduced by: (1) אֲשֶׁר; (3) כִּי; (4) הֲלוֹא?

Parse these verbal forms: וַיָּסֶת (1); דָּבַר (1); וַיִּסְלַד (1); בָּתוּבִים (4).

Parse these nonverbal forms: כָּרַבֵּר (1); בִּשְׁנַת (2); דְּבָרִי (3); הָלוּא (4).

Explain the use of these prepositions: כָּרַבֵּר (1); בִּשְׁנַת (2); תַּחְתָּיו (2); לַיהוֹרָם (2); לוֹ (3); עַל (4); לְמַלְכֵי (4).

Describe or explain the dageshes in: וַיָּסֶת (1); כָּרַבֵּר (1); דָּבַר (1); שְׁתֵּים (2); בֵּן (3); תַּחַם (4); תִּימִים (4).

What is the difference between: יְהוֹרָם (2) and יְהוֹרָח (3)? between לֹא (3) and לוֹא (4)?

Which words have a pronominal suffix: אֶלְיָהוּ (1); תַּחְתָּיו (2); לַיהוֹרָם (2); יְהוֹרָח (3); לוֹ (3); דְּבָרִי (3)?

What is meant by the terms: "perpetual Q're" – יְהוֹחַ (1); "full (plene) writing" – אִלּוּ (4); "patronymic" – בֶּן-יְהוֹשָׁפָט (2).

Work out the following proper nouns by transliteration and normalization: אֶלְיָהוּ (1); יְהוֹשָׁפָט (2); אַחַזְיָהוּ (3); יִשְׂרָאֵל (5).

What kind of clause is introduced by: אֲשֶׁר (1); כִּי (3); הָלוּא (4)?

Which are the more nearly correct translations:

בִּשְׁנַת שְׁתֵּים (2) 'in the second year' or 'in two years'?

אֲשֶׁר דָּבַר אֶלְיָהוּ (1) 'who spoke unto him,' 'which Elijah spoke' or 'which was the word of Eliyahu'?

וַיִּסְלַד יְהוֹרָם תַּחְתָּיו (1-2) 'and he reigned over Judah in his place,' 'and Jehoram succeeded him as king' or 'and he placed their law under him'?

כִּי לֹא הָיָה לוֹ בֵּן (3) 'when his son was not with him,' 'for he was not with us' or 'since he had no son'?

כָּתַב דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל (4-5) 'he told those words to the kings of Israel,' 'the book of the chronicles of the kings of Israel' or 'to guard those words for the kings of Israel'?

Who died? (a) Jehoram, (b) Jehoshaphat, (c) Ahaziah, (d) Elijah.

Who had no son? (a) Jehoram, (b) Jehoshaphat, (c) Ahaziah, (d) Judah.

Who reigned in the place of him who died? (a) Jehoram, (b) Jehoshaphat, (c) Ahaziah, (d) Israel.

שָׁמְרוּ-דֹל וְיָתוֹם עֲנִי וְרֵשׁ הַצָּרִיקוּ:

Give justice to the weak and the fatherless:

Maintain the right of the afflicted and the destitute.

Psalm 82:3

וַיִּקַּח הַמֶּלֶךְ אֶת־הַלְבָּשׁ
 וְאֶת־הַפִּי רֹאשׁ: וַיִּסְפֹּר הַמֶּלֶךְ לְנָרְשׁ אֲשֶׁתוֹ וּלְכָל־אֹהֲבָיו
 אֵת כָּל־אֲשֶׁר קָרָא וַיֹּאמְרוּ לוֹ חֲבֵרָיו וְנָרְשׁ אֲשֶׁתוֹ אִם
 מִנֶּרְעֵי הַיְּהוּדִים מִדִּבְרֵי אֲשֶׁר הִחֲלֹזַת לְנַפְל לְפָנָיו לֹא־
 תִּבָּל לֹא כִּי־נָפֹל חֲפֹל לְפָנָיו: עוֹדִם מִדְּבָרִים עִמּוֹ
 וְסִרְסִי הַמֶּלֶךְ הִגִּיעַ וַיְבַהֲלוּ לְהִבְיֹא אֶת־דִּמְיוֹן אֶל־דְּמוּשְׁתָּה
 אֲשֶׁר־עֲשֵׂתָה אִסְתֵּר:

- 6:11 וַיִּקַּח הַמֶּלֶךְ (a) *yiqqah* < +*yilqah*, cf. 6:10¹. לקח behaves as an NCC verb (§29.45). Complete the clause, 6:8¹⁻³, 6:10¹.

וַיִּלְבֹּשׁ אֶת־מִדְּבָרֵי (a) Compare וַיִּלְבֹּשׁ 4:1³ and וַיִּלְבֹּשׁ. What is the difference? Vowel under preformative tells us what? Vowel after 2d rad. tells us what? Form here is Hc20 – translate it.

וַיִּסְפֹּר הַמֶּלֶךְ לְנָרְשׁ אֲשֶׁתוֹ (a) Analyze it. Cf. 6:9⁴. Note difference in connecting vowels. –יִ–יִ– tells us what? For the rest of clause, 6:9⁴.

וַיִּקְרָא לְפָנָיו (a) Cf. 6:9⁵. Explain the difference here. You should be able to do the rest of the verse with the help of 6:9⁶.

- 6:12 וַיִּשָּׁב מִדְּבָרֵי (a) *wayyāšob* (*qāmās hāšūb*!) < *yāšūb*. Impf. *yāšūb* < **yašūbu*, but Gc20 or G40 > *yāšōb* (R.2a). With conv. *wāw* accent shifts, *way* + *yāšōb* > *wayyāšob* (R.27). Be sure to note the differences between CWC and WCC/YCC. §32.5311.

וַיִּהְיֶה נִדְחָף (a) Note position of subj. (b) *nidhaph*: the 3 rads. must be נ ד ח, since ה cannot be a sufformative or suffix. נ must therefore be either 29- or N-indicator. Which fits context? For *dhp*, 3:15². For use of N, §32.83.

וַיִּבֶל חֲפָי רֹאשׁ: (a) *'ābēl* 'mourning' (v.56). (b) *hāpūy*: note vowels (cstr., reduced from –ū–); what must it be? Note 3d rad. *yōd*. cf. §29.7. חָפַח 'to cover' (2645 12/2). Gp50 of CCY וַיִּבֶל, of CCW וַיִּבֶל (rare). §32.3712. (c) 2:17⁵.

- 6:13 וַיִּסְפֹּר הַמֶּלֶךְ לְנָרְשׁ אֲשֶׁתוֹ (a) 5:11¹. For balance cf. 5:10³⁻⁴.

אֵת כָּל־אֲשֶׁר קָרָא (a-c) Obj. of the following verb, §34.1.33. (d) This could be G15 of קָרָא, but no such verb is listed. וַיִּקְרָא could be s0 (Table H); if so, verb must be CCY. 4:7². §32.5114.

וַיִּאמְרוּ לוֹ הַכְמֹר—(a) Review §29.212. Form is yaqtil. (b) Masoretic note calls attention to dagesh, without explanation. It would appear that the words were read as one, *wayyô'm'rállô*. §35.111. (c) 1:13¹; explain form and vocalization. §33.13.

אִם מִן הַיָּדוּשִׁים מֵדָבָר—(a) Introduces conditional cl., §38.6111; read §38.6. (b) *zera'* 'seed' (v.2233), review §24.211. מִן of origin. (d) Subj. of verbless cl., §31.11, §31.62.

אֲשֶׁר הִחֲלֹתָ לְנֶפֶל לְפָנָיו—(a-d) Rel. cl., §38.42. 'who . . . before him' = 'before whom.' (b) *hahillôdâ*: (1) ה- could be stem indicator, §28.3. (2) ה- must be PGN morpheme (§27.21). (3) ה- after ל with dagesh could be epenthetic (R.26). This leaves a root חלל H 'to begin' (v.2490). This verb generally requires a complement. (c) Note ג, violating R.11, *linpôl*. §§29.412, .42, §27.6511. 3:7³. §34.8.

לֹא תִכַּל לוֹ—This is the main cl. (apodosis) of the condition, §38.612. (b) *túkal* is generally identified as Hp22 of יכל (*Ges.* §53u, 69r), but it is impf. < **tiwkal*, and has no causative significance. יכל 'to be able, prevail' (v.3201). *lô'* + impf. need not be prohibitive; it may be a simple statement, 'you will not prevail over (ל) him.' §32.5211.

וְכִינָפֹל חֲסִיל חֲסִיל לְפָנָיו—(a) Adversative, introducing a second apodosis. (b) Pattern tells us what? §27.64. For the use of inf. abs. to strengthen a finite verb, see §35.6. It is difficult to translate, here perhaps 'surely.' (c) VDC-7. Cf. 6:10⁵. Is the form yiqtal or yaqtul?

6:14 וְעַד כִּדְבָרֵם עֲמִי—(a) עוד 'yet, still' (v.5750), can take a pron. suf. and serve in a verbless clause, translated by a form of the verb *to be* (cf. אִין, אִישׁ). Here + s5, they (were) still speaking.' (b) וְעַד there are enough clues for you to parse the form. 6:10², 1:22⁷. (c) 6:3³.

וְסָרִיסְי הַמֶּלֶךְ הַגִּישׁ—(a) ו' is best translated 'when' in this context. If you have forgotten this word, cf. 1:10⁶, 6:2². (c) Cf. 4:14⁵, 4:3¹. ו' is what morpheme? Is it any different than וְיִי-? Be sure you recognize the basic morphemes, regardless of where they occur.

וְהָיָה לְדָבָר אֲתִדְבֹן—(a) Note the clues: וְיִי- וְיִי. (1) way- tells us what? §32.53. (2) וְ under preformative, וְ after 2d rad. (written fully or defectively?) tell us what? VDC-3. (3) וְיִי- וְיִי tells us what? §27.31. For וְיִי 2:9³. (b) §34.8. You should recognize the form. 3:9⁵.

אֶל־מִשְׁתֶּה—This clause should be fairly easy. Cf. 5:12^{1,2}.

Learn the words in BVG-46.

This lesson serves not only to study a great prophetic passage, but also to introduce Hebrew poetry. Fundamental to Heb. poetry is *parallelism*, generally found in a *distich* composed of two *stichs* (*stichoi*), or a *tristich* composed of three stichs. The parallelism may be expressed by stichs that are synonymous, or antithetical, or in expanding idea, or sometimes in other forms. See the article on "Poetry" in *IDB* 3:829-838

- 6:6 אֲכַפֵּה לְאֱלֹהֵי מְרוֹם || יִחְזָח אֶקְדָּם יְהוָה —The siglum || indicates parallel stichs. (a) *b^c*- + *ma^h*, BDB 553.4a. (b) *qdm* 'to go before' (v.6923), VDC-1. (d) *kpp* 'to bend, bow down' (3721 5x), N24. (f) *mārôm* 'height' (v.4791) = heaven, BDB 496. Isa. 33:5; 57:15. The first stich consists of p (prep.), v (verb), o (obj.); the 2d stich of v' O'. The prep. phrase is omitted, and a noun-phrase is used. The 2d verb (v') is synonymous with the 1st (v), and O' is synonymous with o. This is parallelism.

הֶאֱקָדְמוּנוּ בְעוֹלוֹת || בְּשָׁנִים בְּנֵי שָׁנָה: —(a) *h*-interrog. 'āqadd'ménnu has *nún energ.* + s0 (§23.1221), cf. (b) in preceding distich. Who is the antecedent of -énnu? Verb and obj. are combined into one word. (b) *b^c*- 'with, by means of.' 'ôlā^h 'holocaust' (v.5930), G51 of עלה. (c) 'égel 'calf' (v.5695). (d-e) *bēn* + a number (of years) = age, here 'a year old.' Note that 'with year-old calves' is the entire 2d stich, paralleling 'with burnt offerings.' We might represent the distich as v-o p || P'.

- 6:7 יְחִירְצָה יְהוָה בְּאֵלֶּפֶי אֵילִים || בְּרִבְבוֹת נְחָלֵי-שָׁמֶן —(a) Interrog. רצה 'to be pleased with, accept' (BVG-9). (c) 'elep BVG-29. (d) 'āyil 'ram' (v.352). This stich consists of v, s(ubj.), p. (e) *rib^cbōt* 'myriad' (v.7233). (f) *nāḥal* 'river' (v.5158) (g) *šēmen* 'oil' (BVG-21). This stich consists of only a prep. phrase P', which is synonymous with 'thousands of rams' (i.e. as an offering). We may therefore diagram the distich as: v s p || P'.

הֲאִתְּנָתָן בְּכוֹרֵי פִשְׁעֵי || פְּרִי בִטְנֵי חַטָּאת נִשְׁכֵּי: —(a) *h*-interrog. Have you forgotten (b) *b^ckôr* 'first-born' (v.1060) + s4. (c) *péša* 'transgression, rebellion' (v.6587) + s4. 'Shall I give my first-born (for) my transgression?' (d) *p^cri* 'fruit' (v.6529), cstr. (e) *bēten* 'belly, womb, body' (v.990) + s4. (f) *ḥatta't* 'sin, sin-offering' (v.2403), cstr. But since the parallel word is *péša*, which cannot mean 'tresspass-offering,' we must translate *ḥatta't* here as 'sin.' (g) BVG-35. Note that the verb is omitted in the 2d stich, 'fruit of my body' צִצִּי 'my first-born' and 'sin of my soul' || 'my transgression.' v o₁ o₂ || O₁' O₂'.

6:8 || יִתְגִּיד לְךָ אָדָם כַּחֲפוּב—(a) Est. 2:10¹. Indef. subj. = passive (*Ges.* §144d, LXX ἀντηγγέλη); it is also possible to consider YHWH as the subj. (c) 'ādām 'man (generic, male and female)' (v.120), vocative. (d-e) Verbless cl., obj. of *higgîd*. I take this as a stich, parallel with the next.

יִזְכָּר יְהוָה דְּרוֹשׁ מִמֶּךָ—(a) Indef. pron. (§21.5), obj. of *dōrēš*. (b) Subj. of following ptc. (c) *drš* 'to seek' (v.1875). (d) §23.1231. 'One made clear to you, O man, what is good || and what YHWH is seeking from you.' There are other ways of analyzing this portion.

|| כִּי אִם-עֲשׂוֹת מִשְׁפָּט—(a-b) 'But, except.' This may indicate that the preceding *mā^h*-clause is interrog. (c) G65 in elliptical cl., 'He [is seeking from you] to do' (d) *mišpāṭ* 'judgment (the act, the sentence, the execution)' (v.4941, BDB 1048f, cf. Leon Morris, *The Biblical Doctrine of Judgment* [1960] 7-25).

|| וְאַהֲבַת חֶסֶד—I understand this as the second stich in a tristich. (a) 'āhābā^h 'love' (v.160), cstr. (b) *hēsed* is a very important and rich word, which we shall study further in Lesson 60. 'Mercy' is too restricted a meaning; 'covenant loyalty, fidelity to the covenantal obligations' is closer. Cf. N. Glueck, *Hesed in the Bible* (1967).

וְיִתְצַנַּע לְפָנֶיךָ—(a) *sn* 'to be modest, humble' (6800 1x), H60 used as adv. (b) We might expect לְלִפְנֶיךָ. (c) 'im 'with' of accompaniment. 'Your God' could mean any god, but this is highly unlikely in a strong prophet of YHWH.

If I have analyzed this correctly, the tristich, as often, serves to bring the passage to a climax. The last word has not yet been written on Hebrew poetry. The discovery of Ugaritic poetry has made obsolete a number of former theories. The student should study the poetical passages in the Bible, rather than read about them in other books. Facts should always control theories.

For further study of poetry, cf. Stanley Gevirtz, *Patterns in the Early Poetry of Israel* (1963); Theodore H. Robinson, *The Poetry of the Old Testament* (1947); and G. Buchanan Gray, *The Forms of Hebrew Poetry* (1915). My study, "An Approach to Hebrew Poetry through the Masoretic Accents," is scheduled for publication in an early issue of *Jewish Quarterly Review*.

Learn the Words in Vocabulary Group 47.

שָׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶתְכֶיךָ:

Pray for Jerusalem's peace; those that love thee shall have tranquillity.

Psalms 122:6

CAP. VII. 1

2 * וַיָּבֹא הַמֶּלֶךְ וְהָיָה לְשִׁטּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה: וַיֹּאמֶר
הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיָּיִן מִה־שָּׂאֵלְתָּךְ
אֶסְתֵּר הַמַּלְכָּה וְתִתֶּנּוּ לָךְ וּמִה־בִקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת
3 וְתַעֲשֶׂ: וְתֵעַן אֶסְתֵּר הַמַּלְכָּה וְהָאֹמֶר אִם־מַצְאֵתִי חַן
בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּתֶּנּוּ לִי נַפְשִׁי
4 בְּשִׂאֲלֹתִי וְעַמִּי בְּבִקְשָׁתִי: כִּי נִמְכַּרְתִּי אֲנִי וְעַמִּי לְהַשְׁמִיד
לְהַרְגוֹ וּלְאַבְדּוֹ וְלֹאֵל לְעִבְרִים וּלְשִׁפְחוֹת נִמְכַּרְתִּי הַחַיָּשָׁתִּי
ה כִּי אֵין הָיָר שׁוּהָ בְּנֶקֶם הַמֶּלֶךְ:

7:1 לְשִׁטּוֹת —Note *wayyābō'* with compound subj., and see §33.124. (a) Inf. of purpose, §35.423. VDC-6. 3:15⁴.

עִם־אֶסְתֵּר —(a) Note difference between *b^c*- 'with' (instrument) and '*im* 'with' (accompaniment). See BDB 767f.

7:2 גַּם בַּיּוֹם הַשֵּׁנִי —(a) 1:9¹ (v.1571). (b-c) 2:14³, 1:10¹. For balance, cf. 5:6.

7:3 תִּתֶּנּוּ לִי נַפְשִׁי בְּשִׂאֲלֹתִי —For several parts of this verse, cf. 5:6-8. (a) 2:13³. What is the difference? (c) 4:13². (d) Note suffix, cf. 5:7². Various explanations of *-ב*: price, essence, instrument, etc. When we have a lot of repetition from a previous passage, it's a good time for careful review.

וְעַמִּי בְּבִקְשָׁתִּי: —(a) Second subj. of *tinnāten li*; verb agrees with nearer, §33.123. (b) 7:3¹, 5:7².

7:4 כִּי נִמְכַּרְתִּי אֲנִי וְעַמִּי —(a) Causal, §38.53, BDB 473.3. (b) *וְ* —*ν*: if *-nū* is 19 sufformative, *ni-* must be stem-indicator. Why? *mkr* 'to sell' (v.4376). Parse first, then translate. (c-d) Compound subj., §33.1111 not applying. 7:1¹.

לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבְדּוֹ —Cf. 3:13³. Here we might expect passives, but the Heb. inf. cstr. is a verbal adj. and can be translated 'for destruction, etc.' §30.381

וְאִלּוּ לְעִבְרִים וּלְשִׁפְחוֹת נִמְכַּרְתִּי —(a) *'illū* (< *'in lū*) 'if indeed' (432 2/1), followed by perf. it represents a contrary-to-fact condition, §38.6112. (b) 'for, as.' 1:3⁷. (c) *sīphā^h* 'female slave' (v.8198). (d) §38.6112. 7:4¹.

הַחַיָּשָׁתִּי —R.10c. *hrš* 'to be silent, dumb' (v.2790a). Strong lists it under *hrš* 'to plow,' but one is from PS **hrθ*, the other from PS **hrš*. Study conditional clauses. This is contrary-to-fact, 'If we had been sold ...' (we weren't; we were

condemned to death), 'I would have kept silent' (I didn't; I'm speaking out.) §32.514.

שָׂרָה—(a) §38.53. (b) אֵין negates ptc. (c) *šār* is usually translated 'enemy' (v.6862), but this is from *šrr*, and should be *šar* (R.14). *šār* could be from *šūr**, cf. Arab. *ḍār* 'to injure, harm,' and if so, we could read it, 'the harm would not be equal to' RSV translates 'our affliction,' cf. v.6862b. (d) *sōwē^h*, cf. 3:8'; 'worth' fits here and in 3:8 and 5:13

בְּנֵזֶק הַמֶּלֶךְ—(a) *nēzeq* 'damage, injury' (5143 1/1). 'Damage of the king' = that suffered by the king, objective genitive. Cf. RSV.

Memorize the meanings of the words in BVG-48.

Study the following pronominal suffixes:

בְּעֲלֵיהֶן	שְׁנֵיהֶם	עִמָּה	עִמּוֹ	מִלְכוּתָהּ	עָלַי
בְּעִיגֵיהֶן	לָהֶם	לָהּ	לוֹ	לָהּ	לִי
תַּכְרִגְיָהֶן	דְּתִיבָם	תַּכְרוּגֶיהָ	מִלְכוּתוֹ	בְּעִיגֶיהָ	מִלְכָּתִי
	בְּאַחֲרָם	יָסִיָּהּ	לְמַלְכוֹ	אֶבְיָהּ	נַעֲרָתִי
	אוֹתָם	מִסְנָנָהּ	מִסְנָנוֹ		מִסְנֵנִי
	עֲלֵיהֶם	מִנּוֹתֶיהָ	גְּדוּלָתוֹ	בְּקִשְׁתָּהּ	בְּקִשְׁתִּי
	אֵינָם	מִוְלָדָהּ	חֲסָתוֹ	שְׂאֵלָתָהּ	שְׂאֵלָתִי

Note the following pronominal suffixes:

'ōtī *me*

'ēlī *to me*

'ālay *on my behalf*

'āhī *my brother*

'āhay *my brothers*

š'lāhānī *he sent me*

wayyislāhēnī *and he sent me*

š'ēlātī *my petition*

na'ārōtāy *my maids*

מִצִּיּוֹן מִקְלַל-יָפִי אֱלֹהִים הוֹשִׁיעַ:

Out of Zion, the perfection of beauty, God shines forth.

Psalm 50:2

וַיֹּאמֶר הַמֶּלֶךְ
 אֲחֻשׁוּרוּשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאַיֶּנּוּ
 6 הוּא אֲשֶׁר-מָלָא לְבֹי לַעֲשׂוֹת בֵּן: וַתֹּאמֶר אֶסְתֵּר אִישׁ
 צָר וְאוֹיֵב הֵמָּן הָרָע הַזֶּה וְהֵמָּן נִבְעַת מִלִּפְנֵי הַמֶּלֶךְ
 7 וְהַמַּלְכָּה: וְהַמֶּלֶךְ גָּם בְּחֻמּוֹ מִמִּשְׁתֵּה הַיָּין אֶל-נֹנֶת
 הַבֵּיתָן וְהֵמָּן עָמַד לִבְקֹשׁ עַל-נַפְשׁוֹ מֵאַסְתֵּר הַמַּלְכָּה כִּי
 8 רָאָה כִּי-קָלְתָהּ אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ: וְהַמֶּלֶךְ שָׁבַ
 מִנֹּנֶת הַבֵּיתָן אֶל-בֵּיתוֹ. מִשְׁתֵּה הַיָּין וְהֵמָּן נָפַל עַל-דַּמְשׁוֹ
 אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִבְקֹשׁ אֶת-
 הַמַּלְכָּה עִמִּי בַּבַּיִת הַדֶּכֶר יָצָא מִפִּי הַמֶּלֶךְ וּפְנֵי הֵמָּן חָפוּ:

7:5 (a-c) Verbless, §31.224, §31.31. (d) 'Where?' (v.335). In Mod. Heb. אִיִּזְהוּ means 'who/which is it?' but here, probably 'where is he?'

2—אֲשֶׁר-מָלָא לְבֹי לַעֲשׂוֹת בֵּן: (b) מלא is usually stative (§32.21), but here is fientive (§32.22), taking an obj. *Ges.* (§74g) suggests this is the reason for the *qāmās* (normally *sêrê*). Note suffix. (c) §36.6.

7:6 This is direct discourse (§38.81). We can almost hear Esther biting off each word. (b) *sar* 'enemy' (v.6862). (c) G50 of אֹיֵב, but a very common noun 'enemy' (v.340), and should be listed as such. (e) *ra'* 'evil, wicked' (v.7451).

2—(b) תֵּן could be fsc, but this does not fit context (§33.11). —נִבְעַת could be what? —נִבְעַת is what pattern? §28.42. בעת (N) 'to be terrified' (v.1204). §32.51, .5111.

1—(b) G10 or G50? §29.631. Which does context require? (c) 1:12⁶. Adv. phrase, §35.31, describing circumstances of the action.

2—We would insert לבוא, but this could be looked upon as a "pregnant" construction. 'The king stood up into the garden.' *Ges.* §119^{ee}. §36.54. (b) 1:5¹⁰.

3—(b) 3:4⁵. Note how the conv. impf. is avoided in this story. §32.533f.

4—(a) 2:15⁴, 4:8⁹. (b) 'on behalf of.' (c) 7:3¹. (d) What is the force of מִן? Purpose clause, §38.542, tells the purpose of the action of the main verb.

: רָאָה בִּירְכֻלָּתָהּ אֵלָיו הִרְעָה מֵעַתָּה הַמֶּלֶךְ: (a) §38.53. (b) §29.71. (c) Introduces indirect discourse, §38.82. (d) §29.7131, VDC-6. בָּלָה 'to finish,' but with רָעָה 'was determined' (v.3615). (f) f. of *ra'*, for **ra"ā*^h, 7:6¹. (g) *min* + *'ēl*, 'from, by' (of author or composer).

7:8 הַמֶּלֶךְ שָׁב מִנֵּגַת הַבַּיִת—(b) 2:14², 6:12¹. G10 or G50? (c-d) Cf. 7:7².

אֶל־בֵּית | Cf. 7:7¹.

וְהָמָן נָפַל עַל־הַמִּשְׁכָּה אֲשֶׁר אִסְתָּר עָלֶיהָ—(b) 6:13^{5,7}, 3:7³. Did Haman 'fall' *after* the king returned, or *before*? Read §32.5114. (d) 1:6⁹. (e-g) 6:8^{2,3}.

וְהָיָה לִבְבוֹשׁ אֶרֶץ הַמֶּלֶכָה עִמִּי בַּבַּיִת—(a) Interrog. -תָּ, §35.23. (b) *kbs* 'to conquer, subdue' (v.3533), here 'to ravish.' (e-f) 'with me in the house,' §35.31. Note the ellipsis, 'Is (he) even (going) to rape the queen ...?'

וְהָדָבָר תֵּצֵא מִפִּי הַמֶּלֶךְ—(a) Here, 'statement, words.' (b) YCC and CC', §29.8. (c) מִפִּי 'mouth' (v.6310), with מִן of source. *pi* may be an old genitive ending, §25.3ff.

וַיִּסְגֵּי הָמָן חָמוֹם—(a) 1:14³. (c) Two radicals – which is lacking? VDC-6 or VDC-10? If this is G15 of חָסַף 'to cover' (2645 12/2), 6:12³, we would expect חָסַף before the obj. (a-b). Some emend to read 'Haman's face grew red (*hammū*). In vv. 6-7 there are seven main clauses with the noun preceding the verb. Don't let anyone tell you that the verb normally stands first in Hebrew. The conv. impf. is used in this part of the story only for the formula 'and ... said.' *Use your eyes!*

Learn the words in BVG-49.

Note the following pronominal suffixes:

b'naḥšēk in *your* (f.s.) soul

lāk to *you* (f.s.)

'ābīk *your* (f.s.) father

s'ēlātēk *your* (f.s.) petition

l'kā to *you* (m.s.)

b'ē'ne'kā in *your* (m.s.) eyes

b'ē'ne'kem in *your* (m.p.) eyes

lākem to *you* (m.p.)

עַד־אֵנָה מֵאֲנִיתֶם לְשַׁמֵּר מִצְוֹתַי וְתוֹרָתִי

How long do you refuse to keep my commandments and my laws?

Exodus 16:28

וַיֹּאמֶר חֲרִבוֹנָה אַחֶר מִדְּפָרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִגֵּד 9
הָעֵץ אֲשֶׁר־עָשָׂה הָמֶן לְמַרְדֵּכָי אֲשֶׁר דָּבַר טוֹב עַל־הַמֶּלֶךְ
עַמֵּד בְּבֵית הָמֶן וְגִבֵּה חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ וְהִלָּדוּ
עָלָיו: וַיִּתְּלוּ אֶת־הָמֶן עַל־הָעֵץ אֲשֶׁר־הֵכֵן לְמַרְדֵּכָי וַחֲמֵת 1
הַמֶּלֶךְ שָׂכָרָה:

ח

CAP. VIII. ח

כִּיּוֹם הָיָה נָתַן הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ לְאַסְתֵּר הַמֶּלְכָּה אֶת־א 8
בֵּית הָמֶן צֶבֶר הַיְּדֻדִּים וּמַרְדֵּכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־
הִגִּידָה אַסְתֵּר מָה הָיְתָה: וַיֹּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ 2
אֲשֶׁר הָעֶבֶר מֵהָמֶן וַיִּתְּנָהּ לְמַרְדֵּכָי וַתִּשֶׂם אַסְתֵּר אֶת־
מַרְדֵּכָי עַל־בֵּית הָמֶן:

7:9 אַחֶר מִדְּפָרִיסִים 1—(b) *min* partitive, 'one from, one of (a larger group).'

גַּם הִגֵּד הָעֵץ 2—(a) This seems unusual to me (cf. BDB 169), possibly introducing a climax, 'Yea.' (b) *hinné^h* 'behold! here is!' (v.2009). (c) 2:23³. The sentence is broken with two relative clauses. After הִנֵּה we may expect a ptc., which we find after the rel. cls.

וַיֹּאמֶר חֲרִבוֹנָה 3—Rel. cl., defining *hā'ēš*, §38.4

אֲשֶׁר דָּבַר טוֹב 4—(a) Introduces second rel. cl., this one describing Mordecai, §38.4. (b) Note accent and pointing. The D10 of this word often is closely joined to the next word. (c) This word can be an adj. 'good,' or an adv. 'well.'

עַמֵּד בְּבֵית הָמֶן 5—(a) The ptc. resumes the main cl., after *hinné^h hā'ēš*. The cl. is verbless, cf. §31.24, although in Eng. we would consider 'the tree' as obj. of 'behold,' and 'standing' as describing 'the tree.' Learn to think in Heb. style. Does the following prep. phrase describe Haman, the house, or the tree?

וְהִלָּדוּ עָלָיו 6—(a) 5:14⁴. Defective writing, G37s0, note accent.

7:10 וַיִּתְּלוּ אֶת־הָמֶן 1—Take care! If יֵת is HtD and יֵ is ending, what is the root? Will it fit VDC-11? What is יֵ— are affirmatives? Parse and *then* translate. Who or what is/are subj. of verb? §32.114.

אֲשֶׁר־הֵכֵן לְמַרְדֵּכָי 2—(a) What is the antecedent? (b) 6:4⁵. Who or what is the subj. of this verb? Think out each phrase and clause.

יָהִי מִלְכָּה שְׂכָרָה: (a) 2:1². (c) 2:1² (7918 5/2), G11 with pausal accent.

8:1 צָרַר הַיְּהוּדִים—The first part of the verse consists of: prep. phr. (temporal), verb, subj., appositive, indir. obj., appositive, dir. obj with modifier. (a) 3:10⁴.

כִּי־הִגִּידָה²—(a) Tells *why* Mordecai came, §38.53. (b) 2:10¹. What did Esther make known?.

8:2 יָחַסְרָהּ הַמֶּלֶךְ אֶת־מַכְעָזָהּ—(a-d) 3:10¹ In contrast with 7:7-8, we now find eleven clauses starting with conv. impfs. in vv. 2-4. Read §§32.53, .5312, .533.

אֲשֶׁר הָעֵבִיר בְּדָמָיִן²—Rel. cl. (a) What is the antecedent? (b) This word is translated in many ways. How does it fit best in this context? (c) If *to* indicates indir. obj. after verbs of *giving*, does *min* do the same after verbs of *taking*? In both cases, it is better to think of the prep. phrase as an adverbial modifier of the verb, cf. §35.11.

לְמַדְדָּהּ³—(a) What is the antecedent of לְ? Note *mēhāmān ... l' mord' kay* – do the preps. help us to translate *he'ēbīr*? Perhaps something like 'to cause to pass, to transfer.' Meanings are established by contexts.

וַתִּשָּׂם⁴—(a) 2:17³. What is subj. of this verb? What is obj.? How is the prep. phrase used?

Learn the words in Vocabulary Group 50.

Study the use of the accusative אֶת:

וַיִּקַּץ הָמָן אֶת־הַלְבוּשׁ
 (וְאֶת־הַסּוּס (6:11)
 וַיִּסְפָּר לְהֵם הָמָן אֶת־קְבוּרַת עֲשָׂרוֹ וְלִב בָּנָיו
 וְאֶת כָּל־אֲשֶׁר גָּדְלוֹ חֲמִלָּה
 וְאֶת אֲשֶׁר נִשְׂאוֹ עַל־חֲשָׁרִים וְעַבְדֵי חֲמִלָּה
 (5:11) וְאֶת־פֶּתִישָׁנוֹ בְּתֵב־חֶדֶת ... גָּתָן לוֹ

מִצֹּרֶף לְקֶסֶף וְכֹור לְזָהָב
 וּבָחַן לִבּוֹ יְהוָה:

A crucible is for silver and a furnace for gold, but YHWH tries hearts.

Proverbs 17:3

וַתֹּסֶף אֶסְתֵּר וְהַדְבִּיר לִפְנֵי
הַמֶּלֶךְ וְהַסֵּל לִפְנֵי רִגְלָיו וְהִתְחַנֵּן לֵאמֹר
רַעַת הָיָה הָאֵנִי וְאֵת מַחְשַׁבְתִּי אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים;
וַיֵּשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שַׂרְבֹּט הַזָּהָב וַתִּקֶּם אֶסְתֵּר
וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ: וְהָאָמֵר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־
מֵצֵאתִי חַן לִפְנֵי וְכָשֶׁר הַדְבִּיר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי
בְּעֵינָיו יִכְתֹּב לְהָשִׁיב אֶת־הַסְּפָרִים מִחֻשְׁבַּת הָמֶן בְּךָ
הַמֶּלֶךְ וְהָאֵנִי אֲשֶׁר כָּתַב לְאַבְדֹת אֶת־הַיְּהוּדִים אֲשֶׁר
בְּכָל־מְדִינַת הַמֶּלֶךְ: כִּי אֵיכָכָה אוֹכֵל וְרֹאֵתִי בְּרָעָה
אֲשֶׁר־מֵצֵא אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֵתִי בְּאֶבֶן
מִלְּדָתִי:

8:3 וַתֹּסֶף אֶסְתֵּר וְהַדְבִּיר (a) —'to add' (v.3254), followed by another verb, 'to do ... again.' **tawšip*, §29.311. (c) 1:22⁷.

וְהַסֵּל לִפְנֵי רִגְלָיו (a) 3:7³. (c) *régel* 'foot' (v.7272), dual §25.423. (b-c) Prep. phrase, adverbial, modifying verb, telling *where* she fell.

וְהִתְחַנֵּן לֵאמֹר (a) Note form, read §29.72 carefully, then read §29.721. בָּכָה 'to weep' (v.1058). (b) 4:8⁹. VDC-1. (a-b) Note sequence of conv. impfs. Note §32.5333. Some of the statements in §§32.533ff. I have drawn from the standard grammars against my better judgment. There is still *very much to be done* in study of the conv. impf. and conv. perf.

רַעַת הָיָה הָאֵנִי (a) Cf. 8:2². (c) Est. 7:6¹. Here רָעָה 'evil' (v.7451), < **ra"at*. In this context, how translate חֲעֵבִיר §38.54.

מַחְשַׁבְתִּי אֲשֶׁר חָשַׁב (a) *mahšébet* 'device, plan' (v.4284), 2d of compound obj. of verb. (b) Introduces rel. cl.; what does it modify? (c) *hāšab* 'he thought, devised' (v.2803). The verb is modified by the adverbial prep. phrase that follows.

8:4 וַיֵּשֶׁט (a) 4:11⁷. For following words, 4:11.

וַתִּקֶּם (a) 5:9⁴. VDC-9. Note *qāmāš*'s. Note position of verb and subj.

וַתַּעֲמֹד (a) 3:4⁵. R.9c. The adverbial phrase that follows tells *where* she stood.

8:5 וְכָשֶׁר —You should be able to read this verse to the *r'ḥi'*. (a) *kāšēr* 'right, proper' (3787 3/1). In Ashkenazic pronunciation, this word > "kosher."

וְשִׁכְחָה אֲנִי²—(a-b) Verbless cl., §31. Pred. adj., §31.23. Word order, §31.43. Actually there are *four* “if” clauses (protases, §38.611), but *’im* is omitted before the last two, §30.14. §31.233.

יִכְתֹּב לְהִשָּׁב אֶת־הַפְסָרִים³—(a) 1:19⁴. N20 or N40? §32.3511. (b) 4:13¹. (d) 1:22¹. (b-d) Indir. disc., §38.82. For use of inf. cstr., §32.3823. This is the main cl. (apodosis, §38.612) of the condition. The condition is “general” (it does not assume either alternative), hence the apodosis takes any kind of verb, here jussive. ‘If I have found favor ... let it be written ... (and if not, then obviously it won’t be written).’

מִהֲשָׁכַת הַמֶּנֶּן⁴—(a) 8:3³. Appositional cl. (§38.3, .45), explaining the “letters.” This is further explained (defined) by the clauses which follow.

אֲשֶׁר כָּתַב לְאַבְדֹּי⁵—(a) What is the antecedent? (c) 3:9². Indir. disc., cf. §32.3823, §38.82. It can also be taken as a purpose cl. Either ‘which he wrote (saying) to destroy ...,’ or ‘which he wrote in order to destroy’ To what does the following rel. cl. relate?

8:6 יִבֵּי אֶבְרָהָה אֵיכָל⁶—(a) Causal, tells *why* Esther is so acting. (b) *’ē’kākā* and *’ē’kākā* (Eccl.), ‘How?’ (349 4/2). (c) 6:13⁶. §28.322.

וְרָאִיתִי בְּרָעָה²—(a) ׀ is *ga’yā* or grave metheg. According to *David Kimhi’s Hebrew Grammar* [Kimḥi 1160-1235 C. E.] §4d, it has a full vowel sound (׀). It is not found in 8:6⁴. Since the penult is open, we cannot tell if *wāw* is conversive (§17.342), but after impf. it probably is (§32.5422). —בֹּ רָאָה ‘to gaze upon,’ BDB 908.8a(3). (b) 8:3⁴.

אֲשֶׁר יִמְצָא³—Adj. cl., §38.4, defining which word? How should we translate (b) – ‘which my people shall find’ or ‘which shall find my people’?

וְרָאִיתִי בְּאַבְדָּן⁴—(a) Cf. 8:6². (b) *’obdān* ‘destruction’ (13 1/1), cstr., but *-ān* should not reduce. In effect, this is conditional, ‘How can I endure if I shall have gazed upon ... ?’

Memorize the basic vocabulary in Group 51.

קְדוֹשִׁים תְּהִיּוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
 Holy shall you be, for holy am I YHWH your God.
 Leviticus 19:2

כי לעולם חסדו :	למכה מצרים בכבדיתם 10
כי לעולם חסדו :	ויצא ישראל מתוכם 11
כי לעולם חסדו :	בניר חזקה ובזרוע גמויה 12
כי לעולם חסדו :	לגזר ים-סוף לגזרים 13
כי לעולם חסדו :	והעביר ישראל בתוכם 14
כי לעולם חסדו :	ונגזר פרעה וחילו בים-סוף 15
כי לעולם חסדו :	למוליד עמו בסדק 16
כי לעולם חסדו :	למכה מלכים גדלים 17
כי לעולם חסדו :	ויהרג מלכים אדירים 18
כי לעולם חסדו :	לסיוחון מלך האמרי 19
כי לעולם חסדו :	לעוג מלך הבשן 20
כי לעולם חסדו :	ונתן ארצם לגולה 21
כי לעולם חסדו :	גולה לישראל עבדו 22

Psalm This is an introduction to the rubric of the Israelite cult, namely an antiphonal psalm. The reader (or Group A) recited the words at the beginning of each verse, and the congregation (or Group B) recited the response, in this example, *kī l'ôlām ḥasdô*. I have set a portion of this Psalm in columns for visual help. Note that the right-hand column is a "recital of the great deeds of Yahweh." Much of Israel's worship was centered about the Lord's revelatory and redemptive activity, many portions of which are brought into liturgical passages of the Bible repeatedly. Look for this as you work in the Scriptures.

:10¹ (a) *l'makkêh* < *nky* H 'to smite' (v.5221), 'to the smiter of.' (b) *mišrāyim* pr.n. 'Egypt.' (c) *bib'kôrêhem*: *b'kôr* 'first-born' (v.1060, BVG-47. *b'*- is perhaps the *beth essentiae*, specifying the part of Egypt that was smitten.

:10² (a) *kī* causal. The psalm opens with the words, *hōdû la'dōnāy kī tōb* 'Give thanks to YHWH for he is good.' The antiphonal gives the reason in a refrain repeated 26 times. (b) *l'ôlām*: 'ôlām 'long duration (past or future)' (v.5769). The idea of 'eternity' is more Greek than Hebrew. (c) *ḥesed* 'covenant obligation/loyalty' (v.2619). This psalm affords an outstanding definition of *ḥesed*. While the mercy of YHWH is shown to Israel, the people of his covenant, there is no mercy to those who oppose him or his people.

:11 (a) *wayyôšēh*: note long-ô, §29.311. 'He caused to come out, brought out.' (c) *mittôkām*: *min* + *tôk* (v.8432) + s5.

:12 (b) *ḥāzāqāh* 'strong, firm' (v.2389). *z'rôh* 'arm, shoulder' (v.2220, BVG-46). (d) *nîh*, V.5186, Gp51 'outstretched.' The words *b'yād ḥāzāqāh ūbizrôh* 'nîyāh' are part of the Passover Seder. Cf. Exod. 6:1. 6; Deut. 4:34.

- :13 (a) *l'gôzêr. gẓr* 'to cut, divide' (1504 13x), G52. (b-c) *yam-sûp* 'sea of reeds' (5488, BDB 693), a name given only to arms of the Red Sea; later the Greeks applied the name *θάλασσα ἐρυθρά* 'Red Sea' to the arms as well. Read a good article in *NBD*, *IDB*, *ISBE*, or another Bible encyclopedia. (d) *liġzārîm: gézer* 'portion' (1506 2x).
- :14 (a) *w'he'ēbîr*. what stem? You certainly know עבר by now! (c) *b'tôkô*, cf. Ps. 136:11(c).
- :15 (a) *w'ni'ēr. n'r* 'to shake, shake out/off' (5287 12x). What stem? (b) *par'ôh* 'Pharaoh.' (c) *háyil* 'might, army' (v.2428). (d-e) Cf. 136:13(b-c).
- :16 (a) *l'môlîk: מלך* acts like WCC, BDB 236, 'the one who caused to walk.' (b) You should know 'am. (c) *bammîdbâr. mîdbâr* 'steppe, wilderness' (v.4057), with def. art. often = the wilderness of the wanderings (in the Sinai peninsula).
- :17 (a) *l'makkêh*, 136:10. (b) *m'lākîm*. pl. of *mélek*. Is it definite? (c) *g'dôlim*, v. 1419. Why pl.? Why not def.?
- :18 (a) *wayyahôrôg*, Est. 3:13¹. Is it H or G?. (b) See 136:17. (c) 'addîrîm: 'addîr 'majestic' (v.117).
- :19 (a) *l'shôn* pr.n. 'Sihon.' (e) *hā'ēmôrî*, gentilic, 'the Amorite,' collective.
- :20 (a) *ûl'ôg*: 'ôg pr.n. 'Og.' (c) *habbāšân*: pr.n. 'Bashan,' usually with def. art.
- :21 (a) What various meanings does מלח have? (b) 'aršām: Do you recognize the word if you take off the s?. 'Their land.' (c) *l'naḥālāh: naḥālāh* 'possession, property, inheritance' (v.5159).
- :22 With the help of the previous word, you should be able to do this portion.

Review what you have learned about poetry in Lesson 55. Then read the right-hand column of this psalm as printed at the top of this lesson. Now analyze the stichs as I have suggested them. Whether you agree with what I have done is beside the point – do you understand what I have tried to do? Start now to analyze every poetic passage that you see in the Hebrew Bible.

Know the basic vocabulary in Group 52.

A strophic analysis of Psalm 136

1 2 3	10 11 12	23 24 25
4	13 14 15	26
5 6	16	
7 8 9	17 18	
	19 20	
	21 22	

וַיֹּאמֶר הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ לְאַסְתֵּר הַמַּלְכָּה 7
 וּלְמִדְכָּי הַיְּדוּדִי הִנֵּה בֵּיתִי דָמָן נָתַתִּי לְאַסְתֵּר וְאֶתִּי
 תָּלוּ עַל־הַעֵץ עַל־אֲשֶׁר־שָׁלַח יְיָ בַּיְּדוּדִיִּים: וְאַתֶּם 8
 כְּתֹבוּ עַל־הַיְּדוּדִים בְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ
 בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ וְנִחַתְמוּ
 בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב: וַיִּקְרָאוּ סְפָר־הַמֶּלֶךְ בָּעֵת
 הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִינָן בְּשָׁלוֹשָׁה
 וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב בְּכָל־אֲשֶׁר־צִוָּה מִדְכָּי אֶל־
 הַיְּדוּדִים וְאֵל הָאֲחַשְׁדָּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת
 אֲשֶׁר מִדְּוֵי וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה
 מְדִינָה וּמְדִינָה בְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָה וְאֶל־הַיְּדוּדִים
 יִכְתְּבוּם וְכָל־שָׁנָה:

8:7 (a) 'Behold!' (v.2009). Masoretic accents appear to make this an independent cl.; 'Behold Haman's house!' The absence of **את** confirms this. (d) §13.1111.

וְאֶתִּי תָלוּ²—(a) §34.113. Note word order: emphasis. (b) VDC-10. The prep. phrase is adverbial; explain why.

עַל־אֲשֶׁר־שָׁלַח יְיָ³—(a-b) 'on account of (the fact) that' = *because*. BDB 758.IIIa. §38.53. (c) 2:21⁷.

8:8 (a) §21.1. To whom does this refer? (Note the number.) (b) §27.422. §32.32, §32.1121. 'Now you write'

בְּטוֹב²—(a) Is there a def. art.? You should be able to do the rest of the clause.

וְחַתְמוּ³—(a) 3:12¹⁰ §38.1. Does §32.324 apply here? Watch the context! You should be able to do the rest of the clause.

כִּי־כָתַב אֲשֶׁר־נִכְתַּב⁴—(a) *kī* causal, BDB 473. (b) 1:22³, 3:14¹ (c) Introduces rel. cl., subj. of *niktāb*. (d) N10 or N50? VDC-3. §32.831. If ptc., then we have a verbless cl., with *ʾāšer* as subj., and *niktāb* as pred., §31.123, §31.24.

וְנִחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ⁵—Also a rel. cl., with *ʾāšer* omitted. (a) VDC- 3. §28.42. §32.391. (b) 3:10¹. In both clauses, there are prep. phrases used adverbially. Identify them.

אין להשיב:—(a-b) §32.3812. 'There is no recalling' = 'it cannot be recalled.'

8:9 וְהָיָה—(a) Vowel-pattern tells us what? 3:12¹. For the following words, 3:12¹, 1:13². §26.32. Does §33.13 apply?

בְּדֹשׁ הַשְּׁלִישִׁי²—The main verb is modified by 3 adv. phrases, the 2d of which is modified by an appositional phr. Identify them. Cf. 3:12². 3:12³, 5:1¹, 1:1¹⁰. *Sfwān*, 3d month, is approximately May-June. §26.262. The word *yôm* is usually omitted in date-formulas.

וְהָיָה³—Cf. 3:12⁴. Indefinite, 'let it be written,' §32.114. *k'*- does not properly introduce a comparative clause (§38.7), but rather the noun (here *kōl*), the rest being a rel. cl., cf. *Ges.* §155g.

וְהָיָה שְׁלֹשָׁה—3:12⁵. For the rest of the verse, 3:12 and 1:1.

Learn the words in Vocabulary Group 53.

Note the following uses of אֲשֶׁר:

עִם־הַגָּלָה אֲשֶׁר תִּקְלָתָהּ עִם יְכָנִיָּה 'with the captivity *which* was taken captive ...'

מִקְרִיבֵי הַמֶּלֶךְ אֲשֶׁר הִעֲמִיד לִפְנֵיהָ 'from the eunuchs *whom* he stationed before her'

הַשָּׂרִים אֲשֶׁר אִתּוֹ 'the princes *who* (were) with him'

הֵגִיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי 'he told them *that* he (was) a Jew'

לְבוּשׁ אֲשֶׁר לְבַשְׁבוּ הַמֶּלֶךְ 'clothing *in which* the king dressed'

וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ 'and a horse *on which* the king rode'

עַל־הַמִּטָּה אֲשֶׁר אָמְתָה עָלֶיהָ 'on the couch *on which* Esther (was)'

בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה 'every time *when* I see'

וְכַאֲשֶׁר אֶבְרָתִי אֶבְרָתִי 'and *when* I have perished, I have perished'

וְכֵן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כִדָּת
is not according to custom'

כַּאֲשֶׁר דִּבַּרְתָּ 'according *as* you have spoken'

Be sure you understand the various different usages that are illustrated here.

It is better to hear the rebuke of a wise man
than the song of fools.

טוֹב לִשְׁמָע גְּעֵרַת חָכָם
מֵאִישׁ שֹׁמֵעַ שִׁיר בְּסִילִים:

Ecclesiastes 7:5

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ וַיְהִיָּהֶם
 בְּטַבְעַת הַמֶּלֶךְ וַיִּשְׁלַח סָפְרִים בְּיַד הָרָאִים בְּפוֹסִים
 11 רֶכֶבִי הָרָכֶשׁ הָאֶחָשֶׁוֹרֶנִּים בְּנֵי הָרַמְּקִים: אֲשֶׁר נָתַן
 הַמֶּלֶךְ לַיהוּדִים: אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהַקְדִּילָהּ וּלְעֲמֹד
 עַל־נַפְשָׁם לְהַשְׁמִיד לְהַרְגַּנָּה וּלְאַבֵּד אֶת־כָּל־חַיִּל עִם
 12 וּמְדִינָהּ הַצָּרִים אֲתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז: בְּיוֹם
 אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ בְּשָׁלוֹשָׁה עָשָׂר
 13 לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־הָיָה אֹדֶר: פִּתְשָׁנָה הַכְּתָב
 לְהַצִּיחַ דָּת בְּכָל־מְדִינָהּ וּמְדִינָהּ נָלִי לְכָל־הָעַמִּים וּלְהוֹיֹת
 14 הַיהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה לְהַצִּילָם מֵאִבְדֵּיהֶם:

8:10 וַיִּכְתֹּב 8:10—Cf. 3:12⁹⁻¹⁰, 3:13¹. Note the different G20 forms. For בְּפוֹסִים, 6:8³.

: (a) *rkb* 'to ride' (v.7392. What form? §27.611. (b) *rékeš* 'courser, swift steed' (7409 4/2). (c) *‘āḥašt-rānīm* 'royal (steeds?)', from Pers. adj. *ḥṣatā* 'royal' (BDB 31), taken to modify (b). However, the pl. seems to indicate that it modifies (a). (d) *ben* can mean 'member of a class or guild.' (e) *rammāk*, usually 'mare' or 'dromedary' (7424 1/1), but CaC²āC suggests occupation or habit (§24.26), hence possibly 'breeder' or the like. Meanings are derived from contexts.

8:11 וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ וַיְהִיָּהֶם—The verse begins with *‘āšer*, and appears to be indir. disc., giving the content of the documents, 'that the king has given to the Jews' The second *‘āšer* introduces an adj. cl. Then follow 5 infs. cstr. (purpose) spelling out the king's decree. (a) *qhl* 'to assemble, gather' (v.6950). §§28.42, .421, possibly reflexive (§32.83) 'to gather themselves together. (b) 3:4⁵. (b-d) Idiom, 'to stand for their lives,' cf. 7:3¹. What suffix? For the following words, 3:13³.

וְנָשִׁים וְשָׁלָלָם לְבוֹז:—Possibly the dir. obj. of all three preceding infs. cstr. (b) *kol* before sg. 'each, any.' (c) 1:3⁸. Here, probably 'force, (armed) power.' 'Any army of people or state.'

וְהַצָּרִים אֲתָם—(a) Usually taken to be from *šrr*, but the form must be G55, and G55 of *šrr* should be *ḥaššôr-rīm* (§29.522). G55 of *šur* would be either *ḥaššārīm* or *ḥaššōrīm* (§29.631). צוּר 'to besiege, assault' (v.6696). For ptcp. with def. art., §36.2351.

וְנָשִׁים וְשָׁלָלָם לְבוֹז:—(a,b) 3:13⁵. (c,d) 3:13⁹.

8:12 You should be able to do this verse. On what day of what month? §26.25.

8:13 'לְהִנָּקֵם מֵאֹיְבֵיהֶם:—See 3:14 for first part of verse. *patšégen hakk'íab* is n. phr., subj. of the inf. cstr. (a) נָקַם 'to avenge' (v.5358). §28.42. (b) 'óyēb 7:6'. What morphemes can you identify? This verse sounds as if it might be the language of the document.

Learn the meanings of the words in BVG-54.

Study the following uses of the infinitive:

אָמַר ... לְהָבִיא אֶתְּוֹשְׁתִּי ... לְהַרְאוֹת הָעָם ... אֶת־יָפֶיהָ He said, *Bring Vashti ... to show the people her beauty.*

וְתִאֲמָאן ... וְשָׁתִי לְבֹא and Vashti refused *to enter.*

מָה־לַּעֲשׂוֹת בְּמַלְאכָה What *is to be done* with the queen?

כִּשְׁךְ חֲמַת הַמֶּלֶךְ When the king's anger *was assuaged.*

לְדַעַת אֶת־שְׁלוֹם אִסְתֵּר in order *to know* Esther's welfare.

וּבְהִגִּיעַ תֵּר נַעֲרָה וְנַעֲרָה לְבֹא אֶל־הַמֶּלֶךְ and *when* each girl's turn *came to go in* to the king.

וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ and they sought *to stretch forth* their hand against the king.

יִכְתָּב לְאַבְרָם Let it be written, *Destroy them.*

כִּי אֵין לְבֹא אֶל־שַׁעַר הַמֶּלֶךְ For it is not permitted *to enter* the king's gate.

וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי And she sent garments *to clothe* Mordecai.

אֲחַת רְחוּ לְהָמִית His law is clear: *Put (him) to death.*

אַל־תִּרְמִי בְנַפְשְׁךָ לְהִסָּלַם Don't suppose *that you will be delivered.*

I sought the Lord and He answered me,
and from all my terrors He delivered me.

דָּרַשְׁתִּי אֶת־יְהוָה וַעֲנֵנִי
וּמִכָּל־מְגִדּוֹתַי הִצִּילָנִי:

Psalm 34:4 (MT 5)

הַרְצִים

רָכַבְי הָרָכֶשׁ הָאֲחֻשְׁתָּרָנִים יָצְאוּ מִבְּהָלִים וְדַחוּפִים בְּדָבָר
 טו הַמֶּלֶךְ וְהָיָה נִתְּנָה בְּשׁוֹשׁן הַבִּירָה: וּמִדָּבָר יָצָא
 מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת הַתְּכֵלֶת וְחֹזֶר וְעִטָּתָהּ וְהָב
 נִדְּלָה וְתַכְרִיד בֶּזֶץ וְאַרְגָּמָן וְהָעִיר שׁוֹשׁן צִהֲלָה וְשִׂמְחָה:
 לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשׁוֹשׁן וַיִּקְרָ: וּבְכָל־¹⁶
 מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר דָּבַר הַמֶּלֶךְ¹⁷
 וְחָתוּ מִצֵּי שִׂמְחָה וְשׁוֹשׁן לַיְּהוּדִים מִשְׁתָּה וְיָחַם טוֹב
 וְרַבִּים מִצֵּמִי הָאָרֶץ מִתְּהוֹמִים בִּינְפֹל פְּנֵי־הַיְּהוּדִים
 עָלֵיהֶם:

8:14 מִבְּהָלִים וְדַחוּפִים—For the first part, cf. 8:10². (a) *m^ebōhālim* 2:9³, *u*-type vowel tells us what? §28.22, §32.81, .815. (b) 3:15². §32.3712.

8:15 יָצָא?—Can you recognize 1st rad. י and preformative י in יָצָא and יָצָא? If not, learn it *now*.

בִּלְבוּשׁ מַלְכוּת הַתְּכֵלֶת וְחֹזֶר²—(a) 4:2³, cf. 1:11³. (c) 1:6³ (v.8504). (d) 1:6¹ (2353 2/2). This verse is in contrast with 4:1².

וְעִטָּתָהּ וְהָב נִדְּלָה³—(a) *‘ālārā^h* ‘crown’ (v.5850). (b) 1:6⁹. Does this modify (a)? §36.31. (c) 1:5⁷. What word does this modify? §36.11.

וְתַכְרִיד בֶּזֶץ וְאַרְגָּמָן⁴—(a) *takrīk* ‘garment’ (8509 1/1). Since Sem. roots with the same 1st and 3d rads. are very rare, this appears to be a loan-word (*pace* BDB 501). (b) 1:5⁵. (c) 1:5⁶.

וְהָעִיר שׁוֹשׁן צִהֲלָה וְשִׂמְחָה:—This cl. is in contrast with 3:15⁵. (c) צִהֲלָה ‘to rejoice’ (6670 9/1), G11, possibly inchoative, §32.5125. (d) Pausal G11 of stative verb; adj. would be *s^emēhā^h*, nonpausal G11 *sām^ehā^h*. *śmḥ* ‘to rejoice’ (v.8056). Cf. §32.5125. Read §32.51.

8:16 לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשׁוֹשׁן וַיִּקְרָ:—(a-b) There is no verb *to have* in Heb. One way to express possession is by the idiom הָיָה ל- (which in certain other contexts means ‘to become’); ‘to the Jews was’ (a) *‘ōrā^h* ‘light’ (219 4/1). (c) *śāsōn* ‘joy’ (v.8342). (f) 1:4⁵. Note the concord: verb in fs with 4 subjs. §33.12, .122.

8:17 Cf. 4:3. Again, this is a planned contrast, a stylistic device of the author.

מִן־הָאָרֶץ מֵעַמֵּי הָאֲרָץ (a) 1:4¹, here subsantival. (b) *min* partitive, 'many from' = 'many of.' (c) Gen. 1:1² (Lesson 45). The word can mean: the planet Earth, land, country, nation, or a small piece of land. (d) Denom. verb used in HtD 'to become Jews' (3054 1/1), §32.842.

פָּחַד־יְהוָה²—(a) *páhad* 'fear' (v.6343). Subj. of verb is a noun-phrase (§33.13).

Memorize the words in Group 55.

Note the following uses of the participle:

וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ 'and the king (was) *sitting* on his royal throne'

וַיֵּצֵא הָמָן שִׂמְחָה 'and Haman went out *rejoicing*'

וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ 'and they were *being read* before the king'

עוֹרָם כְּדוֹבְרִים עִמּוֹ 'while they (were) still *speaking* with him'

לְכָל־אֲחֵבָיו 'to all his *friends*'

בְּשִׂנְאֵיהֶם 'on *those who hate* them'

גָּלוּי לְכָל־הָעַמִּים 'revealed to all the *peoples*'

מִסְפַּר הַחֲרוּגִים 'the number of *those who were killed*'

וַהֲיָמִים הָאֵלֶּה נִזְכָּרִים וְנִשְׁמָרִים 'and those days (are) *being remembered* and *being observed*'

עַם־אֶחָד מְסֻר וּמִסְרָד 'one people *scattered* and *divided*'

הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן 'the Jews *who were found* in Susa'

הַרְצִי' 'the *couriers*'

הַרְכָּבִי הַרְדָּשׁ 'the *riders* of the swift horses'

Every time you come across a participle, note exactly how it used – as a verb, a noun, an adjective, a relative clause, or whatever.

Prove me, O Lord, and try me,
Refine my emotions and my intellect.
For Thy covenant love is before my eyes,
And I go about in Thy faithfulness.

בְּחַנִּי יְהוָה וְנִסְתָּה
צְרוּפָה כְּלִי־לֵב וְלִבִּי
כִי־חֶסֶד־לִנְגֵד עֵינִי
וְהִתְהַלַּכְתִּי בְּאֵמֶתֶךָ:

Psalm 26:2-3

ט

CAP. IX. ט

ובשנים עשר חודש הוא חודש אדר בשלושה עשר יום א
 בו אשר הגיע דבר המלך ודתו להעשות ביום אשר
 שברו איבי היהודים לשלום בדם ונהפוך הוא אשר
 2 ישלמו היהודים המה בשנאיהם: ונקדלו היהודים
 בעריהם בכל מדינות המלך אחשוורוש לשלח יד
 במבקשי רעתם ואיש לא עמד בפניהם כרנפל פחדם
 3 על כל העמים: וכלשרי המדינות והאחשוורפנים
 והפוזות ועשי המלאכה אשר למלך מעשאים את-
 4 היהודים כרנפל פחד מדידי עליהם: כי גדול מרדכי
 בבית המלך ושמו וזלך בכל המדינות כידאש
 מרדכי וזלך וזל:

9:1 1אשר הגיע דבר המלך ודתו להעשות 2:12¹. (f) If you have not learned how to recognize the N65, do it *now*. Two temporal cls. introduced with –ב, and an appositional cl. (verbless). *’āšer* introduces another temporal clause, ‘when.’

2ביום אשר שברו איבי היהודים לשלום בדם (a-b) on the day that’ = ‘when.’ §38.51. (c) *sbr* D ‘to hope’ (7663 8/1). Subj. follows (noun-phrase). (f) *šlt* ‘to rule, domineer’ (7980 9/2). ‘Sultan’ comes from this root, through Arabic. Inf. cstr. after verb of *thinking, hoping, etc.*, §38.82.

3ונהפוך הוא 4אחשוורפנים (a) *hpk* ‘to turn, overturn’ (v.2015). §28.42. Verbless cl., ‘and that (the hope expressed) [was] overturned.’ §32.3925.

4ישלמו היהודים המה בשנאיהם: (a) 9:1². Subj. follows. Cf. §32.524. (d) *śōnē*’ from *śn* ‘to hate’ (v.8130). The sentence is hardly in classical style: “When the king’s word and decree came to be done, when the enemies of the Jews hoped to domineer over them, and that was overturned, when the Jews themselves domineered over those who hated them.”

9:2 1נקדלו היהודים בעריהם (a) 8:11¹. (c) f.s. עיר (3:15³), f.p. ערים, §25.6.

2לשלח יד במבקשי רעתם (a-b) 2:21¹. (c) Shewa under preform. *mēm* tells us what? Why no dagesh in *ṣ*? §13.41, .412. Why –ב? §15.651. Translate ‘on those who were seeking.’ (d) מ- is what? §23.121. Cf. 8:3⁴ and 8:6². Would –ām represent subjective or objective genitive? §36.323f.

וְאִישׁ לֹא־עָמַד בְּפָנֵיהֶם (a-b) = 'no man.' (d) בְּפָנַי 'in the face of' BDB 816.II.3, here 'against them' reads better.

לֹא־כִרְתָּם פְּחוֹתָם (a) Causal, §38.53. (c) 8:17². Explain form here.

9:3 וְנִקְלְשִׁי הַמְדִּיטוֹת וְהָאֲחֻשְׁדִּרְפָּנִים וְהַפְּחוֹת וְעִשִׂי הַמְּלָאכָה (a) 'āḥašdarp' nim 'protectors of the realm,' Pers. *hšatfapāvan*. 3:12⁵, 8:9⁴. This is the longest word (incl. bound morphemes) that I have found in the Heb. Bible. (b) 3:12⁶. (c-d) 3:9⁴.

מִנְשָׂאִים (a) 3:1⁴. It is difficult to determine whether such a cl. is verbal or verbless. We could take the subj. as a compound n. cl., from the beginning of the verse, and the pred. as this ptc. and its complement.

9:4 וְשָׁמְעוּ דוֹלֵךְ (a) Caution! Not שָׁמְעוּ but *šom'ô* from *šōma* 'report' (8089 4/1). G65s0 of the verb would take the same form, cf. 29:18. (b) '[was] going, spreading.'

דוֹלֵךְ וְגָדוֹל (a-b) Idiom, G50 of *hlk* + adj., 'becoming continually greater,' cf. BDB 233 I.4d.

Learn the words in Vocabulary Group 56.

Note the following pronominal suffixes:

ba'ālē'hen their husbands
m'ruqē'hen their cleansers
b'ārē'hem in their (m.p.) cities
bāhem in them
'ōlām them (dir. obj.)
paḥdām the fear of them
yādām their hand
dāṭē'hem their customs
šné'hem the two of them
l'hannīḥām to indulge them

Those who trust in YHWH:

Like Mount Zion he shall not be shaken,
 For ever he shall dwell securely.

Psalms 125:1

חַבְטָחִים כִּיהִנֶּה
 כְּהַר־צִיּוֹן לֹא־יִפּוֹם
 לְעוֹלָם יֵשֵׁב

- Gen. 12:1 **וַיֹּאמֶר יְהוָה אֶל-אַבְרָם**—(b) יהוה is the covenant-name of the God of Israel (6,518x as יהוה Q *ʾădōnāy* and 305x as יהוה Q *ʾēlōhīm*). The use of the name as a criterion for distinguishing J from E cannot be carried out satisfactorily. (d) Pr.n. 'Abram,' later changed to *ʾabrāhām* 'Abraham,' Gen. 17:5.

לֹדְ-לָךְ מֵאַרְצָה וּמִבְּלִדְתָּהּ וּמִבֵּית אָבִיךָ—(a) G32 – do you recognize it? (b) "Ethical dative," like "get yourself out of" Translate (a-b) simply 'Go.' (c) **אַרְצָ- > ?** (d) Est. 2:10². (e) If you haven't learned to spot מן as a bound morpheme (§22), do it *now*.

אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָה—(b) Definite because defined by the following rel. cl. (d) *ʾar'ekkā* < **ʾar'enkā*, §23.1221. The root is ראה; what stem (vowel under preformative)? Cf. Est. 1:11⁴.

- 12:2 **וְנָתַתִּי לְךָ אֶת-אֶרֶץ כְּנָעַן**—(a) נָתַתִּי – what root? what stem? perf. or impf.? what PGN? (b) ל' – here something like 'into.' *gōy* 'nation, gentile' (v.1471). Indefinite, 'a great nation.'

וְנִשְׁבַּחְתָּ בְּרֵךְ וְנִשְׁבַּחְתָּ שְׁמִי—(a) Break it into its parts. *brk* (D) 'to bless' (v.1288). Shewa under preformative, compensatory lengthening under 1st rad. = ? (b) Follow the same steps as for (a). Est. 3:1². §27.531. §32.342. (c) Est. 2:5³. Obj. of (b).

וְנָתַתִּי לְךָ אֶת-אֶרֶץ כְּנָעַן—(a) G32 of *hy^h*. §32.325. RSV "so that you will be a blessing," is based on this principle, but the intent is stronger: 'so be a blessing!'

- 12:3 **וְנִשְׁבַּחְתָּ בְּרֵךְ וְנִשְׁבַּחְתָּ שְׁמִי**—(a) Cf. 12:2²(b) and (c) – which is this? (b) Preformative – מן tells what? ל' before s2 tells what? Is it 'the one who blesses' or 'those who bless'?

וְנִשְׁבַּחְתָּ בְּרֵךְ וְנִשְׁבַּחְתָּ שְׁמִי—(a) *qll* 'to be small, trifling; (D) to belittle, make contemptible' (v.7043). Stem? Sg. or pl.? (b) *ʾāʾr* for **ʾaʾr*; *ʾrr* 'to curse' (v.779), G24 of CC², §§29.511, .5114.

וְנִשְׁבַּחְתָּ בְּרֵךְ וְנִשְׁבַּחְתָּ שְׁמִי—(a) Can נ be 29? N15? N37? What is the subj. of this verb? (b) Agent. (d) *mišpāhā^h* 'clan, family' (v.4940). (e) *ʾādāmā^h* 'ground, land, earth' (v.127). Possibly this word is used here rather than *ʾéres* so there will be no tendency to limit the effect to the land promised to Abram. The obvious relationship of *ʾādāmā^h* to *ʾādām* suggests that all mankind is in view.

- 15:4 **וְנָתַתִּי לְךָ אֶת-אֶרֶץ כְּנָעַן**—You should be able to do this portion. רַב־יָחוּז is a much used expression in the Bible. The antecedent of *ʾēlāʾw* is Abram, 15:3. **לֵאמֹר** = 'quote.'

וְנָתַתִּי לְךָ אֶת-אֶרֶץ כְּנָעַן—(c) 'This one' = Eliezer, 15:3, subj. of the negated verb. (b) *yrš* 'to

take possession, inherit' (v.3423). Read §29.3211. Note use of suffix, 'he shall not inherit you' = 'he shall not be your heir.'

כי־אם אשר יצא סמקיה הוא יירקע:—(a-b) After neg. a strong adversative, 'but rather,' BDB 475.2b. (c) *āšer* 'the one who,' subj. of verbless cl. (e) **mē'ā*^h, only pl. cstr. and suf., 'internal parts, bowels, the source of procreation' (v.4578). (f) 'He' or 'that one.' (g) Cf. 15:4²; form here is pausal.

Gen. 15:5 חוץ אתו הוצא—(a) G, N, or H? (c) *hūš* '(the) outside' (v.2399), + *-ā*^h loc. In Eng. 'outside' can be adverbial but in Heb. it must have חֲ- or a prep. to make it such.

ויאמר חבם־נא השקיה—(b) *nbī* (H) 'to look at, regard' (v.5027), H32 + *nd'*, §32.327. Who is the subj. of (b)? of (a)? (c) Gen. 1:1². Note unaccented חֲ-.

ויספר חבוכבים אם־תוכל לספר אתם—(a) Cf. Est. 3:12¹. *spr* 'to count,' here G32. (b) *kōkāb* 'star' (v.3556); definite because well known. (c-f) Cond. cl., hence protasis, and (a-b) apodosis: 'If you're able, count the stars.' (d) Cf. Est. 6:13⁶. 'To be able' requires a complementary inf., (e). (e) Compare this with (a). What difference do you see? Don't overlook a dagesh!

ויאמר לו פה יהיה זרקה:—(a-b) Who said to whom? (c) Amos 7:11¹ (Lesson 50). (d) You should know it. (e) Est. 6:13⁴. Form here, + s2 pausal.

15:6 ונתחבן ביהנה—(a) Cf. Est. 2:7¹ In H this word means 'to trust, believe,' and followed by ב־ 'to believe in, commit yourself to.'

ויהשבה לו צרקה:—(a) *ḥsb*, cf. Est. 8:3⁵. The word also means 'to reckon, account,' BDB 363.II.3. The s1 refers back to Abram's act of faith. (b) I.e. to Abram. (c) *s'dāqā*^h 'righteousness' (v.6666, cf. BDB 842).

15:7 ויאמר אליו אני יהוה אשר הוצאתיך מאור כשדים—(a-e) You should be able to read this. (f) תי־ suggests what stem, what type of verb, what person? VDC-9. Do you know יצא? Note that the verb agrees in PGN with the antecedent of אשר, viz. אני. (g) 'Ur pr.n. 'Ur.' Look it up on a map of ancient Mesopotamia. (h) *kašdīm* pr.n. 'Chaldees.' Look it up in a good Bible dictionary. Akk. *kašdu* later > *kaldū*; the Heb. reflects an earlier or dialectal form.

ולתת לה את־הארץ הזאת לרשתה:—(d-e) What land? (f) G65 of *yrš* is *réšet*, §29.322. Can you work from *réšet* to *l'rišdāh*? To whom or what does חֲ- refer? For *yrš*, Gen. 15:4².

These passages are foundational for the biblical concept of election. It has a purpose that extends far beyond the person or persons chosen. For an elementary discussion, cf. W. S. LaSor, *Israel, A Biblical View* (1976), 32-36. For fuller study, cf. H. H. Rowley, *The Biblical Doctrine of Election* (1950).

Learn the words in Vocabulary Group 57.

נָכַח הַיְּהוּדִים בְּכָל־אֲבֵיהֶם מִכַּת־הַ
 תָּרַב וְהָרַג וְאֶבְרָחָם וַיַּעֲשׂוּ בְשֵׁנֵיהֶם בְּרָצוֹנָם: וּבְשׁוֹשָׁן⁶
 הַבִּיזָה הָרַג הַיְּהוּדִים וְאֶבְרָחָם הָמַשׁ מֵאֹת אִישׁ:
 וְאֵת |⁷
 וְאֵת | פָּרְשֵׁי־נִדְהָא
 וְאֵת | וְלִפְנֵי
 וְאֵת | אֶסְפָּתָא:
 וְאֵת | פּוֹרְחָא
 וְאֵת | אֲדִלָּא
 וְאֵת | אֲרִידָתָא:
 וְאֵת | פִּלְמִשְׁתָּא
 וְאֵת | אֲרִיסִי
 וְאֵת | אֲרִידִי
 וְאֵת | הִנְחָתָא:
 עָשְׂרָתָא⁹
 קָנִי הָמָן בְּדִבְעֻתָא עֲלֵי הַיְּהוּדִים הָרַג וּבִבְרָה לֹא
 שָׁלַח אֶחָדָם: כִּי־סָפַר הָרֹגִים בְּשׁוֹשָׁן¹¹
 הַבִּיזָה לִפְנֵי הַמֶּלֶךְ:¹²

9:5 נָכַח H—VDC-11. When there is *only one* radical, it has to be NCY, hence H 'to smite' (v.5221). Note preform. with *pattāḥ*. The verb is followed by -ב, cf. 'to beat up on.'

(a) From root נָכַח, so try to guess the meaning. *makkā*^h 'plague, stroke, wound' (v.4347). It is defined by 3 nouns, unusual for cstr. to have more than one governed noun. (b) *héreb* 'sword' (v.2719). (c) *héreg* 'slaughter' (2027 5/1). (d) Cf. 8:6⁴. Strong lists the words separately (12 1/1), but BDB 2 lists both as one entry – in my opinion, correctly.

Cf. 1:8⁶.—³בְּרָצוֹנָם:

9:6 (a) 3:13³. (c) 3:13³ Note sequence: *hār'ēgū* G15, *w'abbēd* D60, §32.391, *Ges.* §113z. (d-e) §26.273. §36.14.

9:7-9 The 10 sons of Haman are “hanged” in the text layout. Reasons for the large and

small letters, noted in marginal masorah, are not known to me. It is traditional to read these names as rapidly as possible.

9:10 עֲשֶׂהְתָּ בְּנֵי רָמָן —(a) §26.24. (c) Definite, hence 'the 10 sons of Haman.'

לֹא שָׁלַח אֶת־יָדָם: —(a) *bizzā*^h 'spoil, booty' (961 10/3), cf. 3:13⁹, 8:11⁴. In this cl. the conj. *wāw* is better read 'but.'

9:11 You should be able to translate this entire verse.

Memorize the words in BVG-58.

Review the various vowel-patterns of the verb in G-impf.:

G20	yaqtul	yiqtal	yaqtil
CCC	יָסַגֵּר <i>yisgōr</i>	יִשְׁכַּב <i>yiskab</i>	
GCC	תַּעֲבֹד <i>ta'əbōd</i>	יִהְיֶה <i>yehēzāq</i>	יַעֲלֶה <i>ya'ālē^h (?)</i>
CGC	יִשְׁרֹף <i>yīrōp</i>	יִשְׁחַט <i>yīshat</i>	
CCG		יִשְׁלַח <i>yīslah</i>	יֹמֵר <i>yō'mar</i>
'CC	יַעֲסֹפ <i>ye'ēsōp</i>	יַעֲנֹפ <i>ye'ēnap</i>	יֹבֵד <i>yō'bēd</i>
	יַעֲסֹר <i>ye'sōr</i>		
CC'		יִמְשֹׁא <i>yimšā'</i>	
WCC		יִרְדֵּךְ <i>yī'rād</i>	יַעֲשֶׂה <i>yēšē'</i>
YCC		יִשְׁאֵב <i>yī'šab</i>	
YSC	יִצֹק <i>yīssōq</i>	תִּשְׁאֵל <i>tīssal</i>	
NCC	יִפֹּל <i>yippōl</i>	יִגָּשׁ <i>yiggaš</i>	יִתֵּן <i>yittēn</i>
CC'	יַסֹּב <i>yāsōb</i>	תִּעָּקַל <i>tēqal</i>	
	יִדְדֹם <i>yiddōm</i>		
CWC	יַמְוֹת <i>yāmūt (?)</i>	יַעֲבֹשׁ <i>yēbōš (?)</i>	יַעֲשֶׂב <i>yēšēb</i>
CYC			יַדִּין <i>yādīn (?)</i>
CCY		יִהְיֶה <i>yihyē^h</i>	יַעֲבֶה <i>yō'bē^h (?)</i>
hlk			יַעֲלֶךְ <i>yēlēk</i>
lqh		יִקָּח <i>yīqqah</i>	

Wait eagerly for YHWH;
Be strong and be bold (in) your heart,
And wait eagerly for YHWH.

כִּיָּה אֱלֹהִים
חֲזַק וְאַמִּץ לִבְךָ
וְקַוֵּה אֱלֹהִים:

Psalm 27:14

With your Hebrew Bible open to Exodus 13:1-10 work over the following questions.

Which word(s) illustrate(s) the following:

Strong dagesh ("doubler")	קָדַשׁ-לִּי 1
Weak dagesh ("hardener")	וּבְהִמָּה 2
"Zero" shewa	בְּכִנִּי 3
Maqqeph	חֶמֶץ: 4
"Vocal" shewa	אֶתְכֶם 5
Silluq	וְהַחֲוִי 6
Geminate (doubled) <i>wāw</i>	מִמְצָרִים 7
Nasog 'aḥor	הוּא 8
Shuruq	יְהוָה 9
Perpetual <i>q'rê</i>	וְהָיָה 10

Which word(s) illustrate(s) the following:

<i>qāmāš ḥāṭûḇ</i>	הוּא 1
Quiescent 'āleṣ	יֹאכֵל 2
"Heavy" ending	הָעַם 3
Penultimate accent	לְאַבְתִּיךָ 4
Compensatory lengthening	כָּל-רֶחֶם 5
Pausal form	גְּבִלָהּ 6
Rule 19	הוֹצֵאָהּ 7
Rule 21	יִצְאָתֶם 8
Connecting vowel with accent	אֶת 9
Defective writing of long vowel	בְּכִנִּי 10

Parse the following, giving stem, person, gender, number, any affixes, root, and meaning.

קָדַשׁ-לִּי v. 2	זָבַת v. 5
זָכוֹר v. 5	וַעֲבַדְתָּ v. 5
יִצְאָתֶם v. 3	תֹּאכֵל v. 6
הוֹצִיא v. 3	יִרְאֶה v. 7
יֹאכֵל v. 4	וְהִגֵּדְתָּ v. 8
יִצְאָתִי v. 5	בְּצֵאתִי v. 8
יְהִיָּהּ v. 5	הוֹצֵאָהּ v. 9
נִשְׁבַּע v. 5	וַשְׁמֵרָתָּ v. 10

Parse, giving gender, number, state, any affixes, lexical form, and meaning.

בָּאֵדָם	v. 2	מִצַּת	v. 6
וּבְכֶהֱמָה	v. 2	נִבְלָה	v. 7
הָזָה	v. 3	לִבְנָה	v. 8
מִבֵּית	v. 3	לְאוֹת	v. 9
עֲבָרִים	v. 3	עֵינֶיהָ	v. 9
מִזָּה	v. 3	תּוֹרַת	v. 9
הַעֲבָרָה	v. 5	לְמוֹעֲדָהּ	v.10
שִׁבְעָתָהּ	v. 6	יְמִימָהּ	v.10

Parse the following verbs. Give stem, person, gender, number, any affixes, root, and meaning.

וַיִּקְרַע	4:1	אֶצוּם	4:16
וַיֵּצֵא	4:1	וַיִּזְשֵׁם	5:2
יָצַע	4:3	וַתִּגַּע	5:2
וַתְּבֹאֲנָה	4:4	עֲשִׂיתִי	5:4
וַיִּגִּידוּ	4:4	מִהֲרוּ	5:5
וַתִּתְחַלְחַל	4:4	וַיִּתְעַפֵּק	5:10
וַתִּצְנֶהוּ	4:5	וַיַּעֲשֵׂהוּ	5:14
קָרָהוּ	4:7	נָדְרָה	6:1
לֹאֲבָדָם	4:7	נִעֲשָׂה	6:3
לְהַקְלִימָם	4:13	יִבְיֵאוּ	6:8
לָדָהּ	4:16	נָתַן	6:9
וַיִּצְמֹחַ	4:16	קָח	6:10

Parse the following substantives, giving gender, number, state, any affixes (including the def. art.), lexical form, and meaning.

גְּדוּלָּה	4:1	עֲבָרִי	4:11
וָרֵתוֹ	4:3	יֹדְעִים	4:11
לְרִבִּים	4:4	הַחֲצֵר	4:11
נִעְרוֹת	4:4	אַחַת	4:11
וּמְרִיסֶיהָ	4:4	בְּנִפְשָׁהּ	4:13
הַתֵּדָה	4:6	אֲבִיר	4:14
עֲמָה	4:8	שְׁלֹשָׁת	4:16
וַנִּעְרָתִי	4:16	שִׁמְחָה	5:9
בְּחֲצֵר	5:1	מִמֶּנּוּ	5:9
פָּתַח	5:1	אֲהַבִּיו	5:10
בְּרֹאשׁ	5:2	אֲשֶׁתוֹ	5:10
בְּקִשְׁתּוֹ	5:3	עֲשָׂרוֹ	5:11
חֲצִי	5:3	מִשְׁמְרִי	6:2
בְּמִשְׁתָּהּ	5:6	מִשְׁרָתִי	6:3
שְׂאֵלָתִי	5:7	בְּלִבּוֹ	6:6
לָהֶם	5:8	עוֹדָם	6:14

Know the words in vocabulary groups 46-58 and 12-33.

וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמֶּלְכָּה
 בְּשׁוֹשֶׁן הַבִּידָה תֵּרְנִי הַיְּהוּדִים וְאַכֹּד הַמֶּשׁ מֵאוֹת אִישׁ
 וְאַתְּ עֲשֵׂרֶת בְּגִידֶיךָ בְּשָׂאָר מְרִיעוֹת הַמֶּלֶךְ מִה עָשׂוּ
 13 וּמִה־שָׂאֵלְתְּךָ וַיֵּצֵא לָךְ וּמִה־בִּקְשָׁתְךָ עוֹד וְחָעֲשׂוּ! וְהָאֹמֶר
 אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא נִסְמָךְ לַיְּהוּדִים אֲשֶׁר
 בְּשׁוֹשֶׁן לַעֲשׂוֹת כְּרַת הַיּוֹם וְאַתְּ עֲשֵׂרֶת בְּגִידֶיךָ יִתְּלֻ
 14 עַל־הָעֵץ: וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וַיִּתְּנָהּ הָיָה בְּשׁוֹשֶׁן
 מִי וְאַתְּ עֲשֵׂרֶת בְּגִידֶיךָ תִּלְוִי: וַיִּקְהָלוּ הַיְּהוּדִיִּים אֲשֶׁר־
 בְּשׁוֹשֶׁן נָם בַּיּוֹם אֶרְבָּעָה עָשָׂר לְחֹדֶשׁ אֶחָד נִהְרְנִי
 בְּשׁוֹשֶׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבִבְיָה לֹא שָׁלְחוּ אֶת־יָדָם:

9:12 9:12 ¹בְּשָׂאָר מְרִיעוֹת הַמֶּלֶךְ מִה עָשׂוּ —You should be able to read the first part. (a) *s'ār* 'rest, remainder' (v.7605). (a-c) Cstr. chain. (d) Note vowel, cf. Table G. The balance of the verse you should be able to do. Cf. 5:6, 7:2.

9:13 9:13 ¹וְהָאֹמֶר אֶסְתֵּר —(a) Can you explain this form? Learn it *now*. §32.5311, .5312, §32.533.

²אִם־עַל־הַמֶּלֶךְ טוֹב —Does this give you any trouble? Is it verbal or verbless? §31. Is it a protasis or an apodosis? §38.611, .612.

³יֵצֵא נִסְמָךְ —(a) Note pattern yiC²āCēC – do you recognize it? You should! §28.42. Master these basic patterns. (c) 5:8³. The story seems to deteriorate at this point.*

⁴לַעֲשׂוֹת כְּרַת הַיּוֹם —(a) Comp. inf., §34.8, after נתן 'to permit to ____.' (b-c) 'according to today's decree.' §38.71.

—(b) 9:10¹. (c) Prob. G45. §32.352. There are two apodoseis in this sentence, §38.612, cf. §32.356. The sons of Haman were already killed, 9:7-10; does Esther want their dead bodies publicly hanged? Why?

9:14 This verse should be easy to translate. Note לַחֲעֲשׂוֹת, and remember R.10a.

9:15 You should be able to do this. Cf. 9:2, 6.

*Those of us who believe in the doctrine of Inspiration need not be concerned by such a statement. Inspiration does not guarantee literary excellence, only doctrinal authority.

Memorize the words in Group 59.

Note the following uses of ל-:

וַיִּנָּתֶן לָּךְ 'and let it be given *to* you'

וְהָמָן בָּא לְחַצְרֵי בֵּית-הַמֶּלֶךְ 'and Haman was coming in *to* the court ...'

שְׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים עָשָׂר 'on the 13th *of* the 12th month'

וַיֹּאמֶר לָּהּ הַמֶּלֶךְ 'and the king said *to* her'

אֲנִי קְרוּאָה לָּהּ 'I (was) called *by* her'

אַל-תִּדְּרֹשׁ בְּנַפְשְׁךָ לְהִסְלֵט 'Don't imagine that you will be spared' (lit., *to* be delivered)

וַתִּשְׁלַח בְּגָדִים לְחַלְבִּישׁ מֵרַכִּי 'and she sent clothing *in order to* clothe Mordecai'

וַיִּבְקֹשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים 'and Haman sought *to* destroy all the Jews'

אֵין לְבוֹא אֶל-שַׁעַר-הַמֶּלֶךְ בְּלִבוּשׁ שָׂק 'It is forbidden to enter (lit. there is not *to* enter) the king's gate in sackcloth'

לֵאמֹר לַמֶּלֶךְ לְתַלּוֹת אֶת-מֵרְדֵּכָה 'to say *to* the king *to* hang Mordecai'

וְכִי תִזְכֹּר וְלִבְרִיךְ

וְשֵׁם דָּרְדָר אֲרָאנוּ בְּיָשַׁע אֱלֹהִים:

The one who brings a sacrifice of thanksgiving

I will honor him,

And the one who establishes his manner of life

I will show him the salvation of God.

Psalm 50:23

Because of the repetitious and sometimes aimless nature of the next portion, students often become restless and fail to use their time well. I have therefore marked the material as three *supplementary* readings, to be omitted, read hastily, or used otherwise, as the teacher thinks best. Lesson 69 resumes the required material, and from there to the end there should be continuous effort to learn something new each day.

16 וַשָּׂאָר הַיְּהוּדִים אֲשֶׁר בְּמִדְיָנָה הַמֶּלֶךְ נִקְרָא. וְעַמָּד
 עַל-נַפְשָׁם וְנָחָּ מֵאֲבִיבָהֶם וְהִרְגָּ בְּשִׁנְאֵיהֶם חֲמִשָּׁה
 17 וְשִׁבְעִים אֶלֶף וּבְבֹהָ לֹא שָׁלְחוּ אֶת-יָדָם: בְּיוֹם-שְׁלוֹשָׁה
 עָשָׂר לְחֹדֶשׁ אֲדָר וְנָח בְּאַרְבָּעָה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ
 18 יוֹם מְשֻׁתָּה וְשִׂמְחָה: וְהַיְּהוּדִים אֲשֶׁר-בְּשׁוּשָׁן נִקְרָא
 בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנָח בְּחִמְשָׁה
 19 עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: עַל-כֵּן הַיְּהוּדִים
 הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֵת יוֹם אַרְבָּעָה
 עָשָׂר לְחֹדֶשׁ אֲדָר שִׂמְחָה וּמְשֻׁתָּה יוֹם טוֹב וּמְשָׁלָה
 בִּמְנוֹת אִישׁ לְרֵעֵיוֹ:

9:16 וַשָּׂאָר הַיְּהוּדִים אֲשֶׁר בְּמִדְיָנָה הַמֶּלֶךְ —(a) 9:12¹, i.e. those *not* in Susa, cf. 3:8²⁻³.

וְעַמָּד עַל-נַפְשָׁם וְנָחָּ מֵאֲבִיבָהֶם וְהִרְגָּ בְּשִׁנְאֵיהֶם חֲמִשָּׁה —(a) 9:2¹. (b) Defective writing, §11.3241; would you recognize עַמָּד? Cf. 9:12. Read §32.391 again. (b-d) Cf. 8:11¹.

וְנָחָּ מֵאֲבִיבָהֶם וְהִרְגָּ בְּשִׁנְאֵיהֶם —(a) נָח 'to rest' (v.5117), G60, §32.391. (c) Also G60. In this sentence we have N15 followed by 3 infs. abs.

חֲמִשָּׁה וְשִׁבְעִים אֶלֶף —(c) 3:9³. Note how this number is expressed, cf. §26.262, §26.28. For balance of verse, cf. 9:10².

9:17 עָשָׂר לְחֹדֶשׁ אֲדָר —The text seems to be corrupt. We should expect an account of the death and destruction on the 13th day and the rest on the 14th.

וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: —(a) §29.71. §32.3911. (c) Cstr. 'And to make it a day of drinking (or banquet) and joy.'

9:18 This verse summarizes the days for the Jews in Susa. Compare it with the previous verses.

9:19 עַל-כֵּן הַיְּהוּדִים הַפְּרוּזִים —(a-b) 'Wherefore, on account of this.' (d) *p'rāzīm* (Q), pl. of *p'rāzī* 'dweller in a hamlet, rural population' (6521 3/1). Kt (§11.61) appears to be Gp55 of an unused verb *prz* 'to remove, separate,' BDB 826.

הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת —(a) 1:14⁶, here 'dwellers, those who were dwelling.' (b) 3:15⁵, 9:2¹. (c) *p'rāzāh* 'open region, hamlet' (6519 3/1). This cl. modifies *hayy'hūdīm happ'rāzīm*.

עָשִׂים אֵת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר שִׂמְחָה וּמְשֻׁתָּה יוֹם טוֹב —This cl. should not be difficult for you.

‘ומשלח מנות איש לרעהו:’ (a) *mislō‘h* ‘outstretching, sending’ (4916 3/2). *mānā‘h* 2:9’. (c-d) Idiom, ‘to one another.’ (d) *rē‘a‘* ‘neighbor’ (v.7453).

SR-2

Purpose: To complete the material in Esther
Materials: Esther 9:20-25

וַיִּכְתֹּב מִרְדֵּיכָי אֶת־הַדְּבָרִים הָאֵלֶּה
וַיִּשְׁלַח סָפָרִים אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת
21 הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ הַקְּרוֹבִים וְהַרְחֻקִּים: לָקֵיץ עֲלֵיהֶם
לַחַיּוֹת עֲשִׂים אֵת יוֹם אֲרֻבָּעָה עָשָׂר לַחֹדֶשׁ אֲדָר וְאֵת
22 יוֹם־הַמָּוֶשֶׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה: בַּיָּמִים אֲשֶׁר־נָחַד
בָּרֶם הַיְּהוּדִים מֵאִיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִדְּפָד לָרֶם מִטֶּנֶן
לְשִׁמּוֹה וּמֵאֲכָל לֶחֶם מִיב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתָּה
וְשִׁמּוֹה וּמִשְׁלַח מִנוֹת אִישׁ לְרֵעֵהוּ וּמִחֻנוֹת לְאִבְיָעִים:
וּקְבַל הַיְּהוּדִים אֵת אֲשֶׁר־הִתְקַדַּד לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב
23 מִרְדֵּיכָי אֲלֵיהֶם: כִּי רָבֹן בְּדַמְיוֹתָא הָאֲנִי צָרָד כָּל־
24 הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאִבְדָם וְהַפֵּל פֹּה הוּא
הַגּוֹדֵל לָרָגֶם וּלְאִבְדָם: וּבִבְאִיָּה לִפְנֵי הַמֶּלֶךְ אָמַר עַם כֹּה
הַסָּפֵר יָשׁוּב מִחֻשְׁבֵּהוּ הִרְעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים
עַל־דֹּאשׁוֹ וְהָלָז אוֹתוֹ וְאֵת־בְּנָיו עַל־הָעֵץ:

9:20 1-הַקְּרוֹבִים וְהַרְחֻקִּים:—The first part you should be able to do. (a) *haqq‘rôbîm*, 1:14’. Note unusual ק (R.1b). (b) *rdhōq* ‘far, distant’ (v.7350). These two adjs. modify what word? §36.11.

9:21 1-לָקֵיץ עֲלֵיהֶם—(a) *qayyēm* appears to be a late and analogic formation, D65 of קום. For the normal form, §29.631. Read §29.6326. To establish, enjoin upon them.’

2-לַחַיּוֹת עֲשִׂים—‘To be doing/making,’ cf. §32.375.

3-בְּכָל־שָׁנָה וְשָׁנָה:—Cf. 3:14², 1:8⁶. For distributives, §33.125.

9:22 1-בַּיָּמִים אֲשֶׁר־נָחַד בָּרֶם—(a) *kayyāmîm*, comparison, ‘as the days.’ (b-d) ‘in which they rested’ – explain the construction.

2-וְהַחֹדֶשׁ אֲשֶׁר נִדְּפָד לָרֶם מִטֶּנֶן לְשִׁמּוֹה—(a) We might expect *kahōdeš*. (c) niCCaC > neGcaC; is it G29 or N10? 9:1³. (e) *yāḡôn* ‘sorrow’ (3015 14/1).

3-מֵאֲכָל לֶחֶם מִיב—(a) 4:3². You should be able to do the next part.

:ומחנות לאבינים:—(a) *mattānā* ‘gift’ (v.4979) < **mantanat* – do you recognize the root? *mattān* is collective ‘gifts’; the fem. is *nomen unitatis*, a single unit of a class (e.g. m. *fleet*, f. *ship*; m. *hair* [of the head], f. *single hair*), *Ges.* §122t. (b) ‘*ebyōn* ‘poor, needy’ (v.34). Why –ל?

- 9:23 ויקבל היהודים את אשר החלו לעשות (a) 4:4⁷. Note sg. followed by pl. subj., §33.1111. Two dir. objs. (§34.115) follow, in each instance a “that which” clause. (e) *hll* H ‘to begin’; *hēhēllū*, read §29.51 and note §29.511. (f) Complementary inf. after (e), ‘to begin to do,’ §34.8.

ואת אשר כתב—Second of compound obj. of לעשות, §34.115.

- 9:24 חשב עלהיהודים לאברהם—Causal cl. (a) *hāšab*, 8:3⁵. (d) 3:9².

החפל פור הוא הגול (a) Is second *hīrīq* long-*i* or short-*i*? Know the Short-Vowel Chart! Cf. 3:7³.

להם (a) *hmm* ‘to discomfit’ (2000 13/1). G65s5, basic pattern CuC², §29.511, before dagesh ֿ.

- 9:25 וקבאה—Antecedent of the suffix is not clear: Esther? the plot? This part is a rehash of the story, and it is much inferior in style (see footnote on 9:12³).

ישוב מהשבתו הרעה (a) Gp50 of ישב or G20 of שוב? (G40 would be ישב). (c) modifies (b). ‘His evil plan shall return.’

עלדאשו—Adv. modifier of *yāšūb*, §35.31. You should be able to finish the sentence.

SR-3

Purpose: To complete the material in Esther

Materials: Esther 9:26-28

עלכן קראו²⁶
למים האלה פורים עלשם הפור עלכלדבך
האגרת הזאת ומהדא עלכבה ומה הגיע אליהם:
קמו וקבלו יהודים עליהם ועלנרעם ועל כל²⁷
הגלים עליהם ולא יעבור להחית עשים את שני הימים
האלה בכתבם ובמגם בכל שנה ושנה: והמים האלה²⁸
נקרים ונעשים בכל ידור ודור משפחה ומשפחה מדינה
ומדינה ועיר ועיר וימי הפורים האלה לא יעברו מתוך
היהודים וקרהם לא יסוף מורעם:

- 9:26 This explains the name “Purim.” The sentence should end with *happūr*.

עַל־כִּלְדִּבְרֵי הָאֵתָהּ הַזֹּאת (d) 'iggérei 'letter' (107 10/2) 'On account of all the words of this letter.' Has a portion of the letter become attached to the story? This could account for the change in style.

וּמִהֲרָאוּ עַל־כֵּךְ A second phrase governed by על, which is highly irregular. 'On account of what they had seen concerning this.'

וּמָה הִנֵּה אֲלֵיהֶם: Yet a third phrase governed by 'al. The prep. is usually repeated before each of its objects. 'On account of what had happened to them.' For this use of perf., §32.5114. The sentence continues into 9:27.

9:27 קִיְּמוּ וְקִבְּלוּ (a) Analogic D15 of קוּם, cf. §29.6326. (b) Kt D10, Q D15. Subj. follows, 'The Jews established and received upon them(selves).'

וְעַל־וְרָעָם וְעַל בְּלִי־הַגִּלִּים עָלֵיהֶם (b) zéra' 6:13⁴. (c) lāwā^h 'he joined, attached to' (v.3867), N reflexive, §32.83, 'upon all who were attached to them.' Note the repetition of the preps., cf. 9:26.

וְלֹא יַעֲבֹד לַהֲיוֹת עֲשִׂים (a) lō' + impf., §32.5215. (c) Comp. inf., §34.8. (c-d) 'to be doing, observing,' obj. (noun phrase) follows, 'these two days.'

בְּכַתְּבָם וּבְנִמְצָם (a) 1:22³. (b) z'man 'time' (2165 4/2); why do I write it with pattiḥ? (R.14). Note dagesh.

9:28 נִזְכָּרִים וְנַעֲשִׂים (a) 2:1³, 'being remembered and being done (observed).'

דֹּר וְדֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ (a) dōr 'generation' (v.1765); Akk. dāru was a 50-yr. cycle. (c) mišpāḥā^h 'family' (v.4940).

וְיָמֵי הַפְּרִיִּים הָאֵלֶּה לֹא יַעֲבֹד (a) *w'y'mē > wi'mē, §15.652.

מִתּוֹךְ הַיְּהוּדִים (a) min + tōk 'midst,' 4:1⁴. 'From amongst the Jews.'

וְחָכְרָם לֹא־סוּף מוֹרָעָם: (a) zēker 'memorial, remembrance' (v.2143). (c) sūp 'to come to an end, perish' (5486 8/1).

I would praise the name of God with a song,
and I would magnify Him with thanksgiving.
This will please Y HWH more than an ox
or a bull with horns and hooves.

Psalm 69:30-31

אֶחָלָלָה שֵׁם־אֱלֹהִים בְּשִׁיר
וְאֶגְדָּלְנִי בְתוֹרָה:
וְתִסָּב לִיהוָה מְשׁוֹר
כִּי מִקְרֹן מִסְרִים:

29 וְהָתְּכַתֵּב
 אֶסְתֵּר הַמֶּלֶכָה בְּתֹאבִתָּיִל וּמִרְדֵּכִי הַיְּהוּדִי אֶת־כָּל־
 הַקֶּף לְקִיָּם אֶת־אֲגֻרַת הַפָּרִים הַזֹּאת הַשְּׁנִית: וַיִּשְׁלַח ל־
 סָפְרִים אֶל־כָּל־הַיְּהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה
 31 מִלְּבוֹת אַחַשְׁוֵרֹשׁ דְּבָרִי שְׁלֹם וְאֵמֶת: לְקִיָּם אֶת־יָמֵי
 הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קִיָּם עַל־יָדָם מִרְדֵּכִי הַיְּהוּדִי
 וְאֶסְתֵּר הַמֶּלֶכָה וּכְאֲשֶׁר קִיָּמוּ עַל־נַפְשָׁם וְעַל־זֶרְעָם דְּבָרִי
 32 הַצֹּמֹת וְעֶקְתָּם: וּמֵאִמֵּר אֶסְתֵּר קִיָּם דְּבָרִי הַפָּרִים
 הָאֵלֶּה וְנִבְרָךְ בְּסֹפֶר:

- 9:29 You should be able to read this verse with little help. תִּקְף 'authority' (8633 3/2). What do הַזֹּאת and הַשְּׁנִית modify? For אֲגֻרַת cf. 9:26¹. I know of no explanation for the large ת.
- 9:30 You should be able to do this verse. שְׁלֹם 2:11⁴. אֵמֶת 'truth' (v.571) < **imint*, root מֵא.
- 9:31 Most of this verse is repetition of what we have covered several times. הַצֹּמֹת 4:3³. וְעֶקְתָּם 4:1⁵.
- 9:32 This verse, too, is familiar material. מֵאִמֵּר 1:15⁶ (3882 3/3).

Learn the vocabulary in Group 60.

Note the following pronominal suffixes:

yadēnū our hand
b'sārēnū our flesh
'āhīnū our brother

בְּרִי־יְהוָה חֲסִיתִי אֶל־אֲבוֹשָׁה לְעוֹלָם:
 In Thee, O Lord, I have put my trust;
 I would never be put to shame!
 Psalm 71:1

[illegible]

אשר יאמר אליו ה' אלהיו

הנהגתו ופיקודו על כלל הציוד וההכנות
הנדרשות למבצע.

Lesson 69

CAP. X.

יָשֶׁם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ אֶמֶס עַל־הָאָרֶץ וְאֵי הַיָּם: וְכָל־^א
 מַעֲשֵׂה תִקְפוֹ וְנִבְרֹתָיו וּפִרְשָׁתָּ נִדְלָתָּ מִדִּדְכִי אֲשֶׁר נִדְלָו
 הַמֶּלֶךְ הַגְּלוּאֲדָם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכִּי
 מֶדִי וּפָרָם: בִּי מִדִּדְכִי הַיְדוּדִי מִשְׁנֵה לְמֶלֶךְ אֶחָשֶׁרֶשׁ
 וְנִדְלָו לְיְהוּדִים וְרָצִי לְרֹב אֲחָיו וְהָרַשׁ טוֹב לַעֲמֹ וְדָבָר
 שְׁלֹם לְכָל־יִרְעָיו:

סכום פסוקי דמגלת אסתר מאה וששים ושבעה. וסימנו כבדני
 נא עד זקני עמי. וחציו ותקן אסתר ותאמר. וסדריו חמשה.
 וסימנו וזה נב המזבח:

10:1 יָשֶׁם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ אֶמֶס עַל־הָאָרֶץ וְאֵי הַיָּם: (a) 2:17³. (c) Note that Q adds a vowel where consonantal *wāw* is missing. (d) *mas* 'tribute' (v.4522). (g) *i* 'isle, coastland' (v.336). (h) *yām* 'sea.'

10:2 וְכָל־מַעֲשֵׂה תִקְפוֹ וְנִבְרֹתָיו (b) *ma'āsēh* 'act, work, deed' (v.4639). Is *ṭ-* abs. or cstr. Table F. (c) 9:29, note *qāmās ḥāṣūḇ*. (d) *g'būrd* 'might, strength' (v.1369).

וּפִרְשָׁתָּ נִדְלָתָּ מִדִּדְכִי (a) 4:7³ (6575 2/2). Here, something like 'the account of.'
 (b) Written defectively, cf. 1:4⁷, (1420 12/3).

כְּתוּבִים (a) *ḥ* interrog., *lōʾ* neg. (c) Note pattern. Gp55, pres. state as result of past activity.

עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכִּי מֶדִי וּפָרָם: (a) 'Upon.' The title of the book follows, cf. the title of 1-2 Chronicles. (c-d) 'Affairs of the days' = journal, diary, the official record of events. (e) 'Of/for the kings of Media and Persia.'

10:3 מִשְׁנֵה—Causal. *mišnéh* 'second, next' (v.4932).

וְרָצִי לְרֹב אֲחָיו (a) The ending *י* is Gp50 of CCY, §29.71. *רצה* 'to like, please,' Gp 'to be liked by, acceptable to' (v.7521). (b) 5:11². (c) *ʾāh* 'brother' (v.251); note *ʾehā* as if from **ʾahh-* or **iḥh-*.

וְהָרַשׁ טוֹב לַעֲמֹ וְדָבָר (a) *drš* 'to seek' (v.1875). (d) Unusual stem, for *drb* is usually in D. It occurs in G mostly as ptcp.

סכום פסוקי רמגלת אסתר מאה וששים ושבעה. —(a) *s'kûm* 'total of.' (b) *p'sûqê* 'verses.' (c) *d'*- Aram. 'of,' the the rest is in Heb.

—(a) *simânô* 'its sign,' followed by quotation of part of 1 Sam. 15:30, to get the word וְקָנִי. ז = 7, ק = 100, נ = 50, י = 10, total 167, the number of verses in Esther. The use of a portion of a verse precludes any chance of error in the figure.

—(a) *w'hesyô* 'and its middle,' followed by a quotation from Est. 5:7, the middle verse of Esther, an additional check on the number of verses.

—(a) *ûs'dārā'w* 'and its *s'dārfm*, sections, paragraphs,' (b) '5.' These are not marked in our text.

—(a) *w'simânô* 'and its sign,' followed by a quotation from Ezek. 43:13, to set out the word נָב, נ = 3, ב = 2, total 5. All this was to ensure the accuracy of the count to protect the text from additions or losses.

Learn the words in BVG-61.

Analyze the following verbs (using VDC if it helps you):

יָעֹז	וְיָכַח	וְיִסְצֵא	וְיֵאָמֵר	תִּבְּוֹא
יַעֲשֶׂה	וְיִבְקֹשׁ	וְיִנָּדַע	תֵּאָמֵר	תִּבְּאֵ
וְיֵאָחֵב	וְיִבְקֹשׁ	וְתִלְקַח	תֵּאָרְנָה	
וְיִשְׁלַח	וְתִסְמָן	וְיִתְּלוּ	וְיֵאָמֵר	וְיִשָּׂם
וְיִיטֵב	וְיִשְׁנֶה	וְיִתֵּן	וְיֵאָמְרוּ	וְיַעֲשֶׂה
וְיִקְצֹף	וְתִחִי	תִּגִּיד	וְתֵאָמֵר	תִּגִּיד
וְיִסְלַח	וְיִחִי	וְיִקְתָּב		

Blessed be the Lord day by day,
He bears us up, the God of our salvation.

Selah.

Psalms 68:19

בְּרוּךְ אֲדֹנָי יְיָ יוֹם יוֹם
יַעֲמֵם-לָנוּ הָאֵל יִשְׁוֹעַתָּנוּ קִלְחָה:

Hosea 1:2 **וְהָחֵלֶת דְּבַר־יְהוָה בְּהוֹשֵׁעַ**—(a) *ṭ'hillaḥ* 'beginning' (v.8642), cstr. before a finite verb (§35.7) = dependent cl. There are enough examples of cstr. before a finite verb, both in the Heb. Bible and in comparative Sem. studies, that emendation should no longer be suggested. (b) D10. (c) Subj. (d) *bʿ-* of agent. *hōšēʿ* pr.n. 'Hosea,' from *yāš* 'to save.'

זֶלֶךְ כַּחֲלֵה אִשָּׁת וְנוֹנִים וְיִלְדֵי וְנוֹנִים—(a) VDC-10. (b) VDC-10. (c) Cf. Gen. 12:1² (Lesson 65). (d) *ʿēšet* 'wife' (v.802b) < **ʾišt*, perhaps fem. of *ʾišt* but not cognate with *ʾištā* (< **nθ*). (e) *zʿnūnīm* 'harlotries' (2183 11x). (f) m.p.c. of *yēled* 'child.'

כִּי־יִנְהָ תִזְנֶה הָאָרֶץ סִמְחָרֵי יְהוּה:—(a) Causal. (b) CāCōC = ?. (b-d) §35.6. Translate something like, 'for the land has indeed gone into harlotry.' (d) To what does this refer? (e-f) To us, elliptical, but a common idiom in Heb., 'to commit adultery from (after)' = to be unfaithful to, cf. BDB 275.3.

1:3 **וַיִּלְדַּךְ וַיִּקַּח אֶת־נֹמֶר בַּת־דִּבְלַיִם**—(a) Subj. is what? Remember the irregularities of **וַיִּלְדַךְ** and **וַיִּקַּח** (d) Pr.n. 'Gomer,' also a man's name (Gen. 10:2, etc.). (e-f) Patronymic, 'daughter of Diblaim.'

וַיִּתְּנָהּ וַתֵּלֶד לוֹ בֵּן:—(a) *ḥrā* 'to conceive' (v.2029), CCY, §29.72. (b) *yld* 'to bear' (v.3205), WCC, §17.341, R.27. (c) "Dat. of advantage" – of course, there is no dative in Bib. Heb. (d) Indef., 'a son.'

1:4 **וַיֹּאמֶר יְהוָה אֵלָיו**—You should have no trouble with this.

וְיִרְעָאֵל שָׂמוֹ יִרְעָאֵל—(a) VDC-5. (b) Est. 2:5³. (c) Pr.n. 'Jezreel,' from *yizraʿ* 'ēl 'El will sow (sows).'

כִּי־עוֹד מְעַט וּמִקֵּדָתִי אֶת־דָּמִי יִרְעָאֵל עַל־בֵּית יְהוּה—(a) Causal. (b-c) 'Yet a little, in a little while.' *mʿat* 'a little, a few' (v.4592). (d) BVG-16, v.6485, note accent, §17.342: conv. perf., §32.54. (f) *dām* in pl. = blood shed in quantity or by violence, BDB 196.2f. (g) Jezreel, a place-name; look it up in an atlas. (j) Pr.n. 'Jehu.' 'The house of Jehu' can mean the building he lives in, his family, or his dynasty. Which here? Look up "Jehu" in a Bible dictionary.

יִשְׂרָאֵל: (a) תִּ—תִּי should immediately suggest stem, aspect, person, gender, number. *šbr* 'to cease, rest; (H) to cause to cease, destroy' (v.7673). Note accent, §17.342. (b) *maml'* *kūṭ* 'kingdom' (4468 9x, cf. מַלְכוּת and מְמַלְכָּה). (c-d) See note on Amos 7:10^{2,3}, Lesson 50.

1:5 (a) Hc10 'and it shall be.' (b-c) 'In that day' often refers to a future time of judgment or blessing. (d) *šbr* 'to break' (v.7665). (f) *qéšet* 'bow (weapon or rainbow)' (v.7198), cstr., since after אַת and no def. art. (k) *'ēmeq* 'valley,' often a plain alongside a mountain (or half-valley) (v.6010). Look up the Valley of Jezreel in an atlas.

This is not an exercise in exegesis unless you attempt to ascertain the complete meaning. Simply identifying forms and meanings of words and translating is but the first step to exegesis.

Learn the words in Basic Vocabulary Group 62.

גַּם כִּי־אֵלֶךְ בְּנֵי־אֵי־רָע
 כִּי־אֶתָּה עִמָּדִי
 שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִסֵּה יִנְחָמֵנִי:

Even if I should walk in a valley of deep darkness, I would not fear evil,
 for Thou art with me; Thy rod and Thy staff, they comfort me.

Psalm 23:4

Hosea וְתִתֶּנּוּ עוֹד וְתִתֶּנּוּ עוֹד וְתִתֶּנּוּ עוֹד (a,c) Cf. 1:3¹. (d) Why no def. art.?

1:6 וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a-b) Who said to whom? (c-d) Cf. 1:4². What is the difference? (e-f) Pr.n. 'Lo-ruhamah'; *rh̄m* 'to have compassion' (v.7355). **ruh̄hāmā*^h would be Dp11 paus., 'she has not received (or will not, §§32.513, .5132) compassion.'

וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a) Causal. (c) Est. 8:3¹, here what PGN? (e) Note: shewa (compound) under preformative, ך in 2d rad. therefore no gemination and no compensatory lengthening, §15.1411. For *rh̄m* see preceding note. Observe the idiom, 'I will not add again I will not have compassion on' Put it in proper English.

וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (b) Vowel pattern! (a-b) §35.6. (b) < **ensā* < **insā* 'yiqṭal, NC', §29.8. *ns'* has several meanings; which fits best here? Is RSV a good translation? Before you answer, look at BDB 670.1b(3), 671.3e. Use your large lexicon constantly.

1:7 וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a) w^e- 'but.' (d) See Hos. 1:6³, above. (e) וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה – does וְיֹאמַר לוֹ suggest anything? יָצָא (H) 'to deliver, save' (v.3467); which suffix? §23.122. (f) *b'* of agent, 'by means of YHWH their God.'

וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a) w^e- 'but.' (b) Analyze it; וְיֹאמַר לוֹ should tell you stem, WCC, and PGN of impf. Which suffix? For יָצָא see previous note. (c) Hos. 1:5¹. *b'*- 'by.' (d) Amos 7:11². *û*- 'or.' (e) *milhāmā*^h 'war, battle' (v.4421). (f) Est. 6:8³. (g) *pārdās* 'horseman' (v.6571). What does this statement mean?

1:8 וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a) *gml* 'to deal fully, bountifully; to wean' (v.1580, BDB 168.2). 'And she weaned Lo-ruhamah.' You should be able to finish the verse, cf. 1:3,6.

1:9 וְיֹאמַר לוֹ קְרָא שְׁמָהּ לֹא רַחֲמָה (a-c) You should be able to read (a-c) even without the points, cf. 1:4,6. (d-e) Pr.n. 'Lo-ammi,' 'not my people.' Some commentators suggest that this son (and possibly the previous daughter) were not Hosea's children, but children of Gomer's harlotry.

יִהְיֶה לְךָ:—(a) Causal. (b) §21.1. To whom does this refer? Who is speaking? (c-d) Does this refer to the child or to whom? (e) Amos 7:14². To whom does this refer? Does it add emphasis? (g) Do you associate this with יִהְיֶה? (g-h) 'To be to' = to belong to, hence 'I will not be yours,' i.e. 'your God.'

At this point, consult the commentaries – *after* you have gone carefully through the passage. There is much debate over the interpretation. For an excellent survey of the views, cf. H. H. Rowley, "The Marriage of Hosea," *Bulletin of the John Rylands Library*, 39,1 (Sept. 1956): 200-233, reprinted in *id.*, *Men of God* (1963) 66-97. *Never read a commentary before you have worked over the text thoroughly!* To do so is to submit to brainwashing or the like. Don't let someone else tell you what to think. Let the text tell you. This should be the first rule of exegesis.

Note that Hos. 1:10-11 in the Eng. Bible is 2:1-2 in the Heb. Bible. Watch for such details, for references in your reading may be to one or the other system.

Learn the words in vocabulary Group 63.

Review the following sections on verb morphology:

§§27.11-.1172

§§27.13, .14

§§27.2, .21, .221, .232, .233

§§27.31, .321, .333, .334

§§27.422, .423, .424

§27.6122

§§27.64, .651

Review the following sections on verb syntax:

§§30.12, .122, .22, .23, .33-3395

§§30.381-.3821

§§32.-32.13

§§32.5-.524

אֶךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי
וְשָׁבְתִי בְּבֵית יְהוָה לְאָרְךָ יָמִים:

Surely good and covenant loyalty shall pursue me all the days of my life,
And I shall return into the house of YHWH at length of days.

Psalm 23:6

In this and the remaining lessons, you are reading for pleasure (I hope), with a minimum of help. Work from your biblical text and use the notes only as necessary.

37:5 וַיִּחְלֹם יוֹסֵף חֲלֹם וַיַּגֵּד לְאָחָיו —(a) *hlm* 'to dream' (v.2492). (b) Pr.n. 'Joseph,' *yōsēp* is G50 of *ysp* 'to add,' cf. Gen. 30:24. (c) Noun; cf. (a) and guess meaning (v.2472). Cognate acc., §34.2f. (d) Est. 2:22². (e) 'āh (v.251), pl. 'ahīm, note vowel changes.

וַיִּסְכַּף עוֹד שְׁנָא אָחָיו —(a) Est. 8:3¹. (b) V.5750. (c) – תִּיְ tells us what? V.8130.

37:6 וַיִּשְׁמְעוּ-נָא חֲלֹם הַזֶּה אֲשֶׁר חֲלָמְתִּי: —(a) V.8085. *hīrlq* under 1st rad. tells us what? VDC-1 or -5? (b) *nā* 'I pray' (v.4994). (c-d) §36.54. (c,f) Cf. 37:5¹ (a,c).

37:7 וַיַּחְזֶה אֶנְחָנוּ סִמְלִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה — (a) V.2009, often (but not always) followed by ptc. (b) §21.1. (c) 'lm D 'to bind (sheaves)' (v.481). (d) 'ālummīm 'sheaves' (485 5x). §34.2. (e) V.8432. Est. 4:1⁴. (f) *sādeh* '(open) field' (v.3704).

וַיַּחְזֶה קָמָה אֲלֵמְתִי וְגַם-נִצָּבָה —(b) Note accent, §29.6318 – is this G11 'stood' or G51 'were standing'? (c) F.s.s4, cf. 37:7¹. (d) V.1571. (e) *nsb* 'to stand upright/erect' (v.5324). Note vowels: is it D11 or N11?

וַיַּחְזֶה תְּסֻבָּה אֲלֵמְתִיכֶם וַתִּשְׁתַּחֲוֶינָה לְאֵלֵמְתִּי: —(b) §§29.511, .5113. *sbb* 'to surround' (v.5437). (c) F.p.s7. (d) תִּיְ – תִיְ or תִיְ – תִיְ tell us what? §27.31. For this verb, §28.13, §28.9.

37:8 וַתִּמְלֹךְ תְּמָלֶךְ עָלֵינוּ —(a) CāCōC, §27.64. What is תִּיְ? §22.3. (a-b) §35.6. Translate something like, 'will you indeed reign over us?' (c) 'al + s9, §23.121.

וַיִּמְשָׁל תְּמָשָׁל עָלֵינוּ —(a) 'im sometimes introduces a question (v.518, BDB 49f.). (b) *msl* 'to rule, have dominion over' (v.4910). Note the prep. that follows.

וַיַּעַל-חֲלָמְתִּי וַיַּעַל-דְּבָרָיו: —(a) 'al 'on account of.' (b) F.p.s0: (d) M.p.s0.

37:9 וַיִּתְּלֵם עוֹד חָלוּם אַחֵר וַיִּסְפֹּר אֹתוֹ לְאַחֵיו (a-c) You should be able to do this, cf. 37:5. (d) 'āhēr 'another, different' (v.312). (e-g) You should be able to do this. (e) spr v.5608. (g) 37:5'.

וַיִּתְּנָה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְעַד עֶשְׂרֵי כּוֹכָבִים (b) šemes 'sun' (v.3121). (c) yārē'ḥ 'moon' (v.3394). (d-e) §26.25. (f) kōkāb 'star' (v.3556).

Go over the story several times, until you can read it with comparative ease. Any language is enjoyable when you can read it without having to look up every word or parse every form.

Memorize the vocabulary in Group 64.

Review the use of wāw with the verb:

§§32.53-.549

§38.22

Review the following sections with regard to the D-stem:

§§28.1, .2-.222

§§29.523, .6326, .711

§§32.222, .24

§§32.81-815

Review the following sections with regard to the H-stem:

§§28.3-.33

§§29.311, .313, .332, .511

§§29.632, .6322-.6325, .6412, .6413

§29.711

§§32.82-.824

God has ascended with a shout,
YHWH, with the sound of a ram's horn.
Sing praises to God, sing praises!
Sing praises to our king, sing praises!

Psalms 47:6-7

עָלָה אֱלֹהִים בְּתוֹרָעָה
יְהוָה בְּקוֹל שׁוֹפָר:
וְסִירוּ אֱלֹהִים וְסִירוּ
וְסִירוּ לְמַלְכֵּנוּ וְסִירוּ:

- 37:10 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיַּגְדֵּרְבוּ אָבִיו (c) *'dḇf*w, note that *'dḇ* always retains its final *-f* when adding a suffix, cf. §24.6. Pronounce it [a'vi·v]. (f) *g'r* 'to rebuke' (1605 13x). Note that it does not take a dir. obj. (h) Subj. of (f).

מַה תְּחַלּוֹם הַזֶּה אֲשֶׁר חֲלָמְתָּ—Verbless cl., §31.224. (e) *ḥālāmīd*, pausal. How do you translate *-td?* *-tf?*

וְהָיָה נְבוֹאָה אֵנִי וְאָמַרְתָּ לְחַשְׁתָּחֹת לִּי אֶרְצָה: (a) Note that *–ḥ!* G60 + G29 of *בוֹא* – how would you translate it? §35.6. (c-e) Compound subj. (3 subjs.) with pl. verb. §33.12. (f) Note that *–f* after a vowel is *-wō-*. *וְ* – *ל* tells us what? (h) *-d^h* is directive (note accent), read §23.2, 'earthward, to(ward) the earth.'

- 37:11 וַיִּקְנָאוּ־בוּ אֶחָיו (a) R.1b! *qn'* (D) 'to be jealous, zealous, envious' (v.7065). Note use of prep., position of subj.

וְאָמַרְתָּ שְׂמֹר אֶת־הַדָּבָר: (b) *šmr* 'to keep, guard, watch over, protect' (v.8104). (d) *dābār* has many meanings besides 'word,' cf. BDB 182ff.

- 37:12 וַיִּגְלְכוּ אֶחָיו לְרֵעוֹת אֶת־צֹאן אֲבִיהֶם בְּשָׂרָם: (a) *h/k* is often formed like WCC, §29.321. Subj. follows. (c) *r'y* to tend, pasture, graze' (v.7462); *וְ* – tells us what? VDC-6. (e) *śō'n* (< *śa'n*, CaCC, with *a'* acting as quasi long-*ā* > *ō*) 'sheep, goats, flock, small cattle' (v.6629). Is it definite? (f) s5. Pay attention to the pron. suffixes! (g) *š'kem* pr.n. 'Shechem' – locate it in your Bible atlas. Use exegetical tools from now on.

- 37:13 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף — Learn to read without vowel-points; it's faster. (b) Joseph's father was Jacob, also known as 'Israel,' cf. Gen. 32:29.

וְהָיָה לְרֵעִים אֶתְּחִיָּה רְעִים בְּשָׂרָם—Verbless, ptcp. for predicate, §31.24. (c) 37:12¹(c). (d) 37:12¹(g).

וְלָקַחְתָּ אֶתְּחִיָּה וְיֹאמַר לִּי הִנְנִי: (a) G32 + *ā^h*, §27.43f., 'come, now,' or just 'come.' (b) *'eślāḥākā*, G24/44s2, *ślh* 'to send' (v.7971). Translate possibly 'I would like to send you,' cf. §32.5213. (f) *hinnē^h* + *s4*, 'Here am I,' but in the context, more like 'OK, I'll go.'

37:14 לָדֹנָא רָאָה אֶת-שְׁלוֹם אַחִיד וְאֶת-שְׁלוֹם הַצֹּאן (a-b) G32 of *hlk* + *ná*, 'come/go, I pray.' (c) G32 of *r'y* 'to see,' here more like 'look into, find out about.' (e) *šālôm* 'peace, welfare,' cstr. 'the welfare of' = 'how they are.'

וְנָח שִׁבְנִי דְמָר (a) *wahššbēnt*, H32s4; note that the pron. suf., in our way of speaking, is indir. obj., 'bring back word *to me*.' We can also say, 'Bring me word,' but *me* in such a sentence is not dir. obj.

וַיִּשְׁלַחְהוּ מַעֲמֶק חֶבְרוֹן וַיָּבֹא שֶׁכֶּמָּה (a) *wayyislāhēhū*. In this and the preceding verb, note connecting vowel, §23.1321. What suf. here? §23.122. (b) *min* + 'ēmeq 'valley' (v.6010). (c) *hebrón*, pr.n. 'Hebron.' Find it on a map. (e) *s'kémāh*, §23.2. Learn to spot the *hē*-directive/locative; note the accent. About how far was it from Hebron to Shechem?

Learn the words in BVG 65.

Review the imperative (impv.) in the following:

§§27.42-.441, .74
 §§28.21, .31, .41, .51
 §§29.322, 7122, .93
 §§32.32-.327
 §32.543

Review the jussive (juss.) and cohortative (cohort.):

§§27.5-531
 §§28.21, .31
 §§29.7122, .72
 §§32.34-.345
 §§32.35-.357
 §§32.544-.545

Review noun morphology; see pp. 23, 25.

A righteous man knows the rights of the poor;
 a wicked man does not understand such knowledge.

יָדַע צְדִיק דִּין דְּלִים
 רָשָׁע לֹא-יָבִין דָּעַת:

Proverbs 29:7

37:15 וַיִּשְׁאַלְהוּ אִישׁ וְחֵנֶה חֶסֶה בְּשִׁרְיָה—(a) *way|yimsā|ēhū*: do you understand each segment? *ms* v.4672. (b) Indef., 'a man.' (d) חֶסֶה 'to err, wander about' (v.8582), parse. (e) 37:7'. (c-e) Verbless cl., ptc. and modifier for pred., subj. omitted ('he').

וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מֶה-תִּבְקֶשׁ:—(a) *way|yis'al ēhū: š'l* 'to ask' (v.7592). Who asked whom? (b) Definite, the aforementioned man. (c) = 'quote.' (d-e) 'What are you looking for?' §34.1.

37:16 וְאֶת-אָחִי אֲנֹכִי מְבַקֵּשׁ—(a-b) Dir. obj. Note s4 added to pl. אָחִי 'my brother,' אָחִי 'my brothers.' (c) *'ānôkî* 'I' (v.595). אֲנִי is used more often than אֲנֹכִי in the later books of OT, but both *'ānî* and *'ānôkî* are found in the earliest and latest levels of Heb. (d) Almost a pres. tense, 'I am looking for.'

וְהִגִּידָהָּ נָא לִי אֵיפֹה הֵם רֹעִים:—(a-b) *haggidāh-nā*, note vowel under ה: H11 would have ה; H32/60/65 have ה, VDC-7. With *-āh* and *nā* it must be impv., cf. §§32.326, .327. (d) *'ē'pōh* 'where?' (375 10x). (e-f) Verbless, 'they [are] shepherding,' with ptc. for pred., modified by adv. of place.

37:17 וַיִּנָּסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֶמְרִים גִּלְכָּה דִּתְיִנָּה—(a) *nās'ū*: נָסַע 'to pull up stakes, set out, move on' (v.5265). (b) *min + zēh* 'from this [place].' (c) Causal or explicative, BDB 473. 3c. (d) *šm'* v.8085. (e) Ptc., subj. not defined, 'I heard (them) saying.' (f) *nēl'kāh*, lengthened impf./juss., cf. §§32.34, .341, < *hlk*, 'Let us go.' (g) *dōtāynāh*, pr.n. 'Dothan,' + loc. הֵּן. Cf. 37:17²(f).

וַיִּגְלֶד יוֹסֵף אַחֶר אָחָיו וַיִּמְצָאֵם בְּרִתְּנָן:—(a-b) Verb, subj. (c-d) Modifier, tells where he went. (e) *way|yimsā|ēm*: what suf.? §23.122. (f) Adv. phr. telling where he found them. *dōtān* is the more common form, cf. 37:17¹(g).

37:18 וַיִּרְאוּ אֹתוֹ מֵרָחוֹק—(a) From רָחַק. Can you point it?. (b) *'ittō* or *'ōtō*? (c) *min + rāhōq* 'far, distance' (v.7350). Who saw whom? Where?

וַיִּבְקָרָם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ לְחַסְיוֹ:—(a) *b' + šerem* 'when not yet, before' (v.2962), generally with impf., BDB 382. (d) *yit-- -ū*, VDC-1. *nkl* 'to be crafty, deceitful,' HtD 'to deal deceitfully with' (5230 4x). (f) *l'- + inf. cstr.*, purpose, 'to cause him to die.'

37:19 וַיֹּאמְרוּ אִישׁ אֶל אָחִיו (b-d) §33.121. Can you point (or pronounce) the unpointed words? Keep trying! When you can read the consonants without looking at the vowels, you'll read much more rapidly.

הֵנָּה בָּעֵל הַחֲלֻמֹּת הִלְזָה בָּא:—Direct quotation. (b) *bá'al* 'lord, owner, husband,' cstr., 'the lord of dreams.' (d) BDB 229, *hallāz* (1975 7x), *hallāzé^h* (1976 2x), *hallāzû* (1977 1x) 'this.' (g) G10 'has come,' or G50 'is coming'? After הֵנָּה which is more likely?

Learn the words in Basic Vocabulary Group 66.

Review the participle (ptcp.):

§§27.61-.632

§§28.21, .22, .31, .32, .42, .51, .61

§29.6318

§31.24

§§32.37-.376, .5363, .546

Review the infinitive absolute (inf.abs.):

§§27.64-6411

§§28.21, .22, .31, .32, .42, .51

§29.6319

§§32.39-.393

Review the verb forms on pp. 35, 51, 53, 55.

Be still and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.

הִרְפוּ וִדְעוּ כִּי־אֲנִי אֱלֹהִים
אֲרוֹם בְּגוֹיִם
אֲרוֹם בְּאֶרֶץ:

Psalms 46:10 (MT 11)

37:20 וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(a) *'attā* 'now' (v.6258). (b) *hlk* G37. (c) *w'naharg|ēhū*: G29/49s0 *hrg* 'to kill,' read §32.355.

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(a) *slk* (H) 'to throw, cast' (v.7993). You should now know *našlik*? Note vowels. VDC-3. (b) Cstr. (c) *bō'r* 'cistern, dug well, pit' (v.877). (d) Gc15. (e) *hayyā* 'beast, wild animal' (v.2416). (f) V.7453. (g) *'akālā|hū*: note §27.221, §27.72, and the *h*- on G11s0.

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(a) *h*, VDC-6; if CCY, then *-n* must be 29 (N10 would be *h*), 'we shall see.' (b-d) N. cl., dir. obj. of verb, = indir. disc. (c) 'Be, come to be, become.' 'We shall see what his dreams will become' or 'what will become of his dreams.'

37:21 וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(b) Pr.n., 'Reuben,' < *r'û bēn* 'see, a son!' cf. Gen. 29:32. (c) *nsl* 'to snatch, rescue, deliver' (v.5337), Hc20s0. (d) *min* + *yād* + *s5*.

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(c) *nakkénnū* < **nanké* + *n* + *hū*, §27.714, prob. H49, for the energetic would not apocopate; *nky* H 'to smite' (v.5221). (d) *Ges.* §117*ll* takes this as a 2d acc. to define the obj., 'Let us not smite him (in) the life.' It could also be taken as an appositive, 'a soul, a living being,' hence not be treated as an animal.

37:22 וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(b) Usually אליהם. Verb, obj., subj. (d-e) 'al usually with juss. for neg. command, §32.353. (e) *špk* 'to pour out' (v.8210). (f) V.1818.

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(a) *slk* (H) 'to throw, fling' (v.7993), *-h* must be H37 (VDC-3). (b) *bōr* 'pit, cistern, dug well' (v.953), cf. באר. (g) *midbār* 'steppe, wilderness' (v.4057). Since *midbār* is often used of pasture-land, it is not to be considered as 'desert,' and even 'wilderness' often conveys the wrong idea. Study words *in contexts*!

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—Note word order. (a) 'A hand.' (b-c) §32.353. For *slh yād*, cf. Est. 2:21⁶.

וְנִהְיֶה לָּנוּ וְנִהְיֶה לָּנוּ—(a) *l'mā'an* 'for the sake of, in order that' (v.4616, see BDB 775). (b) *haššil*: note that *pattāh*! H65 of נצל after למען, 'in order to deliver him.' (d) *min* + *yād* + *s5*. (e) *lahššbō*: *l'* + H65s0 of *sūb*. Is this a second purpose cl., or a result cl.?

37:23 וַיְהִי כִּאֲשֶׁר-בָּא יוֹסֵף אֶל-אֶחָיו (a) Est. 1:1, *καὶ ἐγένετο*. (b) Temporal cl. (c) G10 or G50? Try to read the clause without the pointing. Then check your results against the pointed text.

וַיִּסְשִׂמוּ אֶת-יּוֹסֵף אֶת-כְּתָנֹתוֹ²—(a) *psl* 'to strip off, (H) to strip' (v.6584). (b,d) Unusual to have both objs. of H-stem indicated by אֶת. (e) *kuttont* > *kuttōnet* 'tunic' (v.3801).

וַיִּתֵּן אֶת-כְּתָנֹת הַחֲסִידִים אֲשֶׁר עָלָיו:—This cl. is appositional, describing the tunic (§36.65). (b) *k'ṭōnet*, a variant form of v.3801; the forms are used interchangeably. Cstr. (d) *pas* 'palm of hand, sole of foot' (6446 5x, always of a garment). We know this as 'a coat of many colors,' but *k'ṭōnet happassīm* seems to mean a tunic with long sleeves (to the wrist) and skirt (to the feet), in contrast to the sleeveless, knee-length tunic.

37:24 וַיִּזְכְּרוּ וַיִּשְׁלְכוּ אֹתוֹ תְּבִירָה (a) *way|yiqqāhū hū*: remember that לָקַח often behaves as if NCC. Note obj. expressed here by *s0*, in next cl. by 'ōtō. (b) *wayyašlīkū*: note the vowels, cf. with preceding word. Cf. 37:22². (d) *habbōrāḥ*: note accent; when loc. הֵן is used, the def. art. may also be used, 'to the pit.'

וַיִּתְּבוֹר רַק אֵין בּוֹ קִים:—(a) *rēq*, also *rē'q*, 'empty' (7386 14x). If you didn't know the meaning, could you figure it out from (c-e)? (e) *máyim* 'water' (v.4325).

Learn the words in Vocabulary Group 67.

Review the N-stem in the following sections:

§§28.4-.421

§§29.311, .312, .6322

§§32.83-.833

Review the HtD-stem in the following:

§§28.5-.53

§29.523

§§32.84-.843

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ
וַיִּקְצֹץ יָדֵינוּ בּוֹנֵנָה עָלֵינוּ
וַיִּקְצֹץ יָדֵינוּ בּוֹנֵנָה:

Let the favor of the Lord our God be upon us,
And the work of our hands establish Thou upon us,
Yea, the work of our hands, establish Thou it.

(Psalm 90:12)

Gen. 37:25 וַיֵּשְׁבוּ לְאֶחָד־לָחֶם וַיֵּשְׂאוּ עֵינֵיהֶם—(a) Is this from יָשַׁב or שָׁוָה? Note *sêré*. (b) Is it *qāmās* or *qāmds-hāšûp*? What difference does it make? (c) BVG-34. (d) If there were a dagesh in שְׁ would it help? (e) עֵין can mean 'eye' or 'spring' – which is it here?

וַיֵּרְאוּ וַחֲנָה אֶרְחַת יִשְׁמַעְאֵלִים בָּאָה מִן־לֶעָר—(c) *ôr^hhā^h* 'caravan' (736 2x, G53 of *'rh* #731). (d) Pr.n. 'Ishmaelites.' (e) G11 or G51? Note accent! (f) Pr.n. 'Gilead.' Look it up on a map.

וַיִּנְסְלֵיהֶם נִשְׂאִים נִכְאֹת וְצָרִי וְלֶם—(a) BVG-63. Note geminate ל. (b) Note vowel pattern. Note various meanings of *ns'*. (c) *n^ekō^tt* 'spices' (5219 2x; Arab. *naka'ar*). (d) *s^eri* or *sōri* 'balsam' (6875 6x). (e) *lōt* 'myrrh' (3910 2x, BDB 538).

:וַיֵּרְדוּ מִצְרַיִם—(a) Note vowel pattern: is it H of **wlk* or G of *hlk*? (b) *yrđ* 'to go down, descend' (v.3881). (a-b) Note the expression, 'going to go down,' i.e., traveling for the purpose of going down to Egypt. It is not a compound verb like Eng. *going to do* – in Heb. that would be *'md l'*-. (c) Pr.n. *mišrāyim* 'Egypt.' What is the unaccented -ā^h?

37:26 וַיֵּרְדוּ מִצְרַיִם וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרַיִם—(b) *y^ehūda^h* 'Judah,' Gen. 29:35. Did you read אֶחָד *'ehā^hw* or *'āhi^hw*?

:וַיֵּרְדוּ מִצְרַיִם וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרַיִם—(b) *bēša^h* 'unjust gain, profit' (v.1215). (c) Introduces a condition, BDB 473.2b, *Ges.* §159aa, bb. (d) N-stem or G29? BVG-30. (e) Sing. + s9. (f) *w^ekissīnū*: note vowels; Dc19 of כָּסַף 'to cover, conceal' (v.3680). Note ellipsis in apodosis: 'If we kill ... and conceal ..., what profit [is there for us]?'

37:27 וַיֵּרְדוּ מִצְרַיִם וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרַיִם—(a) G37 of *hlk*. Learn it! (b) Est. 7:4¹. What is the difference between the forms? §32.342. (c) Gen. 37:25². (d) s9. Subj. of following verb. The form could be f.d.s9 written defectively. 'Our hand(s), let it not be on him.'

וַיֵּרְדוּ מִצְרַיִם וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרַיִם—(a) Causal. Verbless cl. with a pred. and an appositive. (c) *bāšār* 'flesh' (v.1320). s9 on a noun can be -*nū* or -*ēnū*, §23.121.

:וַיֵּרְדוּ מִצְרַיִם וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרַיִם—(a) Would you translate this 'they heard' or 'they agreed'? Why?

37:28 וַיַּעֲבְרוּ אֲנָשִׁים מִדְיָנִים סָחָרִים (a) —(a) *is not easy to translate*. Had the men ‘passed by’ or were they ‘passing by’ or ‘about to pass by’? (c) Appositional. *midyānīm* ‘Midianites.’ Because both Reuben and Judah seek to rescue Joseph, and because both Ishmaelites and Midianites are mentioned, some scholars believe that two stories have been conflated. (d) Another appositive. *šḥr* ‘to travel (as a merchant)’ (v.5503), G55 ‘merchants.’

וַיִּקְשְׁכוּ וַיַּעֲלוּ אֶת-יֹסֵף מִן-חֶבְרוֹן (a) *mšk* ‘to drag, draw, draw out’ (v.4900). (b) This form could be Gc25 or Hc25 – which is it? (e-f) Cf. 37:20².

וַיִּמְכְּרוּ אֶת-יֹסֵף לִישְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף (a) 37:27¹. Here see §32.533. (e) *bʿ*-of measure, price, BDB 90.III.3b. ‘*esrīm* v.6242. (f) *késeṣ* ‘silver,’ but since coinage was unknown at this date, we should probably understand ‘20 [shekels of] silver,’ BDB 494.8b. You should be able to finish the verse. For *mišrāymā^h*, cf. 37:25⁴.

37:29 וַיֵּשֶׁב רְאוּבֵן אֶל-חֶבְרוֹן וְחִנָּה אֵין-יֹסֵף בְּבוֹר (a) Is this from *šūb* or *yšb*? You should be able to do the rest of the clause.

וַיִּקְרַע אֶת-בְּגָדָיו:—Cf. Est. 4:1².

37:30 וַיֵּשֶׁב אֶל-אָחִיו וַיֹּאמֶר—You should be able to read this – even without pointing!

וַיִּהְיֶה יוֹסֵף בֶּן-שִׁבְעִים וְשָׁנָה וְאַחִיו אֶת-יֹסֵף (a) BVG-20. Joseph was 17, but as next-to-youngest he was a *yéled*. (b) §23.1221. (c,e) §21.1. (d) ‘*ānā^h* < ‘*ān* ‘where?’ (v.575) + *h*-directive, BDB 33. (f) G10 and G50 of CWC can be confused – but what of G14 and G50?

Learn the words in Basic Vocabulary Group 68.

אַחַת דִּבֶּר אֱלֹהִים שְׁתִּים-זוֹ שָׁמַעְתִּי
כִּי-עַז לֵאלֹהִים:
וְלִךְ-אַרְנִי חֶסֶד
כִּי-אַתָּה תַשְׁלֵם לְאִישׁ כַּמַּעֲשָׂהוּ:

Once God has spoken, twice have I heard this,
That power belongs to God,
Even to You, my Lord, covenant loyalty,
For You will reward a man according to his work.

Psalms 62:11-12 (MT 12-13)

37:31 וַיִּקְחוּ אֶת־כִּתְלֹנֶת יוֹסֵף וַיִּשְׁחֲמוּ שָׁעִיר עֲזִים—(a) If you haven't learned to recognize forms of לקח yet, do it *now*. (c) 37:23. (e) *šht* 'to slaughter' (v.7819). (f) *šd'ir* 'he-goat, buck' (v.8163); abs. or cstr.? (g) 'ēz 'she-goat' (v.5795).

וַיִּטְבְּלוּ אֶת־חֲבִלֹתָהּ בַּדָּם—(a) *tbl* 'to dip' (v.2881). (c) 37:23. (d) Is it 'in blood' or 'in the blood'?

37:32 וַיִּשְׁלְחוּ אֶת־כִּתְלֹנֶת חֲפָסִים וַיָּבִיאוּ אֶל־אֲבִיהֶם—(a) BVG-14. Is it G, D, or N? (c,d) 37:23. (e) What stem-indicators do you see at once? (g) 37:10. Note the rather strange juxtaposition of 'and they sent ... and they brought'

וַיֵּאמְרוּ זֹאת כְּצִנְאוֹ—(b) §21.2. (c) גַּז is what morpheme? §27.21.

וַיִּתְבַּרְּנָה חֲבִלֹתָהּ בְּנֶהָ הוּא אִם־לֹא—(a) D32 of *hkr* or H32 of *nkr*? *nkr* 'to observe, regard' (v.5234). (c) Since this word is in cstr., we must read אִם as interrog. In a few instances, *hē*-interrog. takes *pattāh* and the strong dagesh, *Ges.* 1011. (d) *bēn* + s2; we should expect **benkā* (Short Vowel Chart). (e) In Pentateuch (only!), *hī* is always written הוּא – a fact which the theory of a Hexateuch does not satisfactorily explain. (f-g) 'Or not.' (c-g) Verbless correlative cls., '[Is] that the tunic of your son or [is it] not?'

37:33 וַיִּכְיֶרְהָ וַיֵּאמֶר כִּתְלֹנֶת בְּנִי—(a) Hc20s1: if you don't understand that analysis, review your verb-forms. *nkr*, 37:32³. (d) *bēn* + s4. (c-d) Verbless, '[It is] my son's tunic.'

וַיִּחַיָּה רָעָה אֶכְלָתָהּ קֹרֶה טָרָה יוֹסֵף—(a) *hayyā^h* BVG-30. (b) *rd'ā^h* BVG-49, Est. 7:6¹. (c) Remember that G11 preserves original ת in suffixial forms. §27.721. This is G11s0 pausal. (d) *trp* 'to tear, rend' (v.2963). CāCōC is what form? §27.64. (e) *Be careful!* The *hōlām* could be *ô* < *ā* (R.2b), or it could be a *u*-vowel with compensatory lengthening before ר. What would **turrap* be? VDC-1. 'Joseph has surely been torn to pieces!'

37:34 וַיִּקְרַע יַעֲקֹב שָׂמְלֹתָיו וַיַּשֶּׂם שָׁךְ בְּמַחְגָּיו—(a) Est. 4:1². (b) Gen. 37:1. (c) *šimlā^h* 'mantle, wrapper; pl. clothes' (v.8071). (d) Est. 2:17⁵. (e) Est. 4:1³. (f) *moṭnāyim* 'loins' (v.4975).

וַיִּתְּאֶבֶל עַל־בְּנָיו יָמִים רַבִּים—(a) Est. 6:12³. (b) 'On account of.' (d-e) Est. 1:4⁸.

Gen. 37:35 וַיִּקְוֶמוּ בָּנָיו וְכָל־בְּנֵיהֶו לְנַחֲמוֹ—(a) Would you recognize it better as וַיִּקְוֶמוּ? (b-d) Two subjects, each a noun-phrase. (e) Est. 2:7^s. Note that the pl. of *bat* is *bānôt*. (f) *n̄hm* (d) 'to comfort' (v.5162). Parse it.

וַיֵּרֶד אֶל־בְּנֵי אָבֶל שְׂאֵלָה—(a) Cf. Est. 1:12¹. (b) Comp. inf. Cf. 37:35¹(f). (e) 'ērēd < *'ayridu, §29.321; cf. 37:25⁴. (h) 'ābēl, Est. 6:12³. (i) š'ōl 'Sheol, the underworld, the realm of the dead' (v.7585). Note unaccented -ā^h. (d-i) Direct discourse, put in his own words: 'I shall go down to my son, to Sheol, weeping.'

וַיִּבְכֶּה אֶתֹו אָבִיו—(a) Cf. Est. 8:3³. (b) Note that the Heb. verb takes a dir. obj.: we translate 'his father wept for him.'

37:36 וַיִּמְכְּרוּ אֶתֹו מִצְרַיִם—(a) *m'dāntm* variant form of *midyāntm* (37:28), the former attributed to E, the latter to JE – but the scant evidence is mixed, cf. BDB 193. (b) Gen. 37:27. (c) Gen. 37:25. 'They sold him into Egypt' is rather elliptical, and the following phrase is needed.

וְלִסְוִיפָר קָרִים פָּרַעַה שֶׁר הַמִּכְבָּחִים—(a) This is the indir. obj. of מִכְּרוּ. Pr. n. 'Potiphar.' (b) You haven't forgotten this word, have you? (c) *par'ō* 'Pharaoh' (Egypt. *pr-* 'great house'). (e) *ṭabbāh* 'butcher, cook, bodyguard' (v.2876), but (d-e) always = 'captain of bodyguard.' To whom does it refer – Pharaoh or Potiphar?

Learn the words in Vocabulary Group 69.

Review the infinitive construct (inf. cstr.):

§§27.65-.654, .75, .752

§§28.21, .22, .31, .32

§§29.2213, .322, .93

§§31.141, .142

§§32.38-.386, .5364

Of the making of many books there is no end,
And much studying is a wearying of flesh.

עֲשׂוֹת סְפָרִים הַרְבֵּה אֵין קֵץ
וְלִהְיוֹת הַרְבֵּה יִגְעַת בָּשָׂר:

Ecclesiastes 12:12

Gen. 45:4 וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גְּשׁוּ-נָא אֵלַי וַיִּגָּשׁוּ—(a-d) No problem. (e) *ngš* 'to draw near, approach' (v.5066), VDC-10. (h) Compare this form with (e). §32.533.

וַיֹּאמֶר אֲנִי יוֹסֵף אֶחֱיָכֶם אֲשֶׁר-קָבַרְתֶּם אֹתִי מִצְרַיִם—(a) Note *r'bf*^a. (e) + s7. (b-e) You should be able to translate; verbless, subj., pred., appositive. (f) Gen. 37:27¹, Est. 7:4¹ תָּם— tells us what? (f-g) 'who you sold me' = 'whom you sold.' (h) Unaccented הָ. This is not indir. obj., 'you sold to Egypt,' but directional, 'Egyptward,' i.e. to be taken to Egypt. RSV 'sold into Egypt.'

45:5 וְעַתָּה אֶל-תִּעַצְבוּ וְאֶל-יִיחָר בְּעֵינֵיכֶם—(a) '*attā*^h 'now' (BVG-11). (c) וְ—: what stem? PGN? '*šb* 'to grieve; (N) to be grieved, full of grief' (v.6087). Read §32.353: what mood or aspect? §32.832. (e) חָרָה 'to be angry, burn with anger' (v.2734), G40, probably referring to the incident. RSV 'do not ... be angry with yourselves,' taken literally would require G47, but it gives the sense. (f) What does עֵין mean here? (v.5869).

כִּי-מָכַרְתָּם אֹתִי הֵנָּה—(a) 'That you sold me,' n. cl., defining the subj. of *yihar*. (a-c) 45:4². (d) *hēnnā*^h 'hither, to this (place/time)' (v.2008, BDB 244).

כִּי לְמַחְיָה שָׁלַחְנִי אֱלֹהִים לְפָנֶיכֶם—(a) Causal. (b) *mihyā*^h 'preservation of life' (4241 8x; cf. BDB 313). (c) גָּי §17.32, §27.712. *slh* BVG-14. (e) *lipnē* + s7.

45:6 וְכִי-יָזָה שְׁנָתָיִם הָרָעָב בְּקֶרֶב הָאָרֶץ—(c) Dual, 'two years' (*sānā*^h BVG-3). 'This two years' = 'it is now the second year.' (d) *rā'āb* 'famine, hunger' (v.7458). (e) *b'qereb* often = *b'*- (BVG-11).

וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין-חֲרִישׁ וְקָצִיר—(b) §26.23. (c) Both *sānīm* and *sānôt* are found; cf. 45:6¹. (e) applies to the next two words as a unitary idea. (f) *hārīš* 'plowing, plowing-time' (2758 3x), cf. v.2790. (g) *qāšīr* 'harvest, harvesting' (v.7105). '[There will be] yet five years where no plowing-and-harvesting' – put it in smooth Eng.

45:7 וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֶיכֶם לְשׁוּם לָכֶם שְׂאִרִית בְּאָרֶץ—(a) §27.712. Gen. 45:5³. (d) *šum*, v. 7760, here 'to establish,' BDB 963.3. (f) *š'ērīt* 'remnant, remainder' (v.7611). (g) To what does this refer?

וְיִלְחֲחִיּוֹת לָכֶם לְפָלִיטָה גְדֹלָה—(a) –לֹחֵ does not > –לֹ when ה is the stem-indicator. BVG-30, v.2421. (c) *p'litā*^h 'escape, deliverance' (v.6413). RSV 'to keep alive for you many survivors' – evaluate.

45:8 וְנִשְׁתַּחֲוֶה לֹא־אַתָּם שְׁלַחְתָּם אִתִּי תִגַּח כִּי הָאֱלֹהִים (a) Gen. 45:5¹. (b-c) The position of לֹא stresses 'it was not *you* ... but *God*.' 'You did not send me' fails to bring this out. (d) תִּגַּח: you should know it! (f) 45:5². (g) After neg., 'but.' (h) Def. = 'the (true) God),' i.e. YHWH.

וְנִשְׁיָמְנִי לְאֵב לְמַרְעָה וּלְאֶדְוִן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם: (b) §27.713, Gen. 45:7¹. Who is the subj.? (c) 'For a father.' (d) Gen. 37:36². (e) 'ādōn 'lord' (BVG-13). (f-g) Whose house? What does 'house' mean here? (h) mšl 'to rule, have dominion over' (v.4910), G50, followed by בִּי.

45:9 וְנִשְׁמְרוּ וְנִשְׁלָחוּ אֶל־אֲבִי וְנִשְׁמְרוּ אֶל־אֲבִי וְנִשְׁמְרוּ אֶל־אֲבִי (a) Est. 5:5¹. (b) What is the difference between וְנִשְׁלָחוּ and וְנִשְׁמְרוּ? VDC-6 and -10. (d) Is there reason for using 'abf rather than 'abīnū? (e) §32.543.

כֹּה אָמַר יְהוָה (a-b) The formula כֹּה אָמַר יְהוָה is used often in the prophets; here it is 'Thus says thy son.'

וְנִשְׁמְרוּ אֱלֹהִים לְאֶדְוִן לְכָל־מִצְרַיִם (a) CWC, G10s0, cf. 45:7¹, 8². Who/what is the subj.? (d) 45:8².

וְנִשְׁמְרוּ אֱלֹהִים לְאֶדְוִן לְכָל־מִצְרַיִם (a) yrd, Gen. 37:25⁴. §27.43. §29.322. §32.326. (d) 'md 'to stand' (BVG-7), here 'to tarry, delay,' BDB 764.3c.

45:10 וְנִשְׁמְרוּ אֱלֹהִים לְאֶדְוִן לְכָל־מִצְרַיִם (a) Note pointing! וְנִשְׁמְרוּ should be c12 – but is it? of what verb? (c) Pr.n. 'Goshen.' Look it up! (d) Why no accent shift? §17.341. (e) BVG-11.

וְנִשְׁמְרוּ אֱלֹהִים לְאֶדְוִן לְכָל־מִצְרַיִם (a) You should be able to read this with little difficulty. (c-d) 'Grandsons.' (e) 'Small cattle, flocks' (BVG-65). (f) 'Large cattle, herds' (BVG-43).

Learn the words in BVG-70. At this point you should know at least half of the words in the Basic Vocabulary. Aim to learn the rest, until you can translate easily any word that occurs fifteen times or more (approximately 1,500 words).

טוֹב אַחֲרִית דְּבַר מִרְאשֶׁתוֹ
טוֹב אֶרְדֵּירוֹחַ מִגְּבוּחַ רִיחַ:

Better is the end of a matter than the beginning,
and the patient in spirit than the proud in spirit.

Ecclesiastes 7:8

Use the following passage for review, with the help of the analytical notes.

1 וּלְכֹהֵן סָדִין שֶׁבַע בָּנוֹת וּתְבֹאֲנָה
2 וּתְדַלְנָה וּתְמַלְאֲנָה אֶת־הַרְהוּמִים לְחֻשְׁקוֹת צֹאן אֲבִיהֶן:
3 וַיָּבֹאוּ הָרָעִים וַיִּגְרְשׁוּם וַיִּקָּם מֶשֶׁה וַיּוֹשַׁעַן וַיִּשָּׁק אֶת־
4 צֹאנָם: וּתְבֹאֲנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר סָדִינָה כְּהֻנָּתָן
5 בֹּא חַיִּים: וַתֹּאמְרָן אִישׁ מִצָּרֵי הַצִּילָנוּ מִיַּד הָרָעִים וְגַם־
6 הִלָּה דָּלָה לָנוּ וַיִּשָּׁק אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בְּנֹתָיו וְאַיִן
7 לָסָה זֶה עֲזַבְתֶּן אֶת־הָאִישׁ קִרְאֹן לוֹ וַיֹּאכַל לָחֶם:

Answer these questions (number refers to line of text):

- (1) *ul' kôhên*: Does §16.31 apply? Abs. or cstr.? *midyân* is pr.n. (2) *'et-hâr'hâtim*: Is *'et* the prep. or sign of obj.? Is there a def. art.? How would you locate this word in lexicon? (2) *'âbîhen*: What pron. suf.? Antecedent? (3) *way'gâr'sûm*: To whom/what does pron.suf. refer? (3) *wayyôšf'an*: To whom/what does pron.suf. refer? (3) *wayyašq*: In context is this Gc20 or Hc20? (5) *bô'*: How is this inf.cstr. used? (5) *hiššflânû*: To whom does the pron.suf. refer? How is it related to the verb? (7) *w'yô'kal*: In context how is the *wâw* used? What kind of clause is it?

Identify the verb-forms (= parse them) from the morphological patterns:

- (1) *wattaCō'nā* §27.117 §29.6315
(2) *wattaC'Cénā* §27.31 §29.7122
(2) *l'haCCōt* §28.31 §29.71
(2) *watt'CaC²é'nā* §28.21 §29.2211
(3) *way'CāG'Cûm* §13.411 §29.122 §29.711
(3) *wayyāCōC* §29.631
(3) *wayyōCīCān* §27.712 §29.311
(3) *wayyaCC* §13.5332 §29.721
(4) *CīGaCten* §28.21 §29.12
(5) *hiC²CīCānû* §27.712 §28.31 §29.4
(6) *CāCōʰ* §27.64 §29.71
(7) *GāCaCten* §27.221 §29.11
(7) *CīC'en* §27.42 Ges. §47f
(7) *w'yô'CaC* §29.212 (§27.117?)

Review noun morphology, using the following words:

- (1) *kôhên* §15.223 §24.233
(1) *sēba'* §15.431 §17.11 §24.211

- (2) *r'hāṭīm* §15.611 §24.216 §24.211
 (2) *śō'n* §15.63
 (2) *ʾābīhen* §24.121
 (3) *rō'īm* §24.23
 (5) *yôm* §15.7212 §24.212
 (5) *ʾiṣ* §24.12
 (5) *miṣrī* §24.55
 (5) *yad* §24.12
 (7) *lāhem* §15.112 §15.131 §24.211

1 וַיְהִי בַיּוֹם בָּלָקִים מַלְכֵת-שָׂבָא וּשְׁלֹמֹה יוֹשֵׁב עַל-בֶּסֶם
 2 יְרוּשָׁלַיִם תַּחַת דָּוִד אָבִיו וּבָלָקִים יָפֶת-תֹּאֵד נְמוֹכֵת-מֶרְצָה:
 3 וַתִּסַּע בָּלָקִים הַמַּלְכָּה לִלְכֹּת יְרוּשָׁלַיִם בְּחֵיל קֶבֶד מֵאֵד
 4 וַתָּבֹא אֶל-הָעִיר: וַיֵּצֵא לִקְרֹאת אֹתָהּ אִישׁ הָאֱלֹהִים וּשְׁמוֹ
 5 אַחִיה: הוּא נָבִיא יְהוָה: וַיֹּאמֶר אֵלֶיהָ לֵּפָּה בָּאת הִנֵּה
 6 הָאִשָּׁה: וַתַּעַן אֵלָיו וַתֹּאמֶר שְׁמַעְתִּי אֶת-שְׁמֹעַ שְׁלֹמֹה הַמֶּלֶךְ וְלָלַמַּד
 7 עַל-מְקוֹר חֲכָמָתוֹ בְּאֶחָי הִנֵּה: וַיֹּאמֶר אַחִיה חֲנָבִיא הִנֵּה
 8 חֲכִימִים בָּאִים וַיָּקָם יְהוָה נָדוּל מִשְׁלֹמֹה וַחֲכָם מִסָּנֹו
 9 וּמַלְכִּים יָבֹאוּ מֵאֲסִי-אֶרֶץ וַיִּשְׁתַּחֲוּ-לוֹ אֶפֶס-מַלְכֵי שָׂבָא
 10 וּשְׂבָא יִקְרִיבוּ מִנְחָה אֵלָיו: וְכִרְאֹת בָּלָקִים אֵת כָּל-חֲכָמָת
 11 שְׁלֹמֹה וַתִּבְרִית אֲשֶׁר בָּנָה אֶמְרָה אֵלָיו אֲמֵת הִיא תִּדְבֹּר
 12 אֲשֶׁר שְׁמַעְתִּי בְּאֶרֶץ וְהִנֵּה לֹא-הִגֵּד-לִי חֲסִצִי: וַיֵּאָחֵב
 13 שְׁלֹמֹה אֶת-בָּלָקִים וַתֵּשֶׁב לְאֶרֶץ וַתֵּלֶד בֵּן וַתִּקְרָא אֹת-
 14 שְׁמוֹ מִנְלִיד כִּי אֶמְרָה לִקְחָתִיו מִן-הַמֶּלֶךְ שְׁלֹמֹה:

Proper names: מְנַלִיד, שְׂבָא, אַחִיה, דָּוִד, יְרוּשָׁלַיִם, שְׁלֹמֹה, שָׂבָא, בָּלָקִים.

Difficult words: מְקוֹר report; שְׁמֹעַ BVG 66; נָסַע BVG 63; מִנְחָה BVG 64; אֶפֶס source.

Don't bother trying to look up this passage. It is composed of bits from various portions of the Old Testament, plus some legendary details, cast in "biblical" form by me. If you have problems, parse the verbs, work out the clauses, and do it bit by bit. You *may* get a sight-translation in the final exam.

If you plan to take Hebrew seriously, continue to read the Hebrew Bible in increasingly larger portions. Work your way through the *Handbook* again—better still, teach it to someone else. בֵּל מִזְבֵּחַ וּבְרָכוֹת.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
 יֵאָדָר יְהוָה פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ:
 יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשָּׂם לְךָ שְׁלוֹם:

May YHWH bless you and protect you.

May YHWH cause his face to shine on you and may he show you grace.

May YHWH lift his face to you and appoint for you wholeness.

Numbers 6:24-25

BASIC VOCABULARY GROUPS

BASIC VOCABULARY GROUPS

These groups have been selected on the following bases: (1) The word occurs at least 40x in the OT; (2) It is in the current lesson or close thereby; (3) It is cognate with such a word; (4) It is similar in sound or meaning to such a word. By grouping cognates, the student is able to learn two or more words with little more effort than it takes to learn one word.

Basic Vocabulary Group-1

Lesson 4

ב- *b'*- in, with, by
ה- *ha*- the
הוא *hú'* he, that; היא *hí'* she, that (1931)
היה *hāyāh* he was (1961)
ו- *w'*- -ו *wā*- and
יום *yóm* day (3117); יומם *yómām* daily (3119)
מלך *mālak* he ruled (4427); מלכות *malkūt* kingdom (4438)
מלך *mēlek* king (4428); מלכה *malkāh* queen (4436)
מן *min* from (4480)
עד *'ad* up to, until (5704)

Basic Vocabulary Group-2

Lesson 5

הם *hēmmāh* הם *hēm* they (m., 1992); הן *hēnnāh* הן *hēn* they (f., 2004)
ישב *yāsab* he sat (3427)
מושב *mōšab* seat, dwelling-place (4186)
על *'al* upon, unto (5921);
מעל *mā'al* upwards (4605)
עליון *'elyōn* highest (5945)
מעלה *ma'ālāh* ascent, stairs (4609)
שבע *sēba'* N he swore, sevened himself (7650)
שבעים *sēbī'im* 7th (7637); שבעים *sib'im* 70 (7657)

Basic Vocabulary Group-3

Lesson 6

דין *dīn* דין *dūn* he judged (1777); דין *dīn* legal case, judgment (1779)
כ- *k'*- as, like
כסא *kisse'* throne, seat of honor (3678)
מאה *mē'a'* 100 (3967); מאתיים *mā'táyim* 200
מדינה *m'dīnāh* province (4082)
עלה *'alāh* he climbed, it went up (5927); עולה *'ōlāh* whole burnt offering (5930)
עשר *'éser* עשרה *'āsārāh* 10 (6235)
עשר *'āsār* עשרה *'esrēh* -teen (6235-b)
עשרי *'āsīrī* 10th (6224); עשרים *'esrīm* 20 (6242)
שנה *sānāh* pl. שנים *sānīm* year (8141)

Basic Vocabulary Group-4

Lesson 7

אֲשֶׁר *āšer* which, that (834)

הוּ - *hū* his, him; הִיא - *hā* her

כָּל *kōl* all, every, each (3606); כָּלִיל *kalil* entire, whole (3632)

לִ- *l-* to, for, in regard to

מִשְׁתֶּה *mišteʰ* feast, drink (4961); שָׁתָה *šatāʰ* he drank (8534)

עָשָׂה *āšāʰ* he did, made (6213); מַעֲשֵׂה *maʿāšēʰ* deed, work (4639)

מַעֲשֵׂר *maʿāšēr* tithe, tenth (4643); עֲשֹׂר *āšōr* 10, decade (6218)

עֲשָׂרֹן *ʿāšārōn* 10 ephah (6241)

Basic Vocabulary Group-5

Lesson 8

אֵת, אֶת- *et*, אֶת- *et*, אֶת- *et* sign of def. dir. obj. (857)

גָּדוֹל *gādōl* great (1419); גָּדַל *gādal* he was strong (1431); מִגְדָּל *migdāl* tower (4026)

חַיִּל *hāyil* power, wealth, army (2428)

יָקָר *yāqār* rare, precious (3368)

מָצָא *māšāʰ* he found (4672)

עַם *am* people (5971)

לִפְנֵי *līpne* before (6440)

רָאָה *rāʾāʰ* he saw (7200); מַרְאֵה *marʾēʰ* sight, appearance (4758)

רַב *rab* many, great, chief (7227); רַבָּה *rabbāʰ* great; רָבָה *rābāʰ* he became great (7235)

Basic Vocabulary Group-6

Lesson 9

אֵלֶּה *ʾēllēʰ* these (428)

חֲסֵר *hāšēr* court, enclosure (2691)

כָּבוֹד *kābōd* might, glory, honor (3519); כָּבֵד *kābēd* to be heavy (3513); heavy (3515)

מָלֵא *mālēʰ* to be full (4390), full (4392); מְלֵא *mʿlōʰ* fulness (4393)

עֲשָׂר *ʾōšer* riches (6239)

קָטָן *qāṭān* small (6996); קָטֹן *qāṭōn* small (6994)

שְׁמוֹנֶה *sʿmōnéʰ* 8 (8083); שְׁמוֹנִים *sʿmōnīm* 80 (8084); שְׁמִינִי *sʿmīnī* 8th (8066)

תִּפְעֻלָּת *tipʿēret* beauty, glory (8597)

Basic Vocabulary Group-7

Lesson 10

אָחַז *āḥaz* he held, seized (270); אֲחֻזָּה *āḥuzzāʰ* possession (272)

אַרְגָּמָן *ʾargāmān* purple (713)

זָהָב *zāhāb* gold (2091)

חֵבֶל *hēbel* cord, rope (2256); כֶּסֶף *késeṣ* silver, money (3701)

נָתַח *nāṭāʰ* he stretched out (5186); מַטֵּה *maṭṭēʰ* staff, rod (4294)

עָמַד *āmaḏ* he stood (5975); עֲמוּד *ammūd* pillar, column (5982)

שֵׁשׁ *šēš* byssus, fine linen (8336)

כֵּל *kʿli* vessel (3627); כְּלָיֹת *kʿlāyōt* kidneys (3629)

Basic Vocabulary Group-8

Lesson 11

אֵין *'āyin*, אֵין *'ēn* there is/was not, nonexistence of (369)
 אִישׁ *'iš* man, male, husband (376); אִשָּׁה *'iššā* woman, wife (802)
 בַּיִת *bāyit* house (1004)
 גֶּן *gan* garden, enclosure (1588)
 יָד *yād* hand (3027); יָדָה *yādā* (H) to give thanks (3034)
 יַיִן *yāyin* wine (3196)
 יָסַד *yāsad* he established, founded (3245)
 כִּי *kī* that, for, when, because (3588); כִּי אִם *kī 'im* except
 כֵּן *kēn* thus, so (3651); לָכֵן *lākēn* therefore

Basic Vocabulary Group-9

Lesson 14

אָמַר *'āmar* he said (559); אָמַר *'ōmer* word, saying (561)
 גַּם *gam* also, together with (1571)
 טוֹב *ṭōb* he was good, pleasant (2895), good (2896); טוֹבָה *ṭōbā* good (things), well-being
 לֵב *lēb* heart, mind, will (3820); לֵבָב *lēbāb* heart, mind, will (3824)
 נָשִׁים *nāšim* women (802); אַנְשִׁים *'anāšim* men (582)
 סָרִיס *sāris* eunuch (5631)
 פָּנִים *pānim* face (6440); פָּנָה *pānā* he turned, faced (6437)
 רָצוֹן *rāšōn* good will, favor (7522); רָצָה *rāšā* he was pleased with, accepted (7521)
 שָׁקָה *šāqā* (H) to water, give to drink (8248)

Basic Vocabulary Group-10

Lesson 15

בּוֹא *bō'* to enter (935); תְּבוּאָה *t'bu'ā* income, product (8393)
 דָּבָר *dābār* word, thing (1697); דִּבֶּר *dābar* (d) to speak (1696)
 חָכָם *hākām* wise, skillful, clever (2450); חֹכְמָה *hokmā* wisdom, experience (2451)
 חֶמֶה *hēmā* heat, rage, poison (2534)
 יָפָה *yāpē* beautiful, fair (3303)
 מְאֹד *m'ōd* very, exceedingly (3966)
 מָאֵן *mā'en* (D) to refuse (3985)
 קָצַף *qāṣap* he was angry, wroth (7107)
 שָׂרַת *sārat* (D) to minister, serve (8334)

Basic Vocabulary Group-11

Lesson 16

אֵל *'ēl*, אֵל- *'el* to, towards (413); אֱלֹהִים *'ēl* God, god (410)
 בָּעַר *bā'ar* it burned (1197)
 יָדַע *yāda* he knew (3045); דָּעָה *dā'at* knowledge (1847)
 מַדּוּעַ *maddū'* why? (4069)
 לֹא *lō'*, לֹא *lō'* not, no (3808)
 מָה *ma* what? (4100); לָמָּה *lāmā* for what reason? why?
 עַתָּה *'ēt* time (6256); עַתָּה *'attā* now (6258)
 קָרֹב *qārōb* near (7138); קָרַב *qārāb* he came near (7126)
 קֶרֶב *qēreb* midst, inward part (7130); קֹרְבָן *qorbān* offering (7133)

בָּזָה *bāzāʰ* he despised (959)
 בָּעַל *bā'al* lord, owner, husband (1167)
 יָדַי *day* enough (1767)
 זֶה *zéʰ* this (m.) (2088); זאת *zót* this (f.) (2063)
 יָצָא *yāšā'* he went/came out, exited (3318)
 לְבַד־ *l'ḥadd-* alone (+ pron. suf.) (905)
 עֲוֹן *āwōn* iniquity, guilt, punishment (5771)
 עֵין *āyin* eye, spring (5869)
 רִשְׁוֹן *ri'sōn* former, first (7223); רֹאשׁ *rō's* head (7218); רֵאשִׁית *rē'sīt* beginning (7225)
 שָׁמַע *sāma'* he heard (8085)

Basic Vocabulary Group-13

Lesson 18

אֶבֶן *'ēben* stone, gem, weight (69)
 אֲדֹן *ādōn* lord, master (113); אֲדֹנָי *ādōnāy* (my) Lord אִם *'im* if (518)
 כָּתַב *kāṭab* he wrote (3789)
 נָתַן *nāṭan* he gave, put, determined (5414)
 עָבַר *'ābar* he passed over/through/by (5674); עֲבֵר *'ēber* region across/beyond (5676)
 עוֹלָם *ōlām* long duration, eternity (5769); בְּעִבּוּר *ba'ābūr* for, because of (5668)
 רֵעַ *rē'* friend, companion (7453); רָעָה *rā'ā'* he tended, pastured, grazed (7462)
 שָׂרַף *sārap* he/it burned (8313)

Basic Vocabulary Group-14

Lesson 19

יָטַב *yāṭab* it goes well with, (H) to do good to (3190)
 יָרָא *yārē'* he was afraid, feared, was in awe (3372); יִרְאָה *yir'ē'* reverence, fear (3374)
 כְּסִיל *k'sil* stupid, dull, fool (3684)
 לָשׁוֹן *lāšōn* tongue (3956);
 סָפַר *sāpar* he counted, (D) to recount, tell (5608); סֵפֶר *sēper* writing, document (5612)
 מִסְפָּר *mispār* number (4557)
 פָּלַל *pālal* (HtD) to intercede, pray (6419); תְּפִלָּה *t'pilla'* prayer (8605)
 קוֹל *qōl* voice, sound (6963)
 שָׁלַח *sālah* he sent, stretched out (hand) (7971)
 שָׂבַע *sāba'* he was satisfied, sated (7646)

Basic Vocabulary Group- 15

Lesson 20

אָח *'ah* brother (251); אחות *'āhōt* sister (269)
 אֵשׁ *'ēš* fire (784)
 דֶּרֶךְ *derek* way, road, manner (1870); דָּרַךְ *darak* he marched, trod (1869)
 הָלַךְ *hālāk* he walked, came, went (1980)
 הִנֵּה *hinn'*, הֵן *hēn* behold! (2009)
 הָר *har* mountain (2022)
 יָחַד *yāḥad* together in unison (3162); יַחְדָּו *yahdāw* together (3162)
 יָסַר *yāsar* he admonished, disciplined; (D) to establish (3256)
 מוֹסֵר *mūsār* chastening (4148)
 מָאָס *mā'as* he rejected, refused (3988)

אָחַר *'ahar*, אַחֲרַי *'ahārē* after (310); אַחֲוֹר *'ahôr* the back part (268)
 אַחֲרֹן *'ahārôn* last, latter, afterward (314); אַחֲרִית *'ahārīt* end, latter time, posterity (319)
 בִּקֶּשׁ *biqqēs* (D) he sought (1245)
 בְּתוּלָה *b'tûlā^h* unmarried woman, virgin (1330)
 דָּם *dām* blood; pl. shed blood (1818)
 זָכַר *zākar* he remembered (2142)
 נָעַר *nā'ar* boy, youth, servant (5288); נַעֲרָה *na'ārā^h* girl, damsel (5291)
 נְעוּרִים *n'ūrīm* youth, early life (5271)
 פָּקַד *pāqad* he visited, observed, mustered (*see* 6485)
 פִּקְדָּה *p'quddā^h* oversight, visitation (6486)

Basic Vocabulary Group-17

Lesson 22

אוֹ אוֹ *'ô* or, or if, except (176)
 אִדָּךְ *'ād* surely (389)
 עֵד *'ēd* witness, evidence (5707); עֲדוּת *'ēdūt* testimonies (5713)
 עֲדוּת *'ēdūt* testimony (5717)
 עוּד *'ūd* H to admonish, bear witness (5749)
 עֵדָה *'ēdā^h* congregation (5712); מוֹעֵד *mō'ēd* place of meeting (4150)
 שָׁמַר *sāmar* he kept, watched, preserved (8104)
 מִשְׁמֶרֶת *mišmēret* guard, charge (4931)
 קָבַץ *qābaṣ* he gathered, collected (6908)
 תַּחַת *tāḥat* under, below, succeeding (8478)
 קִשְׁפָּה *qēšep* wrath (7110)

Basic Vocabulary Group-18

Lesson 23

בֵּן *bēn* son, member of a group (1121); בַּת *bat* (< **binz*) daughter (1323)
 בָּנָה *bānā^h* he built (1129)
 גָּלָה *gālā^h* he uncovered, revealed, went into exile
 גּוֹלָה *gōlā^h* exile (1473)
 יָמִין *yāmīn* right (hand/side), south (3225)
 שְׂמָאל *s'mō'el* left (hand/side), north (8040)
 עִם *'im* with (5973)
 עִמָּה *'umma^h* close by, parallel to, agreeing with (5980)
 שֵׁם *sēm* name (8034)
 שָׁמֵם *sāmēm* he was desolated, appalled (8074)
 שְׂמָמָה *s'māma^h* devastation, waste (8077)

Basic Vocabulary Group-19

Lesson 24

אָב *'āb* father, ancestor (1); אִם *'ēm* mother (517)
 אָבָה *'ābā^h* he was willing, consented (14)
 אָמַן *'āman* he endured; H to trust, believe (539); אָמֵן *'āmēn* surely, Amen! (543)
 אִמּוּנָה *'ēmūnā^h* faithfulness (530)
 אִמֶּת *'emet* (< **'ement*) faithfulness, truth (5710)
 דּוֹד *dōd* beloved, uncle (f. aunt) (1730)
 לָקַח *lāqah* he took, received (3947)
 מָוֵת *mūt* to die (4191); מָוֶת *māwet* death (4194)
 אֶרֶץ *'ōraḥ* way, path, traveler (734)
 אָרֶךְ *'ōrek* length (753)
 אָרַךְ *'arāk* it was long, H to lengthen (748)

בָּהַל *bāhal* N to be disturbed, D to hasten, terrify (926)
 חֶסֶד *hēsed* kindness, covenant loyalty/love (2618)
 חַסִּיד *hāsīd* loyal/pious one (2623)
 יָלַד *yēled* boy, (f) girl; child (3206) ; יָלַד *yālād* G11 she bore; H to beget (3205)
 מוֹלְדֵי מוֹלָדוֹת *mōlēdei* kindred (4137); תּוֹלְדוֹת *tōl' dōt* generations, history (8435)
 נֶגֶד *nēged* in front of, opposite (5048); נָגִיד *nāgīd* leader, prince (5057)
 נָגַד *nāgād* H to proclaim, declare (5046)
 נָסָא *nāsā'* he lifted, carried (5375); נָשִׂיא *nāsī'* chief, prince (5387)
 מַסָּא *maśśā'* load, burden (4853)
 סִוְוָה *siwwaḥ* D he charged, commanded; מִצְוָה *miṣwaḥ* commandment (4687)

Basic Vocabulary Group-21

Lesson 27

בֶּשֶׂם *bésem*, בּוֹשֶׂם *bōsem* spice, balsam (1314)
 חֹדֶשׁ *hōdeš* new moon, month (2320); חֲדָשׁ *hādāš* new, recent, fresh (2319)
 מָר *mar(r)* bitter/-ness (4751)
 נָגַע *nāga'* he touched, reached, struck (5060) ; נֶגַע *nēga'* stroke, plague, mark (5061)
 קֵץ *qēš* end, extremity (7093); קֶצֶה *qāšē'* end, extremity (7097)
 שָׁלוֹם *šālōm* welfare, completeness, peace (7965)
 שֵׁלֶם *šelem* pl. peace-offering (8002)
 שָׁלֵם *šālēm* he was complete, sound (7999)
 שֶׁמֶן *šēmen* fat, oil, olive oil (8081)
 שֵׁשׁ *šex*, שִׁשָּׁה *šissāḥ* six (8337); שִׁשִּׁים *šissīm* sixty

Basic Vocabulary Group-22

Lesson 28

בֹּקֶר *bōqer* morning (1242)
 חֵן *hēn* favor, grace, charm (2580); חִנָּם *hinnaḥ* for nothing, in vain (2600)
 חָנַן *hānan* he was gracious (2603); חִנּוּהָ *ḥinnūḥā* favor, supplication (8467)
 חָפֵץ *hāpeš* he delighted in, desired (2654)
 חֶפֶץ *hēpeš* delight, pleasure (2656)
 עֶרֶב *ēreb* evening (6153)
 עֲרָבָה *ārābāḥ* desert-plain, Arabah (6160)
 פִּלְגֶּשֶׁת *pīlēgeš* concubine (6370)
 שְׁנַיִם *šnāyim*, שְׁתַּיִם *štāyim* two (8147)
 שֵׁנִי *šēnī* second (8145)
 מִשְׁנֶה *mišneḥ* double, copy, second (4932)

Basic Vocabulary Group-23

Lesson 29

אָהַב *ahēb* he loved (157)
 אֲהָבָה *ahābāḥ* love (160)
 יָצַח *yā'aš* he advised, N to counsel together (3289); יָצַח *yā'aš* counsel, advice (6098)
 עוֹד *ōd* still, yet, again (5750)
 עַד *ad*, עַדְּ *wā'ed* forever (5704)
 פָּאָם *pā'am* time, occurrence (6471)
 קָרָא *qārā'* he called, named (7121);
 קָרָה *qārāḥ* he met, it befell (7136)
 שָׁב *šāb* to turn back, return (7725)
 שָׁם *šām*, שָׁמָּה *šmā* to put, set, place, appoint (7760)
 תֵּשַׁע *tēša'*, תִּשְׁעָה *tiš'āḥ* nine (8672)

Basic Vocabulary Group-24

Lesson 30

אֶדֶן *'éden* base, pedestal (134)
 אוֹהֶל *'ôhel* tent, dwelling (168)
 אוֹת *'ôl* sign, symbol, miracle (226, cf. #853)
 אֵת *'et*, -אִתּ *'itt-* with (854, cf. #853)
 בָּמָה *bāmā^h* high place (1116)
 חֹק *hōq*, -חֻק *huqq-* statute, decree (2706)
 חֻקָּה *huqqā^h* statute (2708)
 פָּעַל *pō'al* deed, work (6467); פָּעַל *pā'al* he did, made (6466)
 שַׁעַר *śā'ar* gate (8179); שַׁעֵר *śō'er* porter, door-tender (7778)
 תָּלָה *tāla^h* he hanged (8518)

Basic Vocabulary Group-25

Lesson 31

אוּלַי *'ūlay* if, perhaps (194)
 אַז *'āz* then (227)
 אוֹזֶן *'ōzen* ear (241); אָזַן *'āzan* H to give ear, hear (238)
 אֲרוֹן *'ārōn* ark (of covenant) (727)
 הָלַל *hālāl* D to praise, HtD to boast (1984)
 הַלְלָהּ *hilla^h* (song of) praise (8416)
 מָגֶן *māgēn* shield, buckler (4043)
 נֶגֶב *négeb* southland, Negev (5045)
 עֵץ *'ēs* tree, pl. pieces/articles of wood (6086)
 שֵׁן *śēn* tooth, ivory (8127)

Basic Vocabulary Group-26

Lesson 32

אָתָּה *'attā^h* you (m.s.) (859); אַתָּם *'attem* you (m.p.) (859)
 אַתּ *'att* you (f.s.) (859)
 זָבַח *zābah* he slaughtered, sacrificed (2076)
 זֶבַח *zēbah* sacrifice (2077)
 מִזְבֵּחַ *mizbē^h* altar (place of sacrifice) (4196)
 חָוָה *hāwā^h* HtS to prostrate self, worship (7817)
 חָנָה *hānā^h* he encamped, retired (2853)
 מַחֲנֶה *maḥāné^h* camp (4264)
 כָּרַע *kāra^c* He bowed/knelt down (3766)
 שָׁכַן *śākan* he settled down, dwelt (7931); מִשְׁכָּן *miškān* dwelling-place, tabernacle (4948)

Basic Vocabulary Group-27

Lesson 33

אָסַר *'āsar* he bound, imprisoned (631)
 אֶצֶל *'ēsel* beside (681)
 -הָ *hā-* interrogative particle (cf. §22.3ff.)
 יָשָׁר *yāsār* straight, right, just (3477)
 צָפוֹן *śāpōn* north (6828)
 קָבַר *qābar* he buried (69120); קֶבֶר *qēber* grave (6913)
 שָׁכַב *śākab* he lay down (7901)
 מִשְׁכָּב *miškāb* place/act of lying down, couch (4904)
 שֻׁלְחָן *śulḥān* table (7979)
 שָׁמַד *śamad* N to be exterminated; H to annihilate, destroy (8045)

Basic Vocabulary Group-28

Lesson 34

אֶחָד *'ehād* one (259)
 אֲחֵר *'ahēr* other, another, different (312)
 אֶפֹד *'ephōd* Ephod (worn by priest) (646)
 בִּין *bīn* to discern, perceive (995)
 בִּנְיָה *bīnāh* understanding (998); תְּבִינָה *t'bvīnāh* understanding (8394)
 בֵּין *bēn* between (996)
 גֹּרֶל *gōrāl* lot, portion (1486)
 יָשׁ *yēs* there is/are (3426)
 נָפַל *nāpal* he fell, lay (5307)
 נֹוֶה *nāwēh* abode of shepherd/sheep (5116)
 נָחָה *nāh* to rest (5117)

Basic Vocabulary Group-29

Lesson 35

אַלֶּפֶת *'elep* thousand (504)
 אֱלִיָּא *'allūp* chief, chiliarch (441)
 טַבָּא'א *tabbā'at* signet-ring, seal (2885)
 קִכְכָּר *kikkār* talent, round weight (3603)
 מַלְאָךְ *mal'āk* messenger, angel (4379)
 מְלָאכָה *m'ldā'ka* work, business (4399)
 סוּר *sūr* to turn aside, H to take away (5490)
 צָר *sar(r)* adversary, foe (6862); צָרָר *sārār* he was hostile toward (6887)
 צָרָר *sārār* distress (6869)
 שֶׁקֶל *šéqel* (a weight) (8255)
 מִשְׁקָל *mišqāl* weight (4948)

Basic Vocabulary Group-30

Lesson 36

אָבַד *'abad* he perished, was lost (7)
 בָּזַז *bāzaz* he took as plunder (962)
 הָרַג *hārag* he killed (2026)
 זָקֵן *zāqēn* old (man), elder (2205)
 חָיָה *hāyāh* he lived, was alive (2421); חַי *hay(y)* alive (2416)
 חַיָּה *hayyāh* animal, beast (2416); חַיִּים *hayyim* life (2416)
 טַפִּים *tap(p)* little children (coll.) (2945)
 עָזַב *'āzab* he left, forsook (5860)
 רוּץ *rūṣ* to run (7323)
 שָׁלַל *šālāl* plundered, plunder, booty (7998)
 תָּעָה *tā'a* he erred, wandered about (8582)

Basic Vocabulary Group-31

Lesson 37

יָבֵשׁ *yābēs* it was dried up (3001)
 יָרָה *yārāh* he threw; H to teach (3884)
 תּוֹרָה *tōrāh* Torah, instruction, law (8451)
 יָתַר *yātar* it remained, was left over (3498); יֵתֶר *yéter* remainder, excess (3499)
 כֹּחַ *kōh* strength, power (3581)
 קַנָּף *kānāp* wing, extremity (3671)
 קַיִטָּה *kāṭēp* shoulder (-blade), side (3802)
 עִיר *'ir* town, city (5892)
 קָוָה *qāwāh* he waited for (6960)
 תִּקְוָה *tiqwēh* hope (8615)

Basic Vocabulary Group-32

Lesson 38

אָבַל *'āḇal* he mourned, lamented (56)
 בֶּגֶד *bēḡed* garment (899)
 בָּגַד *bāḡad* he acted treacherously (898)
 בָּכָה *bākāḥ* he wept (1058); בָּכָה *b'kī* weeping (1065)
 זָעַק *zā'aq* he cried (out), called (2199)
 שָׁעַק *šā'aq* he cried (out), called (6817)
 לָבַשׁ *lābēš* he put on clothing (3847); לְבוּשׁ *l'buš* clothing (3830)
 סָפַד *sāpād* he wailed, lamented (5594)
 קָרַע *qāra'* he tore, rent (7167)
 שָׂק *śaq(q)* sackcloth (8242)

Basic Vocabulary Group-33

Lesson 39

אָשָׁם *'āšām* guilt, guilt-offering (817)
 חָוַל *ḥūl*, חָיַל *ḥīl* he twisted, writhed, danced (2342)
 חֵיק *ḥēq*, חֶק *ḥēq* bosom (2436)
 שָׁלַח *šālah*, שָׁלַח *šālēḥ* he advanced, prospered (6743)
 קָוַם *qūm* to arise, stand (6965)
 מָקוֹם *māqōm* (standing-) place (4725); קוֹמָה *qōmāḥ* height (6667)
 רָחַב *rōḥab* breadth, width (7341)
 רְחוֹב *r'ḥōb* open place, plaza, street (7339)
 רָק *raq* only, surely (7535)
 תָּוַק *tāwek*, תוֹךְ *tōk* midst (8432)

Basic Vocabulary Group-34

Lesson 41

בָּטַח *bāṭaḥ* he trusted, was secure (982); בִּטְחוֹ *bēṭaḥ* security, securely (983)
 לֶחֶם *lēhem* bread, food (3899)
 לָחַם *lāḥam* N to fight, do battle (3898); מִלְחָמָה *milḥamāḥ* fight, battle, war (4421)
 רָדַף *rādāp* he pursued, chased, persecuted (7291)
 רִיב *rīb* to strive, contend, conduct a law-suit (7378)
 רִיב *rīb* strife, dispute, law-suit (7379)
 שׂוֹר *śōr* a head of cattle, ox, bullock (7794)
 שֶׂה *śēḥ* a sheep/goat (7716)
 שָׁקַל *śākal* he was prudent; H to ponder, prosper (7919)
 שָׂפָה *śāpāḥ* lip, shore, speech (8193)

Basic Vocabulary Group-35

Lesson 42

אֵל *'al* not (408)
 אֶלְמָנָה *'almānāḥ* widow (490)
 אָנִי *'ānī* I (589); אֲנִי *'ānōkī* I (595)
 אָרִי *'ārī*, אֲרִיָּה *'aryēḥ* lion (738)
 בָּל *bal* not, nothing (1077); בְּלִי *b'li* not, without (1097)
 דָּמָה *dāmāḥ* he resembled, was like; D to liken, imagine (1819)
 דָּמָם *dāmam* he was still, motionless, dumb (1826)
 מָלַט *mālat* N to slip away, escape; D to let escape, deliver (4422)
 נֶפֶשׁ *nēpeš* soul, person, self (5315)
 פְּנִימִי *p'nīmī* inner (6442)

Basic Vocabulary Group-36

Lesson 43

אָכַל *ʾakal* he ate, fed (398); אֹכֶל *ʾōkel* food (400)
 מֵאֲכָל *ma'akal* food (3978)
 בּוֹשׁ *bōš* to be ashamed; H to shame (954)
 בִּלְתִּי *bilti* only, beside, except;
 לִבְלִיתִי *l'bilti* so as not to, in order not to (1115)
 בָּעַד *b'ad*, בְּעַד *bā'ad* away from, behind, about, in behalf of (1157)
 חָרַשׁ *haraš* H to be silent, dumb (2790 < **hrš*, Arab. *harasa*)
 חָרָשׁ *hārāš* artisan, engraver, artificer (2796 < **hrθ* Arab. *harata*)
 כַּאֲשֶׁר *ka'asher* according as, in so far as, when
 לַיְלָה *lāylā*, לַיִל *lāyil* night, at night (3915)
 מִי *mi* who? (4310)

Basic Vocabulary Group-37

Lesson 44

גָּאֵל *gā'al* he redeemed, acted as kinsman (1350)
 גְּבוּל *g'būl* border, boundary (1366)
 גִּיר *gūr* to sojourn, dwell; גֵּר *gēr* stranger, sojourner (1616)
 דָּבַק *dabaq* he kept close/clung to (1692)
 דְּבַשׁ *d'baš* honey (1706)
 דֶּלֶת *dēlet* door (1817)
 חֹמָה *hōmā* wall (of city) (2346)
 נֹכַח *nōkah* in front of (5227)
 פָּתַח *pātaḥ* he opened (6605); פֶּתַח *pētaḥ* opening, doorway (6607)
 שָׁמַיִם *šamayim* heaven(s), sky (8064)

Basic Vocabulary Group-38

Lesson 45

אֹר *ʾor* light, luminary (216)
 אֹר *ʾor* to be/become light., H to give light, cause to shine (215)
 אֱלֹהִים *ʾēlōh* God, god (433); אֱלֹהִים *ʾēlōhīm* God, gods, judges, angels (430)
 אֶרֶץ *ʾeres* earth, land, country (776)
 אֶרֶז *ʾerez* cedar (730)
 בָּדַל *bādāl* H to divide, separate; N to separate, withdraw (914)
 בָּרָא *bārā* he created, fashioned (1254)
 חֹשֶׁק *hōšek* darkness (2822)
 רוּחַ *rūḥ* breath, wind, spirit (7307); רִיחַ *reḥ* scent, odor (7381)
 רוּעַ *rūʿ* H to raise a shout, give a blast on horn (7321)
 הַרְוֵעָה *h'rūʿā* shout of war/alarm/joy (8643)

Basic Vocabulary Group-39

Lesson 46

בְּהֵמָה *b'hēma* animal, beast, cattle (999)
 בָּחַר *bāḥar* he chose, tested (977); בָּחֹר *bāḥūr* young man (970)
 בָּקַע *bāqaʿ* he cleft, split, broke open (1234)
 זָר *zār* to be a stranger, G50 stranger (2114)
 חָצִי *ḥāṣi*, חֶסֶף *ḥēṣi* half, middle (2677); חֶסֶף *ḥēṣ* arrow (2071)
 יָכַח *yākāḥ* H to judge, convict, reprove, rebuke (3198)
 לִין *lūn*, לִין *lūn* to lodge, pass the night (3885)
 מָהָר *māhar* D to hasten (4116)
 שָׁאַל *šā'al* he asked, inquired, asked for (7592)
 שְׁאוֹל *š'ōl* Sheol, underworld (7585)

Basic Vocabulary Group-40

Lesson 47

אָדָם *'ādām* man, mankind (120); אֲדָמָה *'ādāmā* ground, land, earth (127)
 בַּרְזֵל *barzel* iron (1270)
 גִּבְעָה *gib'ā* hill (1398)
 גֶּפֶן *gēpen* vine (1612)
 מָחָר *māhār* tomorrow (4279); מֶחֱרָת *moh'ōrāt* on the morrow (4283)
 עָנָה *'ānā* he answered (6030)
 עָנָה *'ānā* he was afflicted, bowed down (6031)
 עָנִי *'ōnī* affliction, poverty; עָנִי *'ānī* poor, afflicted, weak (6041)
 שָׂמַח *sāmāh* he rejoiced; D to gladden (8055)
 שִׂמְחָה *simhā* gladness, mirth, joy (8037)

Basic Vocabulary Group-41

Lesson 48

אָפּ *'ap* also (637); אָפּ *'ap* (< **'np*) nose, anger (639)
 חָרֵב *hāreb* it was dry/dried up; H to dry up (tr.) (351)
 חֵלֶב *hēleb* fat, choice (2459); חָלָב *hālāb* milk (2461)
 חָלָה *hālā* he became weak, was sick (2470)
 חָלַל *hālāl* pierced, slain (2491)
 עָמַל *'āmāl* labor, toil (5999)
 יָחַל *yāhal* N, D, H to wait, await (5176)
 רָעַב *rā'āb* famine, hunger (7858)
 רָשָׁע *rāšā* wicked, criminal (7563); רִשְׁעָה *réša* wickedness (7562)

Basic Vocabulary Group-42

Lesson 49

אָמָה *'āmā* handmaid (519)
 אִמָּה *'ammā* forearm, cubit (length of forearm) (520)
 גָּבַהּ *gābah* he/it was high, exalted (1361); גָּבוֹהַּ *gābō'h* high, tall, proud (1364)
 חָמָס *hāmās* violence, wrong (2555)
 חָמֵשׁ *hāmēs*, חֲמִשָּׁה *hāmīssā* 5 (2568); חֲמִשִּׁי *hāmīssī* 5th (2549)
 חֲמִשִּׁים *hāmīssīm* 50 (2572)
 לָקַד *lākad* he captured, seized, took (3920)
 קֹדֶשׁ *qōdeš* sacredness, holiness (6944)
 קָדַשׁ *qādaš* N to set apart, consecrate; H to sanctify (6942)
 רָחַץ *rāḥaš* he washed, bathed (7364)

Basic Vocabulary Group-43

Lesson 50

בָּקָר *bāqār* herd, large cattle (1241)
 בָּרַח *bārāh* he passed through, fled; H he chased (1272)
 חָזַה *hāzā* he saw, beheld (2372); חֲזֹן *hāzōn* vision, sight (2377)
 חֶרֶב *hēreb* sword (2719)
 כֹּהֵן *kōhēn* priest (3548)
 כּוֹן *kūn* it was established/proper/fixed; H to establish (3559)
 מַמְלָכָה *mamlākā* dominion, kingdom (4467)
 נָבִיא *nābī* N to prophesy; HtD to act as a prophet (5012); נָבִיא *nābī* prophet (5030)
 שָׁם *sām* there, thither (8033)
 קָדוֹשׁ *qādōš* sacred, holy (6918); מִקְדָּשׁ *miqdāš* sanctuary (4724)

Basic Vocabulary Group-44

Lesson 51

חוצ *hûs* outside, abroad (2351)
 מִגְרָשׁ *migrâs* common/open land, pasture (4054)
 גָּרַשׁ *gdrâs* he drove out/away, cast out (1644)
 מָדַד *mādad* he measured (4058); מִדָּה *middā* measure (4060)
 מִזְמוֹר *mizmôr* psalm, melody (4210); זָמַר *zamar* D to sing, praise (2167)
 מִלְנֶה *milnê* cattle, possession (4735)
 קָנָה *qānā* he got, acquired, bought (7069)
 קָנֶה *qānê* reed, stalk, measuring-rod (7070)
 שָׁיר *šîr* to sing (7891)
 שִׁיר *šîr* song (7892)

Basic Vocabulary Group-45

Lesson 52

חָלַק *hālaq* he divided, apportioned (2505); חֶלֶק *hēleq* portion, share, territory (2507)
 מַחְלָקָה *mahālōqet* share, division (4256)
 יָצַב *yāṣab* HtD to take one's stand (3320, cf. #5324)
 מַצֵּבָה *maṣṣēbā* pillar, sacred pillar (4676)
 כֹּה *kō* here, now, thus (3541)
 כֹּכָה *kāka* thus (3602)
 נֵר *nēr* lamp (5369); מְנוֹרָה *m'nōrā* lampstand (4501)
 סוּס *sūs* horse (5483)
 רָכַב *rākab* he (mounted and) rode (7392)
 רֶכֶב *rēkeb* chariot(ry), rider, millstone (7393)
 מֶרְכָּבָה *merkābā* chariot (4818)

Basic Vocabulary Group-46

Lesson 54

דָּל *dal(l)* poor, weak, oppressed (1800)
 זָרַע *zēra* seed, sowing, offspring (2233 < *zr)
 זָרַע *zāra* he scattered seed, sowed (2232)
 זִרְזֹעַ *z'rō* strength, arm (2220 < *δr)
 חָלַל *hālal* N to be defiled; D to defile, profane; H to begin (2490)
 יָכַל *yākōl* he was able (3201)
 יָתוֹם *yātōm* orphan, fatherless (3490)
 נְאֻם *n'ūm* (cstr.) utterance of (a prophet or deity) (5002)
 נָגַשׁ *nāgaš* he drew near, approached (5066)
 צָדִיק *ṣaddiq* he was just, righteous (6663); צְדִיק *ṣaddiq* just, righteous (6662)
 קִיר *qîr* wall (7023)

Basic Vocabulary Group-47

Lesson 55

בֶּטֶן *bēten* belly, womb, body (990)
 בְּכוֹר *b'kôr* first-born (1060)
 דָּרַשׁ *dāraš* he sought, inquired, consulted (1875)
 חָטָא *hāṣā* he missed, went wrong, sinned; D to make a sin-offering (2398)
 חַטָּאת *haṣṣāṭ* sin, sin-offering (2403); חֵטְא *hēṭ* guilt, punishment, offence (2399)
 פֵּרוֹת *p'rî* fruit (6529)
 פָּשַׁע *pēša* transgression, rebellion (6587); פָּשַׁע *pāša* he rebelled, transgressed (6586)
 רוּם *rûm* he was exalted, lifted; L, H to raise, erect (7311)
 מַרְוֵם *mārôm* height, elevation, high place (4791)
 תְּרוּמָה *t'rûmā* contribution, offering (8641)

Basic Vocabulary Group-48

Lesson 56

אֵיל *'ayil* ram; leader, chief (352)
 כֶּבֶשׂ *kébes* lamb, young ram (3532)
 מָכַר *mākar* he sold (4376)
 נָהַר *nāhār* stream, river (5104)
 נָחַל *nāhal* wady, torrent-bed (5158)
 עֵגֶל *'ēgel* calf (5695)
 קֶדֶם *qēdem* front, east, aforetime, beginning (6924); קָדִים *qādīm* east, east wind (6921)
 שִׁפְחָה *šipḥā* maid, maid-servant (8198)
 שָׁפַט *šāpaṭ* he judged, governed (8199); שׁוֹפֵט *šōpēṭ* judge (8199)
 מִשְׁפָּט *mišpāṭ* judgment (4941)

Basic Vocabulary Group-49

Lesson 57

אֵי *'ē* where? (335); אֵימָה *'ayyē* where? (346)
 אֵיב *'āyab* he was hostile, אֵיב *'ōyēb* enemy (340)
 זָר *zār* strange, stranger (2114)
 כָּלָה *kālā* it was complete/finished; D to complete (3615)
 כַּלְיָה *kallā* daughter-in-law, bride (3618)
 כַּף *kap(p)* palm of hand, sole of foot (3709)
 כֶּרֶם *kérem* vineyard (3754)
 רָע *ra'* evil, distress, calamity, bad(ness) (7453)
 רָעָע *rā'a'* he was evil, bad., H to hurt, do evil (7489)
 רָעָה *rā'a'* evil, misery, distress, injury (7451)
 שָׂאָר *šā'ar* N to remain, be left over; H to leave over, spare (7604)
 שְׁאֵרִית *š'ērīt* rest, residue, remainder, remnant (7611)

Basic Vocabulary Group-50

Lesson 58

חָרָה *ḥārā* he was/became angry (2734)
 חָרוֹן *ḥārōn* burning anger (2740)
 עוֹר *'ōr* skin, hide (5785)
 עוֹר *'ūr* to rouse oneself, awake (5782)
 עָרַךְ *'arāk* he arranged, set in order (6186); עֶרֶךְ *'erek* order, row, estimate (6187)
 פֹּה, הֵן, פֹּה *pō(ḥ)* here, hither (6311)
 פֶּה *pē* mouth (6310); כִּפִּי *k'pī*, לִפִּי *l'pī* according to
 קָטַר *qāṭar* D, H to burn sacrifices (6999); קָטַרֶת *q'ṭōreṭ* smoke, incense (7004)
 קָצַר *qāṣar* he reaped, harvested (7114); קָצִיר *qāṣīr* harvest (-time) (7105)

Basic Vocabulary Group-51

Lesson 59

אָסַף *'asap* he gathered, collected
 יָצַף *yāsaḥ* he added H to add + inf. = to do again (3254)
 אֵךְ *'ēk* how? how! (349); אֵכָה *'ēkā* how! (351)
 חָשַׁב *ḥāṣab* he thought, reckoned, regarded (2803)
 מַחְשָׁבָה *maḥšābā* thought, device (4284)
 טָהַר *tāhēr* he was clean, pure; D he cleansed (2891); טָהוֹר *tāhōr* clean, pure (2889)
 כָּפַר *kāḥar* D to cover, atone for sin (3722)
 כִּפִּיר *k'pīr* young lion (3715)
 כָּבַשׁ *kābaš* D he washed, cleansed (3526)
 כָּעַס *kā'as* he was angry; H he provoked (3707)
 רֶגֶל *régel* foot (7272)

Basic Vocabulary Group-52

Lesson 60

חָזַק *hāzaq* he grew strong, was firm, it was urgent; D he strengthened (2388)
 חָזָד *hāzāq* hard, strong, firm, severe (2389)
 תָּמֵא *tāmē'* he was/became unclean; D he defiled (2930)
 תָּמֵא *tāmē'* unclean (2931); תְּמִאָה *tum'ā* uncleanness (2932)
 מִדְבָּר *midbār* steppe, wilderness (4057)
 נָחַל *nāhal* he took possession, inherited; H to cause to inherit, give as possession (5157)
 נַחֲלָה *nahālā* possession, inheritance, property (5159)
 נָכָה *nākā* H to strike, smite (5221); מַכָּה *makkā* blow, wound, plague (4347)
 עָנָן *ʿānān* cloud (-mass) (6052)
 עוֹף *ʿōp* flying things, fowl (5776)

Basic Vocabulary Group-53

Lesson 61

אָנַחְנוּ *ʾānāhnū* we (587)
 הֵיכָל *hēkāl* palace, temple (1964)
 הָמָה *hāmā* he murmured, roared (1993); הָמוֹן *hāmōn* sound, roar, tumult (1995)
 חַג *hag(g)* feast, festival (2282)
 חָרַפַּה *hārāp* he reproached, taunted (2778); חֶרְפָּה *herpā* reproach, contumely (2781)
 יָצַק *yāsaq* he poured, cast (3332)
 יָצַר *yāsar* he formed, shaped (3335)
 לָמַד *lāmad* he studied, learned; D he taught (3925)
 קֶרֶן *qéren* horn (7161)

Basic Vocabulary Group-54

Lesson 62

נָדַח *nādah* H to thrust out, banish, impel; N pass. of same (5080)
 נָדָד *nādar* he vowed (5087); נֶדֶר *néder* vow (5088)
 נוּס *nūs* to flee, escape (5127)
 נִסֵּךְ *nések* drink-offering (5262)
 נָקָה *nāqā* N to be cleaned, purged, free from obligation; D to acquit (5352)
 נָקִי *nāqī* clean, innocent, exempt (5355)
 סוּר *sūr* to confine, shut in, besiege (6696); מַסְוֹר *māšōr* siege (4692)
 סוּר *sūr* rock, cliff (6697)
 קָהַל *qāhal* N to assemble (intrans.); H to assemble (trans.) (6950)
 קִהְלָה *qāhāl* assembly, convocation (6951)

Basic Vocabulary Group-55

Lesson 63

מִזְרָח *mizrah* (place of) sunrise, east (4217)
 מָשַׁח *māšah* he anointed (4886); מָשִׁיחַ *māšīʿh* anointed (-one), (later) messiah (4899)
 נְחֹשֶׁת *nʿhōšet* copper, bronze, fetters (5178); נָחָשׁ *nāhās* serpent (5175)
 פָּחַד *pāhad* dread (6343)
 סָגַר *sāgar* he shut, closed (5462)
 עָזַר *ʿazar* he helped, succored (5826)
 עָפָר *ʿāpār* dry earth, dust (6083)
 עָצֶם *ʿēsem* bone, substance, self (6106)
 עֲצוּם *ʿāšūm* mighty, numerous (6099)
 צִנּוּר *sawwāʾr* (back of) neck (66770)

Basic Vocabulary Group–56

Lesson 64

הָפַךְ *hāpāk* he overturned, turned (back) (2015)
 פֶּאַה *pē'ā^h* corner, side (6285)
 פָּדָה *pādā^h* he ransomed (6299)
 פִּזַּץ *pūs* it was dispersed, scattered; N to be scattered (6327)
 פָּלָא *pālā^h* N to be extraordinary, hard to understand; H to do marvelous things (6381)
 פֶּן *pen* lest (6435)
 צָבָא *sābā^h* army, host; pl. YHWH of hosts (6635)
 שָׁבַח *sābā^h* he took captive (7617)
 שְׁבִי *s'bi* captivity, captive (7628); שְׁבִית *s'bit*, שְׁבוּת *s'but* captivity (7622)
 שֵׁבַע *šēbet* staff, sceptre, tribe (7626)
 שָׁקַר *šeqer* lie, falsehood, deception, deceit (8267)

Basic Vocabulary Group–57

Lesson 65

אָרַר *'ārār* he cursed, called a curse upon (779)
 בְּרִית *b'rit* covenant, contract (1285)
 בָּרַךְ *bārak* he knelt; D to bless (1288); בְּרָכָה *b'rākā^h* blessing (1293)
 גּוֹי *gōy* nation, people, pl. gentiles (1471)
 יָרַשׁ *yāraš* he took possession, inherited (3423)
 כּוֹכַב *kōkāb* star (3556)
 קָרַת *kārat* he cut off/down, made (a covenant) (3772)
 צֶדֶק *sēdeq* rightness, righteousness (6664)
 צְדָקָה *s'dāqā^h* righteousness, justification (6666)
 קָלַל *qālal* it was slight, trifling, swift (7043) קְלָלָה *q'lālā^h* curse (7045)

Basic Vocabulary Group–58

Lesson 66

יָרֵךְ *yārēk* thigh, loins, side (3409)
 כְּרוּב *k'rūb* cherub (3742)
 מִשְׁפָּחָה *mišpāhā^h* clan, division of tribe (4940)
 נָבַט *nābat* H to look at, regard, show regard for (5027)
 נָחַם *nāham* N to be sorry, repent; H to comfort (5162)
 פָּר *par(r)* young bull, steer (6499)
 שָׁחַת *šāhat* N to be marred, spoiled, corrupt; H active of same (7843)
 שָׁכַח *šākah* he forgot (7911)
 שָׁקַם *šākam* H to rise/start early (7925)
 תָּמִיד *tāmīd* continuously, continuity (8548)
 תָּמִים *tāmīm* complete, sound (8549); תָּמַם *tāmam* it was complete, finished (8552)

Basic Vocabulary Group–59

Lesson 68

אֶבְיוֹן *'ebyōn* poor, needy (34)
 אַרְבַּע *'arba^h*, אַרְבָּעָה *'arbā'ā^h* 4 (703)
 אַרְבָּעִים *'arbā'im* 40 (705); רְבִיעִי *r'bi'i* 4th (7244)
 דּוֹר *dōr* age, generation, life-time, dwelling-place (1755)
 חֲמֹר *hāmōr* he-ass (2543)
 רָחַק *rāhaq* he was/became distant, it was far (7368)
 רָחוֹק *rāhōq* distant, far, distance (7350)
 שָׁדַד *šādad* he dealt violently with, despoiled (7703)
 שׁוֹפָר *šōpār* ram's horn, trumpet (7782)
 שִׁית *šit* to put, set, appoint (7896)
 תּוֹעֵבָה *tō'ebā^h* abomination (8441)

הֶבֶל *hébel* vapor, breath, vanity (1892)
 חָרַם *hāram* H to devote to a deity, ban, completely destroy (2763)
 כָּשַׁל *kāšal* he stumbled, staggered (3782)
 נָטַע *nāṭaʿ* he planted (5193)
 נָצַח *nāṣah* D to act as overseer, conductor (5329)
 נָצַח *nēṣah* eminence, perpetuity, everlastingness (5331)
 נָצַר *nāṣar* he watched, guarded, kept (5341)
 סֵלָא *sēlaʿ* Selah! lift up! exalt! (5542); סֵלַע *sēlaʿ* crag, cliff, rock (5553)
 סָלַח *sālah* he forgave, pardoned (5545)
 סֹלֶת *sōlet* fine flour (5560)
 עֲרֻדָּה *ʿerwāḥ* nakedness, pudenda (6172)

Basic Vocabulary Group-61

Lesson 70

אֵי *ʾay* (ʾyy) island, coastland, region (339)
 גִּבּוֹר *gēbôr* man (not woman), male (1397); גִּבּוֹר *gibbôr* mighty man, hero (1368)
 גְּבוּרָה *gʾbūrāḥ* strength, might (1369)
 חָתַת *hātāt* it was shattered, he was dismayed (2865)
 יָם *ydm*, pl. *yamm-*, sea, west (3220)
 נָשַׁג *nāšaḡ* H to reach, overtake (5381)
 פָּרַר *pārar* H to break, frustrate (6565)
 פָּרַשׁ *pāraš* he broke through/into/down/in pieces (6555)
 פָּרַשׁ *pāraš* he spread, spread out (6566)
 רָנַן *rānan* he cried (in joy, exultation, distress) (7442); רִנְנָה *rinnāḥ* ringing cry (7440)

Basic Hebrew Vocabulary-62

Lesson 71

הָרָה *hārāḥ* G11 she conceived, became pregnant (2029)
 זָנָה *zānāḥ* he committed fornication; G11 she was a harlot; G51 harlot (2181)
 יָשַׁע *yāšaʿ* H to deliver, save, give victory (3467); יְשָׁעָה *yēšaʿ* deliverance, salvation (3468)
 יְשׁוּעָה *yēšūʿāḥ* salvation, deliverance, victory (3744)
 יְשׁוּעָה *yēšūʿāḥ* deliverance, salvation (8668)
 מְעַט *mʿaṭ* a little, a few, fewness (4592)
 רָחַם *rāham* D to have compassion, be compassionate (7355)
 רַחֲמִים *rahāmīm* compassion, love (7356)
 שָׁבַת *sābat* he ceased, rested; H to cause to cease, destroy (7673);
 שַׁבָּת *sabbāt* Sabbath (7676)
 תָּקַע *tāqa* he thrust, gave a blow/blast, struck (8268)

Basic Hebrew Vocabulary-63

Lesson 72

גָּמַל *gāmal* camel (1581)
 מִנְחָה *minḥāḥ* gift, cereal offering
 עֲמֵק *ʿēmeq* valley, deep place (6010) פָּרָשׁ *pārāš* horseman (6571)
 קָשַׁב *qāšab* H to give attention, attend (7181)
 קָשַׁר *qāšar* he bound, conspired (7194)
 קֶשֶׁת *qēšet* bow (weapon, rainbow) (7198)
 רָגַז *rāgaz* he was agitated, excited, he quivered, quaked (7264)
 רָפָא *rāpāḥ* he healed (7495)
 רָפָה *rāpāḥ* it sank down, dropped, he relaxed; H to abandon (7503)
 שָׁבַר *sābar* he broke; D to shatter (7665)
 שָׁבַר *sēber*, שָׁבַר *sēber* breaking, fracture, breach (7667)

Basic Hebrew Vocabulary–64

Lesson 73

אָמַץ *āmēš* he was strong; D to strengthen, harden; H to exhibit strength; HtD to determine (553)
 אֵפֶס *épes* end, none at all, zero; *épes kí* howbeit (657)
 חֲלוֹם *hālóm* dream (2472)
 יָאֹר *yá'ar* river (usually Nile) (2975) יֵשַׁר *yá'ar* thicket, wood, forest (3293)
 יְרִיעָה *y'ri'ā* curtain, tent-coth (3407)
 מָשַׁל *māšal* he ruled, had dominion over (4910) נָא *nā'* prithee, I pray (9994)
 נָצַב *nāšab* N to take one's stand; H to station, fix (5324)
 סָבַב *sābab* he turned, turned around, surrounded (5437)
 סָבִיב *sābīb* round about, the surrounding region (5439)
 תָּפַס *tāpaš* he grasped, wielded (8610)

Basic Hebrew Vocabulary–65

Lesson 74

לָאָם *l'óm* people, folk, nation (3816)
 לֹחַ *lú'h* tablet, board (3871)
 לִשְׁכָּה *liškā* room, chamber, hall, cell (3957)
 עֹל *ól* (ʾl) yoke (5923)
 צֶל *šēl* (šll) shadow (6738)
 עָצַר *āšar* he restrained, retained (6113)
 צֹאֵן *šō'n* small cattle, flock (6629)
 צָפָה *sāpā* D to overlay, plate (6823)
 צִפּוֹר *sippór* bird (6833)
 קָנָא *qānā* D to be envious, excited to anger (7065); קִנְיָה *qin'ā* jealousy, zeal (7068)
 שָׂדֶה *sādē* field, land (7704)

Basic Hebrew Vocabulary–66

Lesson 75

בָּלַל *bālal* he mixed, confounded, mingled (1101)
 בָּלַע *bāla'* he swallowed, swallowed up (1104)
 גִּיל *gīl*, גִּיל *gūl* he exulted rejoiced (1523)
 גִּלּוּל *gillūl* pl. amulets, idols (1544)
 תָּרַם *térem* not yet; בְּתָרַם *b'térem* before (when not yet) (2962)
 מוֹל *mól*, מוּל *mūl* in front of, facing (4136)
 מַצָּה *maššā* unleavened bread, matsah (4682)
 מָתַי *mātay* when? (4970)
 נָסַע *nāsa'* he pulled up (tent-pegs). set out, journeyed (5265)
 סָתַר *sātar* N to hide self, be concealed (5641)
 רָצַח *rāšah* he murdered, slew (7523) שֶׁמֶשׁ *šémeš* sun (8121)

Basic Hebrew Vocabulary–67

Lesson 76

אָרַב *ārab* he lay in wait for, ambushed (693)
 בְּאֵר *b'ēr* dug-well, pit (875); בּוֹר *bór*, בְּאֵר *bó'r* cistern, pit, well (953, 877)
 בָּרִיחַ *b'ri'h* bar, bolt (1281)
 גָּאוֹן *gā'ón* exaltation, majesty, pride (1347)
 חָגַר *hāgar* he girded himself (2296)
 לְמַעַן *l'má'an* for the sake of, on account of, in order that (4616)
 מַיִם *máyim* water (4325)
 נֹכְרִי *nokri* foreign, alien (5237)
 נָצַל *nāsal* H to snatch away, rescue, deliver (5337)
 פָּגַע *pāga'* he reached, met, encountered (6293)
 שָׁפַךְ *sāpak* he poured, poured out (8230)

דָּבַר *dēber* pestilence, plague (1698)
 דָּגָן *dāḡān* grain, corn (1715)
 הָרַס *hāras* he threw down, broke down (2040); זָרַב *zûb* to flow, gush (2100)
 זָרַד *zārā* he fanned, winnowed, scattered (2219)
 חָלַץ *hālaṣ* he drew off; D he delivered, rescued (2502)
 חָמַל *hāmal* he spared, had compassion (2550)
 חֲנִית *hānūt* spear (2595)
 חֲרָבָה *horbā* waste, ruin, desolation (2723); מְעָרָה *m'ʿarā* cave (4631)
 נָטַשׁ *nātaṣ* he left, forsook, abandoned (5203)
 נָתַח *nātaṣ* he pulled down, broke down (5422)

Basic Vocabulary Group-69

Lesson 78

בָּשָׂר *bāśār* flesh (1320); יָרַד *yāraḡ* he went down, descended (3381)
 כָּסָה *kāsā* D to cover, conceal, clothe (3680)
 מָוַם *mōt* to totter, slip, shake (4131); מָטָר *māṭar* rain (4306)
 מַעֲיִם *mē'im* (pl.) bowels, inward parts (4578)
 מָרַד *mārā* he was disobedient, rebellious, stubborn; H to display (these qualities) (4784)
 מָשַׁךְ *māśak* he drew, led, dragged, drew out, prolonged (4900)
 מָשַׁל *māśāl* proverb, parable, similitude (4912)
 סָמַךְ *sāmak* he leaned, supported, upheld, placed (hand) (5564)
 פָּסַח *pēsah* Passover (6453)
 שָׁלַךְ *śalak* H to throw, fling, cast (7993)

Basic Vocabulary Group-70

Lesson 79

מַדְּוֶז *mā'ōz* place/means of safety, protection, stronghold (4581)
 מִתְנָיִם *mitnāyim* loins (4975)
 נָקַר *nākar* H to regard, observe, recognize, acknowledge (5234)
 עִז *'ēz* ('izz) she-goat (5795)
 פָּשַׁט *pāṣaṭ* he stripped off, made a dash; D, H to strip (6584)
 שָׁחַט *śāhaṭ* he slaughtered; Gp50 hammered, beaten (7819)
 שָׁחַק *śāhaq* he laughed; D to play, jest, make sport (7832)
 שִׁמְלָה *śimlā* mantle, wrapper (8071)
 שָׂעִיר *śā'ir* he-goat, buck (8163); שֵׂעָר *śē'ar* hair (animal or human) (8181)
 שְׂעֵרָה *śē'arā* barley (8184)



RULES

R U L E S

- 1a. A *dagesh* in a *begadkepat* at the beginning of a word or following a shewa is a light dagesh, indicating stopped pronunciation (§11.44). A dagesh in any other letter, or in a *begadkepat* in any other position, is a strong dagesh, indicating a geminate (doubled) consonant (§11.43). A strong dagesh in a *begadkepat* both doubles and hardens it (§11.442).
- 1b. Consonants with shewa, except *begadkepat* and ב, frequently lose the strong dagesh (§13.41). This particularly applies to ך.
- 2a. *Pure-long vowels* do not reduce except in originally-closed syllables (§15.22), where they become the corresponding short vowel, subject to the short-vowel rules (§15.222).
- 2b. Long *ā* became long *ō* in the Canaanite dialects (§14.11).
3. Words joined by *maqeph* and words in construct have only one major accent (§17.12).
4. Original short vowels in final open syllables have generally vanished (§§15.51, 52).
5. A doubly-closed syllable never occurs within a word and rarely occurs at word-end (§16.34).
6. When a doubly-closed syllable would result from the loss of a short vowel (Rule 4), one of the following occurs:
 - a. If a geminate consonant would result, it loses gemination (§13.42);
 - b. If a consonantal cluster would result, an anaptyctic vowel is inserted (§15.61);
 - c. In a few cases, the doubly-closed syllable remains (§16.3423).
7. Syllables do not begin with consonantal clusters, except in forms of the word for 'two' (§16.35).
8. The conjunction —ו, when it occurs before labials (ב, פ, מ, called *būmeḥ*), or before consonants with shewa, develops to vocalic ו̄; before yod with shewa, however, long *ī* is formed (§15.652).
9. At word-end, original *-cw > -cū and *-cy > -cī (§15.67).
- 10a. *Gutturals* reject dagesh (§11.432); before מ, ש, and נ there is compensatory lengthening (§15.141*).
- b. *Gutturals* do not take simple vocal shewa (§15.42).
- c. *Gutturals* often vocalize a silent shewa (§15.421).
- d. *Gutturals* prefer *a*-class vowels, especially before them (§15.43).
- e. At word-end, ש, מ, or נ (*he^h* with mappiq) attract pataḥ furtive after *i*- or *u*-class vowels (§15.4321).
- f. *i* > *e* (*hīrīq* > *s^hgōl*) before nonfinal gutturals (§15.434).
- g. Initial מ prefers *i*-class vowels when near the accent (§15.433).
- h. מ at word-end and frequently at syllable-end is quiescent (§15.54).
11. Nun נ assimilates to a following consonant when no vowel separates (§13.111).
12. In HtD forms, when the first radical is a dental or a sibilant, metathesis, assimilation, or both occur (§13.112, §13.61).
13. Short vowels normally *lengthen* in accented or near-open syllables, and *reduce* in distant-open syllables (§15.11, §15.12, §15.23)
 - b. Compensatory vowels do not reduce (§15.233).

- c. The original vowel of a segolate does not reduce in sg. cstr. (§15.232). It does, however, reduce in pl. abs. forms.
- d. In many forms, *šéré* does not reduce (§15.223).
14. Short *a* does not lengthen in *erstwhile doubly-closed syllables* except in pause (§15.111, cf. §15.132).
15. Short *a* does not lengthen in accented-closed syllables in finite verbal forms, except in pause (§15.113).
16. In *near-open* syllables, *i-* or *u-*class short vowels *reduce* to shewa when preceded by a long syllable or by no syllable at all (§15.241).
17. In finite verbal forms *without sufformatives*, the accent is on the *ultima* (§17.21). In such forms *with sufformatives*, the following rules prevail:
- If the *ultima* is *closed*, the accent is on the *ultima*, and the form follows the short-vowel chart (§17.221).
 - If the *ultima* is *open* and the *penult* is *long*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.222).
 - If the *ultima* is open and the *penult* is *short*, in *nonpausal* forms the accent is on the *ultima*, the vowel of the *penult* reduces to shewa, and the vowel of the antepenult has its pausal form (lengthened) and is marked by *metheg* (§17.223).
 - Under the same conditions (17c) but in *pausal form*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.2231).
18. Short *a* frequently attenuates to short *i* in unaccented closed syllables (§15.32).
19. When two successive simple (vocal) shewas would occur, the first becomes *hīrtq* and the second becomes zero-shewa (§15.651).
20. In originally closed accented syllables, in certain forms original short *i* becomes short *a* (§15.33).
21. When *simple (vocal) shewa* would occur before *compound shewa*, the simple shewa is changed to the normal short vowel of the same vowel-class as the compound shewa (§15.653).
22. When *compound shewa* would occur before *simple (vocal) shewa*, the compound shewa develops to its corresponding normal short vowel, and the simple shewa becomes zero shewa (§15.2532).
23. The connecting vowel of a pronominal suffix, if any, takes the accent (§17.32). If a shewa precedes the suffix, it is zero shewa and the ך/נ of the suffix is spirantized.
24. In verbal forms, thematic *a* in G-perf. generally yields thematic *u* in G-impf., and thematic *i* or *u* in G-perf. yields thematic *a* in G-impf. (§27.331).
25. In G-impf., the vowel of the preformative is determined usually by the thematic vowel, as follows: thematic *a* preformative *i*, thematic *i* or *u* preformative *a* (§27.332).
26. When adding a consonantal sufformative (i.e. one which begins with a consonant) to a CC² verb which ends in a geminated consonant, the consonantal cluster which would occur is avoided by the insertion of a long vowel before the sufformative, namely *ī* (*ō*) in the perf. and *ī* (*ē*) in the impf. (§15.64).
27. Nonpausal converted impf. forms which have a closed *ultima* and an open *penult* are accented on the *penult* (§17.341).
28. Nonpausal converted perf. forms ending in *ת* (-*td*) or *ת* (-*td*) generally are accented on the *ultima* (§17.342).

Part 2

GRAMMAR

INTRODUCTION

§01. Hebrew is a member of the Semitic family of languages. Cognate languages include Akkadian (Assyrian and Babylonian), Arabic, Aramaic and Syriac, Ethiopic, Phoenician, Ugaritic, etc. Hebrew, Phoenician, and neighboring dialects are often referred to as *Canaanite dialects*. Cf. E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2nd ed. rev. by A. E. Cowley (1909; repr. Oxford: Clarendon Press, 1963), §§1-2 (hereafter cited as *Ges.*).

§01.1 For information and literature on the Semitic languages see W. S. LaSor, *A Basic Semitic Bibliography (Annotated)*, (Wheaton: Van Kampen, 1950), and J. H. Hespers, *Basic Bibliography of the Semitic Languages*, 2 vols. (Leiden: Brill, 1972-74).

§02. *Biblical Hebrew* is the name used for the Hebrew of the Old Testament. It includes some archaic forms, some late forms, and the stages of linguistic development between these extremes. This time-spread (at least as great as that between Chaucerian [14th cent.] and Modern English!) often causes the student difficulty with the so-called irregularities. Further complicating the problem is the fact that the vocalization of the Heb. Bible represents the pronunciation as of about the 7th cent. A. D., and includes several vocalic shifts that took place between the time of the Septuagint (3d cent. B. C.)—and in some cases even the time of the Vulgate (4th cent. A. D.)—and the Masoretes. The beginner should note these phenomena as he encounters them, but should not attempt to learn them during his introductory studies.

§03. The *Semitic Languages* are the languages spoken by the peoples of the Arabian peninsula and the adjacent regions to the north, west, and south, which have characteristics in common that can best be explained as deriving from a common origin (cf. §03.3).

§03.1 One characteristic of Semitic languages is the dominance of consonants that carry the basic idea, while the vowels (and certain consonant-and-vowel patterns) give the specific meanings of the words. Since the majority of words have three basic consonants, this feature is described as *Triconsonantalism*.

§03.11 The consonants that carry the basic idea are called the *Root*. In 3-consonant roots, the term "triliteral" is often used, but since some Semitic languages are written in syllabic rather than alphabetic form, this term is imprecise.

§03.12 It was an error of Semitists of former generations, sometimes repeated today, to attempt to force all words into original (hypothetical) 3-cons. roots. A number of basic words (such as 'hand,' 'back,' 'mouth,' 'father,' etc.) at

the earliest known level are biconsonantal, and some are perhaps even monoconsonantal. A few are quadriconsonantal (cf. the word for ‘four’). Cf. §24.1.

§03.2 Another characteristic of Semitic languages is the *verbal system*.

Unlike the Indo-European languages known to most of us, Semitic languages do not have a three-tense system (past, present, future—although this in itself is a grave oversimplification). Rather, there is something like *aspect*, the verb-form describing an act or a state that is complete or incomplete in the time reference suggested by the context. Hence a “present” can be used for an action or state in the present or the future, or even one that is incomplete in past time.

§03.21 A second feature of the verbal system is the use of *derived stems* (wrongly called “conjugations”; the Heb. term *binyān* ‘building’ is preferable), to indicate simplicity, intensity or repetition, causation, etc., of the action. See §28.

§03.22 Aspect (tense, *Aktionsart*) and stem modification of the verb root are accomplished by alterations of the consonantal and vowel pattern, usually along with the addition of certain preformative (prefixed), sufformative (suffixed), and infix elements. See §27.

§03.3 Since the similarities of phonology, morphology, syntax, and vocabulary of the Semitic languages are remarkably demonstrable, it is reasonable to assume that these languages had a common origin. *Proto-Semitic* (PS) is the name given to the hypothetical parent language. PS forms are hypothesized on principles that will explain the known derived forms. No actual PS forms exist except by coincidence or accident. There are no extant samples of “Proto-Semitic.”

§03.4 There is no general agreement on the subgrouping of Semitic languages. They are often grouped geographically into *East Semitic* (Akkadian) and *West Semitic*. The latter is further subdivided into *Northwest Semitic* (Ugaritic, Hebrew, Phoenician, Aramaic, etc.) and *Southwest Semitic* (North Arabic, South Arabic, Ethiopic, etc.). The linguistic features, however, do not always fit the geographical distribution.

§03.41 Hebrew is one of the *H-languages*, in contrast with Babylonian which is an *Š-language*. This distinction is based on the causative stem (Hiphil/Shaphel) and the pronouns *hū/šū*, *hi/šī*, etc.

§03.5 It has been pointed out that the Semitic languages are more closely related to each other than are those classified as Indo-European. A larger group that would include certain languages of North Africa, frequently called *Hamito-Semitic languages*, is more comparable to the complex nature of the Indo-European family, whereas the Semitic languages are more comparable

to a subfamily such as the Romance or the Germanic languages. Hamito-Semitic studies are still in their infancy due to the paucity of “Hamitic” materials other than those elements found in Egyptian and Berber.

§03.6 *Modern Hebrew* is a revival of late Biblical Hebrew after an interval of many centuries, during which time *Mishnaic Hebrew* developed. Except for many additions from Mishnaic Hebrew, Aramaic, and other (non-Semitic) languages, Modern Hebrew does not differ greatly from Biblical Hebrew. Since Hebrew is now a living language, an increasing number of Hebrew teachers are using the modern rules of pronunciation rather than the “classical” for Bib. Heb.

§04. In learning a language it is necessary to learn the grammar and its elements. This includes study of pronunciation, formation, and meaning of words in the language, and how words are joined to form meaningful statements. Thus language study involves *phonology*, *morphology*, *vocabulary*, and *syntax*. Part Two of this *Handbook* therefore contains the following divisions: (1) Phonology, (2) Morphology, (3) Syntax, and (4) Basic Vocabulary. Cf. Eugene A. Nida, *Learning a Foreign Language* (New York: Friendship Press, 1957), which is highly recommended.

§04.1 *Phonology* is the study of the elements of sound used to form words and phrases. We include “phrases” in this broad definition because in some languages some sounds occur in phrases which do not occur in words. *Division 1* of the grammar deals with Phonology. All sections in that division are numbered with 1 in the tens place (i.e. §10., §11., §11.1, §11.2, etc.).

§04.11 Strictly speaking the *sounds* of a language can only be studied in the spoken form. But in dealing with ancient languages, we have access only to written forms. Hence the study of *orthography* (the written form) is ancillary to the study of phonology. The student must always bear in mind the fact that orthography does not always exactly represent the sounds which the symbols are intended to convey (cf. *ough* in Eng. *tough*, *thought*, *though*, *through*, *slough*, etc.).

§04.12 When the orthography of a language is in a form not readily recognized by those who do not know the language, a system of transliteration is commonly used. For obvious reasons we use a system that can be produced by typewriter in a modified Roman alphabet.

§04.2 *Morphology*, also called *accidence*, is the study of the inflected forms of words, i.e. how they are modified to show grammatical elements. *Division 2* of the grammar deals with Morphology. The paragraphs in that division are numbered with numerals having 2 in the tens place (i.e. §20., §20.1, §21.2511, etc.).

§04.21 Languages are described as *isolating*, *agglutinating*, or *inflecting*, depending on the way they indicate the relationship between words. In an *isolating* language, such as Chinese and to a large extent Modern English, the relationship is shown purely by word order. Thus 'John hit Joe' means something quite different from 'Joe hit John.' In an *agglutinating* language such as Sumerian or Modern Turkish, the relationship is shown by elements that are added on to words. In an *inflecting* language the root or stem is modified by prefixes, infixes, suffixes, and other formative elements to build a word and to show the relationship between words. In Eng. the elements of inflection remain in words such as *he*, *him*, *his* and *ride*, *riding*, *rode*, *ridden*, etc.

§04.22 Hebrew, like all Semitic languages, is an *inflecting* language. Grammatical elements, such as gender, number, state, person, aspect (tense), etc., are indicated by morphological elements (changes in form).

§04.3 *Syntax* is the study of the means of joining words together so as to convey meaning. Knowing vocabulary is a necessary condition for understanding a language, but it is not a sufficient condition. Assigning Eng. equivalents to words in a Heb. sentence is merely an exercise in substitution of definitions. Without knowing the relationship of those words, i.e. the syntax of the language, the sentence has no meaning. The same is true in English. Note, e.g. that if the words of the first sentence in this paragraph were indiscriminately listed, the new "sentence" would have no meaning: convey is meaning means the of together to syntax study words the of joining. *Division 3* of this grammar deals with Syntax. All paragraphs in that division are numbered with numerals which have 3 in the tens place (i.e. §30., §30.1, §31.351, etc.).

§04.4 In spite of what we know about phonology, morphology, and syntax, we still cannot understand a language unless we know the meanings of the words. Thus *vocabulary control* is essential to language study.

§04.41 How much vocabulary should a student know in any given language? Clearly, the more words he knows, the more extensively and, perhaps, more rapidly he can read. But not all words are of equal importance. It is obviously more important to know those words which occur with high frequency than those which occur infrequently. Modern linguistic studies emphasize a *basic* vocabulary, and we have followed that approach in this *Handbook*. *Division 4* of the grammar contains a Basic Hebrew Vocabulary.

§04.42 There are approximately 1,100 words which occur with a frequency of 25 or more times in the Heb. Bible. If the student commits this basic vocabulary to memory, he should be able to read widely and fairly rapidly, especially in narrative literature. Then there are some low frequency words with considerable theological import. These also should be learned. In addition, there

are words which, while of low frequency in the Heb. Bible may have relatively high frequency in any given book. Obviously, for purposes of reading with facility and understanding in that book the knowledge of such distinctive vocabulary is vital, but in terms of basic vocabulary acquisition these words are of secondary importance. Similarly, words which on the basis of word-count are of high frequency, but have the greatest number of occurrences in one book (e.g. *sélāh* 74x, 71x in Psalms) may be considered of secondary importance in terms of basic vocabulary.

§04.421 During the first year a student is expected to learn approximately 700 of the words in the basic vocabulary. He should make every effort to learn another 700 in the second year. Indeed, vocabulary acquisition and review is a process which must continue throughout our lifetime if we are to have ready access to the OT in the original languages.

§04.43 What about words not in the basic vocabulary? As indicated above (§04.42), the student must inform himself of the distinctive vocabulary, if any, for any book he may choose to read. Then, a good but brief lexicon will meet the need for the purpose of wide reading (e.g., William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Grand Rapids: Wm. B. Eerdmans, 1971). For careful study of a given passage a large lexicon which lists contexts and calls your attention to special usage of words is indispensable (e.g., Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament*; New York: Houghton-Mifflin Co., 1906). However, we probably ought not feel bound to seek the lexical meaning for every unfamiliar word that we encounter. We may frequently *guess* the meaning from context. This is especially the case, e.g., with low-frequency nouns. They may well be derived from a verbal root already familiar to the student. With the added advantage of knowing the several means of deverbal noun formation (see §§24, 24.2) the student should be able to make quite an intelligent guess.

§05. *Translation* is the process of transferring the thought expressed in one language to another language, preferably in equivalent words and equivalent syntax. "Equivalent" does not necessarily mean exact word-for-word transfer. The *idea* an author is seeking to impart in one language is what must be transferred to the second language. The words and syntax of the respective languages serve to control the idea in those languages. Thus translation is an attempt to put the *idea defined by the words and syntax of one language* into the *words and syntax of a second language so as to define the same idea*.

§06. The *numbering system* used in this *Handbook* is decimal and logical.

§06.1 Numbers are to be read as decimals, with “§10.” (pronounced ‘section ten’) = §10.0000, “§11.1” (‘section eleven point one’) = §11.1000, and “§12.12” (‘section twelve point one two’) = §12.1200. Thus §04.421 is found after §04.42 but before §04.43, etc.

§06.2 The system is also logical, and subtopics are indicated by the addition of the next decimal. Accordingly, §27.41, §27.42, etc., are to be read as developments of (i.e. either expansions of or exceptions to) §27.4. Usually a subsection of 3 or 4 decimals must be read in the light of the section it is developing and must not be taken out of context.

§§07.—09. are arbitrarily omitted.

The Numbering System

Major divisions are indicated by the *tens*:

- §10. Phonology
- §20. Morphology
- §30. Syntax

Primary subdivision of divisions is indicated by *units*:

- §10. Phonology
- §11. Orthography
- §12. The Consonant
- §13. Consonantal Phonetic Shifts
- §14. The Vowels
- §15. Vocalic Alteration
- §16. The Syllable
- §17. Stress Accent

Secondary subdivision is indicated by *first decimal*:

- §27. Verb Morphology, G Stem
- §27.1 Finite, inflected forms
- §27.2 Perfect (completed aspect)
- §27.3 Imperfect (incompleted aspect)
- §27.4 Imperative
- §27.5 Jussive and Cohortative
- §27.6 Nonfinite, Participle and Infinitive

Tertiary subdivision is indicated by *second decimal*:

- §32.3 Mood
- §32.31 Indicative
- §32.32 Imperative
- §32.33 Subjunctive
- §32.34 Precative
- §32.35 Infinitive and Participle (not moods)
- §32.36 Ventive and Permansive (not moods)
- §32.37 Infinitive Absolute used as Finite Verb

Further subdivision is indicated by *third decimal*:

- §36.32 Uses of the Genitive
- §36.321 Attributive Genitive
- §36.322 Possessive Genitive
- §36.323 Subjective Genitive
- §36.324 Objective Genitive
- §36.325 etc.

DIVISION ONE. PHONOLOGY

§10. *Phonology* is that part of grammar that deals with the phonemic and phonetic elements of a language (roughly identifiable with the consonants and vowels by which they are represented), plus accent, syllabification, consonantal and vocalic alteration, and similar phenomena.

§10.1 *Phonetics* is the study of sounds. It includes the description of how the various sounds are produced, the classification of sounds, their relationship to one another, their influence on one another, and their shifts or alterations in the history of the language or language-group.

§10.11 In order to have a standard base for phonetic description, a system of phonetic transcription must be used. We use a modification of the International Phonetic Association (IPA) Alphabet whenever this is necessary.

§10.111 Phonetic description, when used, is represented within square brackets: [ʒ].

§10.112 The student should bear in mind, however, that the pronunciation of Hebrew (a) in the time of the writing of Esther, (b) in the time of the Masoretic punctuation, and (c) in modern speech—not to mention the artificial “classical” pronunciation—are entirely different. Much of our discussion will be based on comparative study and it is often hypothetical.

§10.2 *Phonemics* is the study of phonemes, which are the smallest meaningful units of sound in a given language. Phonemics also includes the study of the history of the individual phonemes and the phonetic alteration they have undergone.

§10.21 It is customary to represent phonemes between slant lines: /s/. Note that the actual phonetic value of the phoneme may be different from that suggested by the symbol used for the phoneme. Thus the PS phoneme /θ/ is reflected by Arab. /t/ phonetically described as [θ], whereas it is reflected by Heb. /š/ phonetically described as [ʃ] or [ʂ].

§10.22 In some European languages there is no phonemic distinction between [ð] (like *th* in *these*) and [d]. Persons from such areas, learning English, have difficulty recognizing the difference between words such as *then* and *den*. Similarly, the English-speaking person has difficulty hearing the distinction between Arabic *kalb* [kelb] ‘dog’ and *qalb* [qelb] ‘heart, mind.’

§10.23 A phoneme may occur in phonetically different forms in any given language. Such sounds are known as *allophones*. For example, the *p* in Eng. *spot* [spɒt] is different than the *p* in *pot* [pʰɒt]; the latter is aspirated, as

can be felt if you hold the back of your hand close to your mouth when pronouncing each word. These allophones are never phonemic in Eng., i.e. no two words are differentiated simply by aspiration or lack thereof. On the other hand, aspiration is phonemic in Chinese, where many words are differentiated by nothing other than an aspirated or nonaspirated consonant.

§10.3 *Orthography* is the method of writing a language. The phenomena of orthography must not be confused with the data of phonetics and phonemics. However, since the written records are the only means we have of reconstructing the sounds which the writers were attempting to represent, we must work with the orthography.

§10.31 Most systems of orthography were not invented by the people using them and therefore do not fit the language either phonetically or phonemically. Our (Latin) alphabet, e.g., has 26 symbols, whereas our language has over 40 basic sounds. We have no symbols for [ʃ] (as in *sugar*, *nation*, *ship*, etc.), [č] (as in *church*, *match*, *nature*, etc.), [ð] (as in *those*, *then*, etc.), etc. At the same time, we often make one symbol do for sounds that could be represented by another symbol (e.g. *sends* [sɛnz], *judge* [ʤʌʤ], *since* [sɪns], etc. Needless to say, this greatly complicates the learning of writing a language or reproducing the sounds from the written form.

§10.311 It is at this point that orthography often confuses the study of phonetics. Because a certain phoneme is represented by /š/, we may uncritically assume that it has the sound [ʃ] (like *sh* in *ship*). This may be true for a later stage of the language, but not true for an earlier stage. For example, the Greeks borrowed the Phoenician *šin* and not *sāmek* for *sigma*; on the other hand they borrowed the *sāmek* for *xi*. We must not ignore this and assume that the *sāmek* was always and everywhere in the Semitic languages pronounced [s] (like *s* in *son*), or that *šin* and its reflexes in Aramaic, Ugaritic, and Akkadian were all pronounced [š].

§10.32 When the orthography of a language is not readily recognized by a student, or it is not easily reproduced in written or typed form, a system of *transliteration* is generally employed. Such a system is neither phonemic nor phonetic, although at times it may closely approximate one or the other or even both. Thus *bêt* with *dagesh* (בּ) may be transliterated as *b* or as geminate *bb*, depending on its position in a word. In fact, transliteration is often used in this *Handbook* just to show whether the *dagesh* is a “hardener” or a “doubler.” Transliteration is generally indicated by the use of *italic type*.

§10.4 *Speech* is communication by meaningful sounds, or the spoken form of a language. Writing is language in written form, or speech reduced to a system of symbols that are meaningful to a community using the language.

§10.41 The sounds that are used to produce speech are called *vowels* and *consonants*. The vowel is the basic sound, and the consonant is an interruption or restriction of that sound. The resulting component parts are *syllables*. One or more syllables forming a unit that conveys an idea is a *word*. We do not speak words, however, but *sentences*, which are thoughts expressed by one or more words.

§10.42 A *vowel* is the basic sound in speech, made by vibrating the vocal cords. The sound is modified by the angle of the jaw, the position of the tongue, and the shape of the mouth-opening. Any interruption or restriction of the sound, however, is considered as a consonant.

§10.421 There are several ways of describing the various vowels, but I find the “vowel triangle” the simplest. At one apex, the vowel [ɑ] (as in *father*) represents the vowel made with the jaw-angle open, the tongue flat. At the second apex, the vowel [i] (as in *machine*) represents the vowel made with the jaw-angle closed and the front of the tongue raised behind the teeth. At the third apex, the vowel [u] (as in Ger. *gut* or Eng. *boot*) is made with the jaw-angle closed, the lips rounded, and the back of the tongue raised. All other vowels are made at points between any two of these apices. See TABLE C. |

§10.43 A *consonant* is an element in speech which interrupts or restricts the passage of breath, whether sound is being produced *at that instant* or not.

§10.431 Consonants are described by indicating (1) whether the voice is being used at the moment of articulation, (2) the point of articulation (i.e. the use of the lips, teeth, tongue, palate, uvula, or glottis to interrupt or restrict the sound), and (3) the nature of the interruption or restriction.

§10.4311 If the voice is used at the moment of articulation, the consonant is described as *voiced*. If the voice is not used at the moment of articulation, the consonant is described as *voiceless* or *surd*. Note that the voice *is used with the vowel* in either case. Compare the words *god*, *got*, *cod*, *cot*, for various combinations of voiced and surd consonants. Note also the immediate shift from surd [t] to voiced [d] in *Get down!*

§10.4312 Descriptors of the *point of articulation* include: (a) *labial* (or *bilabial*, the lips); (b) *labiodental* (the lower lip against the upper teeth); (c) *dental* (or *interdental*, the tongue between the teeth); (d) *alveolar* (or *dental*; the tongue against the alveolar ridge behind the upper teeth); (e) *palatal* (the region just behind the alveolar ridge); (f) *velar* (tongue against the velar arch at top of mouth); (g) *uvular* (back of tongue against the soft palate); (h) *glottal* (made by

constricting the throat). Sometimes terms such as “alveopalatal,” “back velar,” “pharyngeal,” etc., are used. See Figure 9.

§10.4313 The *nature of the interruption or restriction* is described as: (a) *stop* (or *plosive*; complete interruption of the sound), *spirant* (or *fricative*, *continuant*; the sound is restricted but not completely stopped at the point of articulation), (c) *nasal* (the sound is directed through the nasal cavity), (d) *sibilant* (a particular kind of spirant produced by placing the blade of the tongue in the alveolar or alveopalatal region), (e) *lateral* (a particular kind of spirant formed by stopping with the tip of the tongue against the alveolar ridge while allowing the sound to escape around the sides of the tongue), (f) *flap* (a particular kind of stop momentarily formed by placing the tip of the tongue against the alveolar ridge), (g) *semivowel* (a spirant formed by the lips or by the middle of the tongue in proximity to the alveolar ridge).

§10.44 A *syllable* is a vowel or diphthong set apart by a consonant or consonants from preceding or following vowels or diphthongs. This is sometimes defined as a *summit of sonority*.

§10.441 According to this definition, certain consonants have to be recognized as “vowels.” For example, *bottle* [bɔ-tl], *chasm* [kæ-zm], *fighter* [fai-tr], *canon* [kæ-nŋ], and *houses* [hau-zz] are all disyllabic words, and [l, m, n, r, z] have to be considered as vocalic in nature.

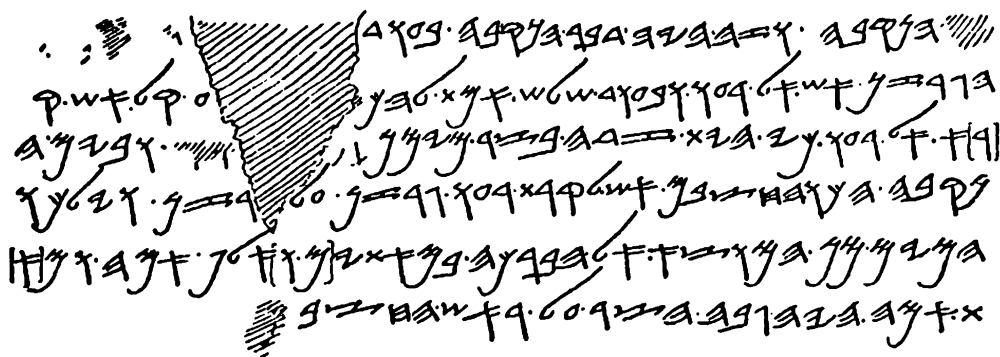
§10.442 There may be consonants which are not indicated in writing. If two successive vowels form two summits or syllables, a consonant has divided them. E.g.: *idea* is a 3-syllable word, with either a semivowel [ai-diʹjə] or a glottal stop [ai-diʹʔ] separating the last two vowels; likewise *coöperate* has either a bilabial semivowel [ko-wəpʹr-ret] or a glottal stop [ko-ʔəpʹr-ret] separating the *o*-vowels.

§11. *Orthography* is the term used to describe the method of writing or the study thereof. It includes not only the alphabet but also, in the case of Heb., the vowel points, other pointing, the accents, and the sentence indication or what we normally call “punctuation.” Since vowels, etc., are indicated by points, the word *punctuation* is frequently used for these indicators as well as for sentence punctuation.

§11.1 Hebrew was originally written with an alphabet of 22 consonants. The writing was *from right to left* (←—).

§11.11 For the consonants and their phonetic equivalents, see TABLE B.

§11.111 The theory that the names of the letters were originally descriptive of the shapes of the letters, i.e. that the letters were originally pictograms, is far from certain.



הנִקְבָּה . וְזֶה . הִיָּה . רַבֵּר . הַנִּקְבָּה . בַּעֲדֹר .
הַגִּרּוֹן . אֵשׁ . אֵל . רַעֲוֹ . וּבַעֲדֹר . שְׁלֹשׁ . אִמָּת . לֶהֱנֹ
רֹא . אֵל . רַעֲוֹ . כִּי . הִיתָ . זֶרֶה . בְּצֹר . מִיָּמִן .
נִקְבָּה . הִכּוּ . הַחֲצֹכִים . אֵשׁ . לִקְרַת . רַעֲוֹ . גִּרּוֹן . עַל . גִּרּוֹן . וַיִּלְכּוּ
הַמִּים . מִן . הַמִּצֵּא . אֵל . הַבְּרֵכָה . בַּמַּאֲתִים . וְאַלְפֵי . אִמָּה . וּמֵא
ת . אִמָּה . הִיָּה . גִּבָּה . הָצַר . עַל . רֹאשׁ . הַחֲצֹב[ים]

FIGURE 1. THE SILOAM INSCRIPTION

Written in the ancient “Phoenician” script, possibly in the days of Hezekiah (cf. 2 Kings 20:20), this is one of the earliest known inscriptions in “Biblical” Hebrew.

§11.12 This alphabet was borrowed from the Phoenicians, who either invented it or borrowed it from an unknown source. For the early forms of the letters, see TABLE A in Part Three of the *Handbook*.

§11.121 The earliest known Heb. writing is the Gezer Calendar, 10th cent. B. C. This calendar, the Siloam Inscription (8th cent.), and the Lachish ostraca (6th cent.) are all in the Phoenician or Canaanite type of writing. The *tetragrammaton* יְהוָה in the Habbakuk Commentary of the Dead Sea Scrolls likewise is in Phoenician script.

§11.122 The “square letters” (כְּתָב מִרְבָּעִי) of our Heb. Bible, according to Jewish and Christian tradition, were introduced in the time of Ezra (5th cent. B. C.). It would seem that the Arameans (Syrians) had developed the Phoen. alphabet in a slightly different form which came to be known as כְּתָב אֲשֹׁרִי ‘Syrian writing.’ Cf Hans Jensen, *Die Schrift in Vergangenheit und Gegenwart* (Glückstadt: Verlag J. J. Augustin, n.d.), pp. 193-213; Ges. §5.

§11.13 At some point after adopting the Aramaic writing different forms were developed for five of the consonants, depending on whether they stood in final position (word-end) or nonfinal.

§11.131 The letters with final/nonfinal forms are: /k/ כ ך, /m/ מ ם, /n/ נ ן, /p/ פ ף, /s/ צ ץ.

§11.1311 In pointed Hebrew, final *kaḇ*, if it has no vowel, is always written with shewa in (not under) the letter: ך̣.

§11.132 Four of these, ך ן ף ץ, have “tails” that extend downward (“downward descenders”). It is likely that these were the earlier forms and that the descenders were turned in cursive writing except at word-end.

§11.133 No distinction between final and nonfinal forms is found before the 3d cent. B. C.

§11.14 The letters were *hung from the line*, as an examination of the scribed fragments of the Habakkuk Commentary of the Dead Sea Scrolls (IQpHab) clearly indicates. In other words, the scribe ruled his parchment, then placed the letters *below* the line, not above it as we do. The tops of all the letters except *lāmed* ל are even with this line. The bottoms are much less regular. See Fig. 3.

§11.15 The *lāmed* ל, which extends upwards above the line of writing, was generally written *from the bottom upward*. In Heb. script it is still so written.

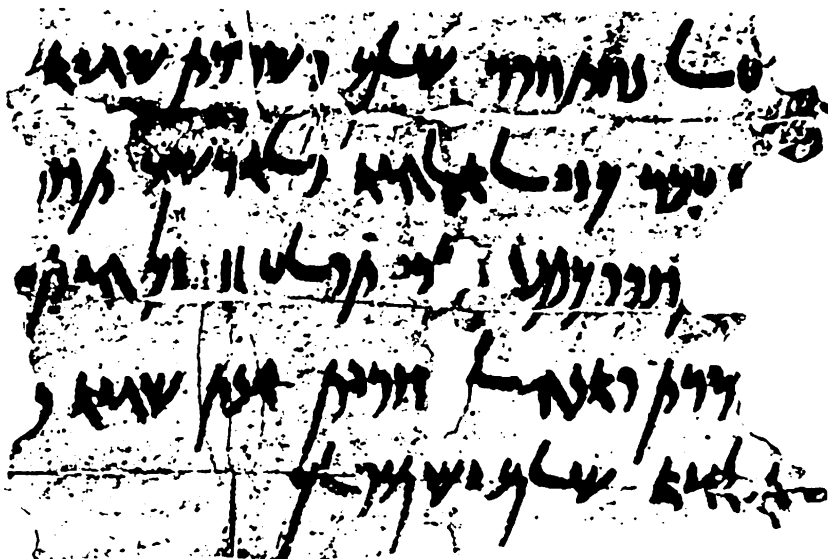


FIGURE 2. EGYPTIAN ARAMAIC PAPYRUS OF THE FIFTH CENTURY B.C.

להיות אבניה בעשק וכפים עצה במל האשר
 אמר קצות עמים רבים וחופי נפשבה
 פשוו הוא בית המשפט אשר יתן אל את
 משפטו בתוך עמים רבים ומשם יעלנו למשפט
 וכתובכם ירשיענו ובאש טהרת ישפטנו ה' 5
 בזה עיר בדמים וכתן קריה בעולה הלא
 דגה מעם יהודה צבאות יעשו עמים כד' אש
 ולאומוס כד' ריק ייעפו
 פשו הדבר על מסיף הכזב אשר התעה רבים 10
 לבנות עיר שו בדמים ולקום עדה בשקר
 בעבד כבודה לזניע רבים בעבודת שו ולהרוחם
 בן [ש שקר להיות עמלם לריק בעבור יבואו
 למשפטי אש אשר גדפו יחרפו את בחירי אל
 כיא תבולא האר. לעת אז כבוד יהודה כמים
 יכסו על הין [פשו הדבר 15
 ש.ב.ב.]

FIGURE 3. COLUMN 10 OF THE HABAKKUK COMMENTARY

Written in “Syrian” script (square letters) around the end of the era (BC-AD), this is a *peter* (commentary) on part of Habakkuk (1QpHab). Note the use of Phoenician script for the divine name יהוה in lines 7 and 14. Compare the original with the transcription into modern type.

§11.16 Other forms of the Heb. alphabet developed. One, the cursive script of most handwritten material (except manuscripts of the Scriptures), is used by most persons who write Hebrew. Unfortunately, it is not generally taught in Christian schools where Heb. is taught. Since it is cursive, it can be written much more readily than the square letters. See TABLE D. A second alphabet, used by Rashi (the acronym of Rabbi Solomon ben Isaac) in his commentaries on Scripture, will be of importance only to those wishing to read his works.

§11.17 Words are not divided at the end of a line. In some Heb. MSS and in some printed texts, certain consonants are extended to double their normal width (or even more) in order to fill up the line. In printed editions, these extended letters always come at the ends of lines, but in MSs they can be found anywhere except in the initial position.

§11.2 Possibly in the 10th cent. B.C. and among the Aramaic-speaking people, the use of certain consonant-signs to indicate vowels, first at word-end and then within the words, was developed. Cf. F. M. Cross and D. N. Freedman, *Early Hebrew Orthography* (New Haven: American Oriental Society, 1952).

§11.21 The vowel-letters (אָמֹת הַקְרִיָּאָה, *matres lectionis*): א *āleph*, rarely used as a vowel-letter in Bib. Heb.; ה *hê*, generally used at word-end to indicate *â*- and sometimes *ê*-sounds; ו *wāw*, used to indicate *ô*- and *u*-sounds, and י *yôd*, generally used to indicate *i*- and *e*-sounds.

§11.211 In the Renaissance the Heb. term was translated into Latin, and this term is widely used in Christian grammars today, even though Lat. is generally an unknown language. In this *Handbook* we shall use the term *vowel-letters* rather than *matres lectionis*.

§11.3 As Heb. became more and more a dead language, the reading of a text without vowels became increasingly difficult if not impossible. The traditional pronunciation was preserved by the Masoretes who added marks to the consonantal text to indicate the vowels.

§11.31 The Masoretes are generally dated c.500-1000 A. D. They were known as *ba'ālê hammasôrâh* 'lords of the tradition.' There were at least two schools of Masoretes, one in Babylonia which has given us the "Eastern Masorah," and the other in Palestine which has given us the "Western Masorah."

§11.311 We need not concern ourselves here with the work of the Masoretes other than the punctuation. For a good discussion, cf. B. J. Roberts,

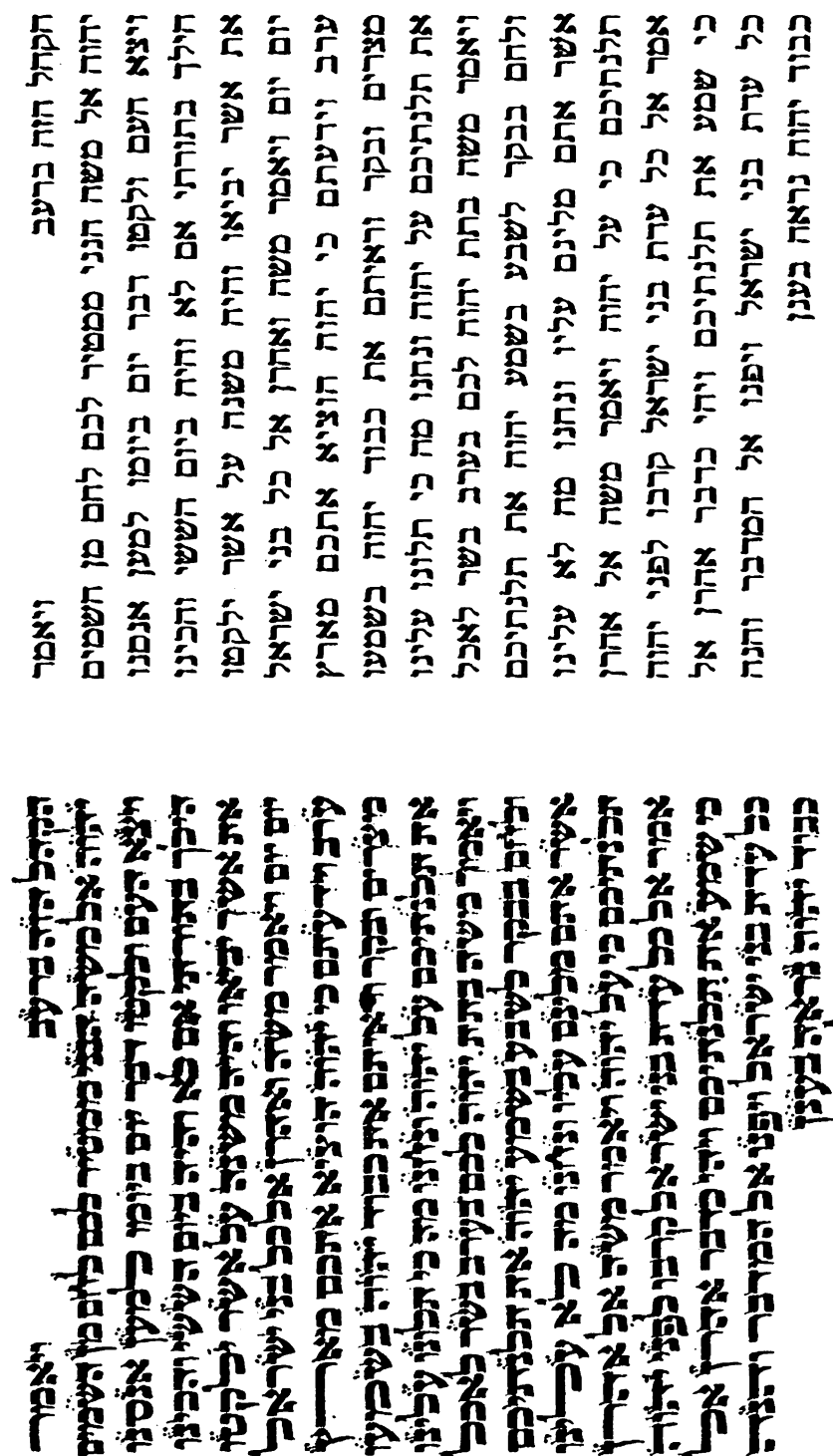


FIGURE 4. HAND-WRITTEN SCROLL OF COMPARATIVELY RECENT DATE

Beautifully written portion of Exodus (16:4-10). Note extended letters used to fill out lines. Note also the word-divisions, but no indication of verses. Compare the manuscript with the modern typography.

The Old Testament Text and Versions (Cardiff: University of Wales, 1951), pp. 40-63, and E. Würthwein, *The Text of the Old Testament* (New York: Macmillan, 1957), pp. 3-31.

§11.312 Nor need we concern ourselves with the long and continuing argument over the spelling Masorah—Masoretes as opposed to Massorah/Massoretes. In this *Handbook* I am following Webster for the Eng. and Eben-Shushan for the Heb. forms, both of which use single-*s*.

§11.313 Three systems of punctuation developed, two of them supralinear (i.e. above the line of consonants) and the third infralinear (below the letters). The infralinear or *Tiberian* system is that which we find in our Heb. Bible. See *Ges.* §8g, n.3.

§11.32 The vowel-points in the Tiberian system, their phonemic value, and their modern names are:

—	<i>a</i>	<i>pattāh</i>	—	<i>u</i>	<i>qubbûs</i>
—	<i>ā</i>	<i>qāmāš gādōl</i>	—	<i>û</i>	<i>šûrûq</i>
—	<i>e</i>	<i>s^egōl</i>	—	<i>ā</i>	<i>hāṭaṭ-pattāh</i>
—	<i>ē</i>	<i>šêrē</i>	—	<i>ě</i>	<i>hāṭaṭ-s^egōl</i>
—	<i>i</i>	<i>hîrîq</i>	—	<i>ō</i>	<i>hāṭaṭ-qāmāš</i>
—	<i>o</i>	<i>qāmāš qāṭān (hāṭūṭ)</i>	—	<i>ē</i>	<i>š^ewā</i>
—	<i>ō</i>	<i>hōlām</i>			See TABLE C.

§11.321 Note that *qāmāš gādōl* (*ā*) and *qāmāš qāṭān* (*o*) are written alike. At one time they were probably pronounced alike, but today there is a distinct difference: [a] and [ɔ], respectively.

§11.322 Note that *šêrē* and *hîrîq* are often written in a consonantal text that contains vowel-letters (§11.21) and are therefore found with *yōd*. This is called “full” writing (Lat. *plēnē*). In Mod. Heb. they are referred to as *šêrē mālē*’ and *hîrîq mālē*’ (*mālē*’ = ‘full’).

§11.323 Note that *hōlām* is written *above* the consonants, and is the only exception to the infralinear system.

§11.3231 Note also that *hōlām* is often written with the vowel-letter (*wāw*), hence *hōlām wāw* or *hōlām mālē*’.

§11.324 The *šûrûq* is always written with *wāw* used as a vowel-letter. When the sound [u] was to be written and no *wāw* stood in the consonantal text, the Masoretes wrote *qubbûs* (—). Such writing without the vowel-letter is called “defective” (Lat. *defectivē*, Heb. פתח).

§11.3241 The common expressions “written fully (or *plēnē*)” and “written defectively” often lead to confusion in the student’s mind. He asks, “Why didn’t the Masoretes exercise some consistency when vocalizing the text?” The student should understand that the vowel-letters were there (or were absent) *before the Masoretes ever saw the consonantal text*. They only added the vowel-points to the existing consonantal text.

§11.3242 Another common expression that leads to confusion is the reference to the consonantal text (CT) as “the Masoretic Text.” CT was determined possibly at the Council of Jamnia (Jabneh) towards the end of the first cent. A.D.. The Masoretes had no part in determining CT, which might better be called the “received text” (*textus receptus*) of the Heb. Bible.

§11.3243 That the CT was not the only recension of the Heb. Bible can clearly be demonstrated by several facts. There are numerous textual differences between the Heb. text of the biblical portions from Qumran (the “Dead Sea Scrolls”). Moreover there are numerous places where the Greek version (the Septuagint, LXX) can only be explained by assuming that a different text lay before the translators. Further, NT quotations of the OT often agree with neither MT nor LXX.

§11.325 Note that the three *ḥāṭaṭ*-vowels are written as combinations of *sēwā* with *paṭṭāḥ*, *sēḡōl*, or *qāmāṣ qāṭān*.

§11.4 The Masoretes added other points to the consonantal text, which are not to be confused with the vowel-points.

§11.41 At some point in time, either before or after the alphabet was borrowed from the Phoenicians, two different consonantal sounds were represented by the letter *śin*, ש. As pronounced in recent and modern times, these are [š] and [s]. The Masoretes placed a dot on the upper right-hand corner for *śin* ש, and on the upper left-hand corner for *šin*, ש.

§11.411 When *ḥōlām* precedes *śin*, only one dot is used to represent both facts: מֹשֶׁה *mōšē*^h. Likewise when *ḥōlām* follows *śin*, only one dot is used: שׁ in conjunction with a following consonant אֲשׁוֹר *‘āšō*^h.

§11.412 When *ḥōlām* precedes *šin* or follows *śin*, both dots are placed on the corners of the consonant, שׁ *šō* or *ōś*: שׁוֹסָא *sōsa*; יִרְפֹּסׁ *yirpōś*.

§11.42 A consonantal *hē*, as distinguished from *hē* used as a vowel-letter, at the end of a word is indicated by a dot within the letter, called *mappiq*: הֵּ *hē-with-mappiq*.

§11.43 *Geminate consonants*, i.e. the same consonant repeated without an intervening vowel, were not represented in the orthography. The Masoretes indicated such gemination by placing a dot within the letter, called *dāgēsh*.

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19 אָרֹד נָתַן אֶשָׁה לְבִנְיָמִן: וַיֹּאמְרוּ הָגָה תַּג־הָהָה בְּשָׁלוֹ
מִיָּמִים | יְמִימָה אֲשֶׁר מִצְפּוֹנָה לְבֵית־אֵל מִן־רֶחֶה הַשָּׁמֶשׁ
לְמַסְלָה הָעֶלְיָה מִבֵּית־אֵל שְׂכֻמָּה וּמִנְגֵּב לְלִבְנָה: וַיֵּצֵא כ
21 אֶת־בְּנֵי בִנְיָמִן לֵאמֹר לָכוּ וְאַרְבַּתְּם בְּכַרְמִים: וּרְאִיתֶם
וְהָגָה אִם־יֵצְאוּ בְנוֹת־שִׁילֹה לְחֹדֶל בְּמַחְלוֹת וַיֵּצְאוּ מִן־
הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבְּנוֹת שִׁילֹה וַהֲלַכְתֶּם
22 אֶרֶץ בִּנְיָמִן: וְהָיָה כִּי־בָאוּ אֲבוֹתֶם אוֹ אֲחֵיהֶם לְרֹכֹב וְאֵלֶיךָ
וַאֲמַרְתֶּם אֲלֵיהֶם חָנוּנוּ אֹתָם כִּי לֹא לָקַחְנוּ אִישׁ אִשְׁתּוֹ
בְּמַלְחָמָה כִּי לֹא אַתֶּם נָתַתֶּם לָהֶם כָּעֵת תֹּאשְׁמוּ: וַיַּעֲשֹׂר 23
כֹּן בְּנֵי בִנְיָמִן וַיֵּשְׂאוּ נָשִׁים לְמַסְפָּרָם מִן־הַמַּחְלוֹת אֲשֶׁר
נָגְדוּ וַיָּלְכוּ וַיָּשׁוּבוּ אֶל־נַחֲלָתָם וַיִּבְנוּ אֶת־הָעָרִים וַיֵּשְׁבוּ
בָּהֶם: וַיַּתְּהִילוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל כָּעֵת הַהִיא אִישׁ לְשִׁכְמוֹ 24
וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ: בַּיָּמִים הָהֵם אֵין כָּה
מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה:

20. v. ויצא ק 22. v. לרב ק

ח ז ק

סכום הפסוקים של ספר שופטים שש מאות ושמנה עשר. יראו
את יי' קדשיו סימן: וסדריו י"ד. דובב שפתי ישנים סימן:
חציו. וירעצו וירצצו את בני ישראל:

FIGURE 5. PAGE OF LETTERIS BIBLE

Note the "final Masorah" at the end of the book of Judges. It records the fact that there are 618 verses in Judges, gives a mnemonic for this figure. It also notes that there are 14 *s'dārim*, gives a mnemonic, and records the middle words of the book (from Judg. 10:8).

- §11.431 The dagesh that doubles a consonant is called *dāgēš ḥāzāq* 'strong dagesh' (Lat. *dagesh fortē*) or *dāgēš kaflān* 'doubling dagesh.'
- §11.432 The strong dagesh is generally not found in the gutturals (ע ח ה א) and *rēš* (ר).
- §11.433 In ordinary printed texts, there is no difference between *wāw* with *dāgēš ḥāzāq* (ww) and *wāw* used as *šūruq* (ū). In careful writing, the dot in *šūruq* stands higher in the *wāw* than does the dagesh.
- §11.44 The consonants פ פתח ב ג ד, known as *b'ḡadk'pāi* or *beḡedkēpēi*, at one time occurred in both stopped and spirantized forms (i.e. allophones, cf. §10.23). The Masoretes indicated the stopped forms by placing a dagesh in the midst of the letter: פ פתח ב ג ד.
- §11.441 The *dāgēš* that "hardens" begadkepat letters is known as *dāgēš qal* 'light dagesh' (Lat. *dagesh lēnē*) or *dāgēš qašyān* 'hardening dagesh.'
- §11.442 A begadkepat letter that is geminate (§11.43f) is also hardened. Hence one *dāgēš* serves both purposes and is known as *dāgēš ḥāzāq*.
- §11.443 In MSs and in some printed texts, a horizontal stroke (like the macron) is placed over a begadkepat letter to show that it is *raphē* (רפה), in other words, it does not have *dāgēš*. In modern printed Bibles, *raphē* is rarely used.
- §11.45 *Maqqēph* (מקף 'binder') is a horizontal stroke placed at the line of the upper parts of the letters, connecting two or more words: מל-יום. Words connected with Maqqeph have only one major accent, on the last word of those bound. (§17.121).
- §11.451 Certain prepositions and conjunctions of one syllable are usually written with Maqqeph.
- §11.46 The only true mark of punctuation, i.e. sentence punctuation, is the *sōp pāsūq* (סוף פסוק 'end of sentence'), which looks something like our colon (:). The versification of the Eng. Bible generally follows the division indicated by the use of the *sōp pāsūq*.
- §11.5 The Masoretic Text (MT) contains many other marks, generally called *accents*. Originally these were introduced as an aid in reading. Then they became musical notations and serve as such to the modern Cantor. But for our purposes they are useful because (1) they divide the sentence into logical and grammatical segments, and (2) they generally indicate the accented syllable of a word or word-group.

§11.51 The accents are somewhat different in the books of Psalms, Job, and Proverbs (called in Heb. **ספרות** *seferot*, from the initial letters. The student should learn the common accents first, then learn the distinctives in **ספרות**).

§11.52 The accents can be distinguished as *conjunctive* (joining a word to the following word) and *disjunctive* (separating a word from the following). The student will find this distinction quite helpful.

§11.521 In general, *conjunctive* accents have shape that *leads toward the following word*, whereas *disjunctive* accents lead *away from* the following word or are vertical.

§11.53 The principal *disjunctive* accents are:

ס <i>sillûq</i>	ס <i>r'ḥî"</i>	ס <i>s'gôltâ</i>
סס <i>'ôlê w'yôrêd</i>	ס <i>zâqêp qâṭôn</i>	ס <i>šalséleṭ</i>
ס <i>atnāḥ</i>	ס <i>tiṭḥâ</i>	

§11.531 *Sillûq* 'end' stands under the accented letter (i.e. syllable, since the letter also has its vowel) immediately before *sôp pāsûq*. It is therefore the major *pausal* accent of the verse.

§11.532 *'ôlê w'yôrêd* 'ascending and descending' is used only in the poetic books **ספרות**. It is the main disjunctive in the verse, if used—even stronger than *atnāḥ*. In shorter verses it is not used.

§11.533 *atnāḥ* (–) 'rest' stands under the accented syllable of the word that ends the first major portion of the verse.

§11.5331 If the sentence is compound, *atnāḥ* may be equivalent to a semicolon. If the sentence is simple, *atnāḥ* may be equivalent to a comma, or simply the place where you pause to take a breath or merely lower your voice.

§11.534 *R'ḥî"* stands over the accented syllable of the word that ends the subdivision of the portion before or after the *atnāḥ*. It is a strong disjunctive and requires at least a slight pause in reading.

§11.535 *Zâqêp qâṭôn* 'little zaqeph' is a lesser disjunctive than revia' (however, see the order in *Ges.* §15f.). It is sometimes strong enough to require the pausal form of the word on which it stands.

§11.536 *Tiṭḥâ* is sometimes used instead of *athnaḥ*, especially where the verse consists of only two or three words.

§11.537 For other disjunctive accents, cf. *Ges.* §15*f,h*.

§11.54 The principal conjunctive (joining) accents are:

מְּ	<i>mūnaḥ</i>	אֲזֵלָה	<i>'azlā</i> (usually associated with <i>géres</i>)
מְּ	<i>m'huppāk</i>	מֵרָא	<i>mēr'kā</i>

§11.55 *Pause* is a term used with words immediately before a strong disjunctive accent. The form used when the word is *in pause* is called *pausal*.

§11.551 After *ôlē w'yôrēd*, *athnaḥ* is not necessarily *pausal*, cf. Ps. 45:6.

§11.56 In some instances, words otherwise exactly alike are distinguished by the position of the stress-accent. Note carefully: בָּאָה 'she is coming' and באָה 'she came'; בָּנוּ 'they built' and בָּנוּ 'in us.'

§11.57 In general, the accent is placed on the syllable bearing the stress-accent—often improperly called “tone”; hence such terms as “pretonic,” “tonic,” etc.

§11.571 Some accents, however, are not placed on the stressed syllable. The *prepositive* accents are placed on or under the first letter of the word, regardless of the stress. The *postpositive* accents are placed on or under the last letter of the word. In some instances, the accent is repeated on the stressed syllable. Cf. *Ges.* §15*e-p*. *'azlā* (§11.54) is *postpositive*.

§11.58 *Metheg* (מֶתֵּג 'bridle') is a small perpendicular stroke written under a consonant and left of the sublinear vowel (note ה above). In some situations the student will find it to be very significant. Cf. *Ges.* 16*c-g*.

§11.581 *Metheg* is used with long or lengthened short vowels in syllables where they might otherwise be expected to reduce (§15.ii.).

§11.582 *Metheg* is used regularly with the vowel preceding a *ḥataṭp-šewā* (§11.325).

§11.583 *Metheg* is often used to indicate the secondary stress-accent of a word or of a word-group formed with *Maqqeph*.

§11.584 Of special importance is the use of *metheg* to distinguish *qāmāš gādōl* (*ā*) from *qāmāš qāṭān* (*o*). Note the presence and absence of the *metheg* in the following examples:

אָכְלָה	<i>āk'lē</i>	'she ate'	יִרְאוּ	<i>yir'ū</i>	'they fear' (<יִרְאוּ)
אָכְלָה	<i>'oklē</i>	'food'	יִרְאוּ	<i>yir'ū</i>	'they see' (<יִרְאוּ)

אֶלֶּיךָ יְבָרְשָׁנִי שִׁתְּרוּ אֶדְמֶהֱאִי תִרְשִׁישׁ מֶרֶסִי מִרְסָנִי מִמִּיכָן ל ל ל
 שְׂבַעֲתִי שְׁרִי וְפָרְסִי וּמִדֵּי יִרְאִי פֶנֶי הַמֶּלֶךְ הַיְּשָׁבִים רֹאשֶׁנָּה בְּמִלְכֻתִּי: ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ 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§11.585 Some editors place metheg to the *right* of the vowel under conditions which they explain in their notes; thus Kittel *BH*.

§11.59 Two traditions of accent are found in the Decalogue (Exod. 20:2-17 and Deut. 5:6-18), and in Gen. 35:22. According to *Ges.* §15*p*, the second set in the Decalogue is to group the 12 verses into 10 commandments.

§11.6 At certain places the Masoretes preserved a tradition that differed from the consonantal text (CT). Since CT was considered sacred and inviolable, the Masoretes added the traditional reading in the margin, *and placed the vowels of the traditional reading*, together with a mark calling attention to the note, *on the consonantal text*.

§11.61 The consonantal text is called *כְּתִיב* *k'tib* 'written,' often spelled *kethibh* or *kethiv*). The Masoretic addition of vowel points and marginal consonants is called *קָרָי* *q'ri* 'read' (impv.) or *קָרָי* *q'rê* 'read' (pass. ptcp.; in some works spelled *kere*). The abbreviations Q and K or Kt are found.

§11.62 In some places the consonantal text preserves a word or letters which are not found in the traditional pronunciation. These are left unpointed and are called *כְּתִיב וְלֹא קָרָא* 'written and not read.' Cf. *Ges.* §17*b*.

§11.63 Some common words are always read according to the *q'rê* which is not placed in the margin. This phenomenon is referred to as a "perpetual *q'rê*."

§11.631 The most common examples of perpetual Q. are: *יְהוָה* read *אֲרֹנִי* '(my) Lord,' *יְהוָה* read *אֱלֹהִים* 'God'; *הִיא* read *הִיא* 'she' throughout the Pentateuch; and *יְרוּשָׁלַם* read *יְרוּשָׁלַיִם* 'Jerusalem.' *Ges.* §17*c*.

§11.7 The Masoretes also added marginal Masoroth at the tops and bottoms, at the sides and between the columns of the text. Other than the Q. readings mentioned above, these need not concern us. In *BH* some of the marginal Masoroth have been included; these are explained in the *Prolegomena* of *BH* (Fig. 6).

§11.71 At the end of the books in printed Bibles, portions of the final Masorah, giving the number of verses, the middle verse, and mnemonic devices for remembering these data, are included (cf. *Ges.* §17*d-e*, and Fig. 5).

§11.72 The *pāsēq* | is a thin vertical line found at numerous points in the Heb. OT. Its significance is uncertain. *Ges.* §15*f*, p.59, n.2.

§12. The *consonant* is the element that modifies sound into units to form meaningful patterns. There are 23 consonantal phonemes represented by the Heb. alphabet: /' b g d h w z ḥ ṭ y k l m n s ' p š q r š ś t/. Cf. §11.1

§12.1 Consonants are described according to three characteristics: (1) the use or nonuse of the voice during production of the consonant, (2) the part of the mouth or throat used in making the consonant, and (3) the interruption or restriction of the breath by the consonant. See TABLE B.

§12.2 A consonant is either *voiced* or *surd*.

§12.21 A consonant is described as *voiced* (or *sonant*) when the voice is used *at the moment of its production*. Because the voice is used in producing vowels, some students have difficulty recognizing a voiced consonant. Try pronouncing pairs such as: *big—pig*, *die—tie*, *goo—coo*, *zee—see*, etc.

§12.211 In Heb. the following consonants are *voiced*: ב /b/, ג /g/, ד /d/, ו /w/, ז /z/, י /y/, ל /l/, מ /m/, נ /n/, ר /r/.

§12.22 A consonant is described as *surd* (or *unvoiced*, *voiceless*, *silent*) when the voice is not used at the moment of production. Reread §12.21.

§12.221 In Heb. the following consonants are *surd*: א /', ה /h/, ח /h/, ט /t/, כ /k/, ס /s/, פ /', פ /p/, צ /s/, ק /q/, ש /š/, ש /š/. ת /t/.

§12.3 A consonant is described according to the point of articulation, or the part(s) of the body used in producing the consonant. Starting from the lips and moving inward, these points may be described as: *labial*, *dental*, *alveolar*, *palatal*, *velar*, *uvular*, *nasal*, *laryngeal*, *glottal*. Other terms are sometimes used, and in sounds requiring the use of several parts of the body, compound terms are sometimes used.

§12.31 A consonant is described as *labial* if the point of articulation is the lips. If both lips are used, the sound is bilabial; if the lower lip is pressed against the upper teeth, it is a *labiodental*.

§12.311 In Heb. the following consonants are *labials*: ב /b/, ו /w/, מ /m/, פ /p/. In their nonspirantized form the allophones /b p/, as well as /w m/ are *bilabials*. /b p/ are *stops*, /w/ is a *spirant*, and /m/ is a *nasal spirant*.

§12.32 A consonant is described as *alveolar* when it is pronounced by placing the tip of the tongue against or near the alveolar ridge behind the upper front teeth. The term is sometimes interchanged with *dental*.

§12.321 The following consonants are *alveolars* (or *dentals*): ד /d/, ט /t/, ל /l/, נ /n/, ת /t/. In some dialects ר /r/ was probably an alveolar flap (the trilled or flap r). /d t t/ are *stops*. /n/ is a *nasal spirant*. /l/ is usually described as a *lateral spirant*, but the tip of the tongue is placed against the alveolar ridge.

§12.3211 The phonemes /l n r/ are difficult to describe and vary considerably from language to language. In Heb., /l/ was probably a voiced alveolar lateral spirant, the tip of the tongue being placed against the alveolar ridge and the sound coming out at the sides of the tongue (as in Italian, rather than English or Austrian).

§12.322 If the tongue is slightly grooved and the breath is allowed to pass through the groove, a *sibilant* [s] or [z] is produced. If the blade of the tongue is moved so that its point of articulation is a bit further back toward the roof of the mouth, and the breath is allowed to pass over the blade of the tongue, a compound sibilant, sometimes called an *alveopalatal sibilant* [š] or [ž] is produced.

§12.323 The following consonants are *alveolar sibilants*: ל /z/, ס /s/, צ /š/, שׁ /š/, שׂ /š/. All are *spirants*.

§12.33 If the middle of the tongue is raised toward the hard palate and the breath is stopped or restricted, the sound is a *velar*. The term *palatal* is sometimes used, and some scholars reserve the term “velar” for sounds produced further back in the mouth. (The word *key* begins with a palatal stop, whereas *coo* begins with a velar stop.) We shall use the term *velar* for both consonants.

§12.331 The following consonants are *velars*. ג /g/, כ /k/. Both are *stops*. י /y/ is made in approximately the same location, but is generally described as *alveopalatal*, i. e. using the alveolar ridge behind the teeth and the roof of the mouth. ח /ħ/ when pronounced like the Ger. *Achlaut* (as by Ashkenazic Jews) is a *velar spirant*. The allophones ג /ġ/ and ח /k̠/ are also *velar spirants*.

§12.34 If the back of the tongue is moved toward the back of the velum near the uvula or soft palate, a *uvular* stop or spirant is produced. This sound is not phonemic in Eng. Cf. §§10.2–22.

§12.341 The following consonant is *uvular*: ק /q/. The Tiberian pronunciation of ר /r/ was probably a *uvular trill* (like the French *r grasseyé* [ʀ]). ח /ħ/ when pronounced like the Arab. *ħa* (as by Sephardic Jews) is a *laryngeal spirant*, made further back in the throat than the uvula.

§12.35 If the root of the tongue is moved back in the pharyngeal cavity, the consonant is a *pharyngeal*. If the articulation is produced in the glottis, it is a *glottal*. Since there is some question concerning the actual point of articulation of the Heb. consonants א /ʔ/, ח /ħ/, ח /ħ/, and ע /ʕ/, we group them as *glottal stops* or *spirants*.

§12.351 The following consonants may be described as *glottals*: א /ʔ/, ח /ħ/, ע /ʕ/. The exact point of articulation of /ħ/ is not precise; it is sometimes made in the larynx, sometimes in the mouth, depending on the vowel that follows. In Mod. Heb. with some speakers it almost vanishes. א /ʔ/ and ע /ʕ/ are *glottal stops*. ח /ħ/ when pronounced in Arab. fashion is a *laryngeal spirant*.

§12.36 Certain consonants are sometimes described as *emphatics*. In this category are placed some or all of the following: ח /ħ/, ט /t/, ע /ʕ/, צ /s/, and ק /q/ (in some works indicated as k). They are sometimes described as the emphatic counterparts of /h/, /t/, /ʔ/, /s/, and /k/, respectively, but this is phonetically questionable.

§12.361 Old Aramaic and Egyptian Arabic evidence may indicate that /q/ included some kind of glottal tightening at the moment of articulation, similar to 'áyin.

§12.362 A number of scholars incline to the view that /t/ and /s/, as well as the Arab. phonemes /q/ and /z/ that have been absorbed in the two Heb. phonemes, originally included some kind of glottal tightening at the moment of articulation. If so, they might be phonetically represented as [t'] and [s'].

§12.4 A consonant is described as either a *stop* or a *spirant*. Certain intermediate sounds or phonetic developments are known as *affricates* or *aspirates*.

§12.41 A consonant is described as a *stop* (or *plosive*) when the passage of air from the lungs is stopped in some part of the throat or mouth when producing the sound. For the difference between a *stop* and a *spirant*, cf. such pairs as: *tree—three*, *bay—way*, *due—new*, *day—they*, etc. (In some languages air is also taken into the lungs while producing consonants, but this need not concern us here.)

§12.411 In Heb. the following consonants are *stops*: א /ʔ/, ב /b/, ג /g/, ד /d/, ט /t/, כ /k/, ע /ʕ/, פ /p/, ק /q/, ת /t/.

§12.412 Allophonic forms of the phonemes /b g d k p t/ are *spirants*.

§12.42 A consonant is described as a *spirant* (or *fricative*, *continuant*) when the passage of air is not stopped. It is possible to continue the sound of such a consonant as long as breath holds out. Note that you can say *ho-m-m-m-me* but you cannot say *ho-p-p-p-pe*. Cf. §12.41.

§12.421 In Heb. the following consonants are *spirants*: ה /h/, ו /w/, ז /z/, ח /ħ/, י /y/, ל /l/, מ /m/, נ /n/, ס /s/, ש /ʃ/, ר /r/, שׁ /š/, שׂ /ś/, plus the allophonic forms of /b g d k p t/.

§12.422 The phonetic development of a stop into a spirant is called *spirantization*. The spirant allophonic forms of the phonemes /b g d k p t/ are *spirantized* consonants.

§12.43 The exact phonetic nature of the emphatic שׁ /ʃ/ is unknown. On the basis of Arab. pronunciation, it is generally considered to be an emphatic surd sibilant /ʃ/, hence a spirant. In Mod. Heb. it is pronounced as the affricate [ts] (as in *hats* or *not so*). Some evidence that this may be a survival of an old pronunciation is found in the headings to chaps. 1, 2, 4, and 5 of the LXX of Lamentations, where the name of the letter is given as Τιαδε in some MSS.

§12.5 The phonetic nature of each of the Heb. consonants may therefore be described as follows:

א	/ʔ/	[ʔ]	surd glottal stop
ב	/b/	[b]	voiced bilabial stop; allophone spirantized [v]
ג	/g/	[g]	voiced velar stop; allophone once spirantized [ɣ]
ד	/d/	[d]	voiced alveolar stop; allophone once spirantized [ð]
ה	/h/	[h]	surd glottal spirant
ו	/w/	[w]	voiced bilabial spirant (semivowel), now [v]
ז	/z/	[z]	voiced alveolar sibilant
ח	/ħ/	[x]	surd emphatic glottal/velar spirant
ט	/t/	[tʰ]	surd emphatic alveolar stop, now [t]
י	/y/	[i]	voiced alveopalatal spirant (semivowel)
כ	/k/	[k]	surd velar stop; allophone spirantized [x]
ל	/l/	[l]	voiced alveolar lateral spirant
מ	/m/	[m]	voiced bilabial nasal spirant
נ	/n/	[n]	voiced alveolar nasal spirant
ס	/s/	[s]	surd alveolar sibilant spirant
ע	/ʕ/	[ʕ]	surd emphatic glottal stop, now [ʔ]
פ	/p/	[p]	surd bilabial stop; allophone spirantized [f]
צ	/ʃ/	[ʃʰ]	surd emphatic alveolar sibilant spirant, now [ts]
ק	/q/	[q]	surd uvular stop, now usually [k]
ר	/r/	[r]	voiced uvular (trilled) spirant, possibly [ʀ]
שׁ	/š/	[ʃ]	surd velar sibilant groove-spirant
שׂ	/ś/	[s]	surd alveolar sibilant split-spirant (?)
ת	/t/	[t]	surd alveolar stop; allophone once spirantized [θ]

§12.51 As in many languages, /w/ and /y/ may be classified as *semivowels*, i.e. they may serve both as consonants and vowels. Cf. Eng. *now*—*won* and *may*—*yam*. Cf. §11.21.

§12.52 On the pronunciation of ן /h/, cf. §§12.341, .351.

§12.53 On the pronunciation of ז /s/, cf. §12.43.

§12.6 Comparative Semitic studies indicate that the 23 Heb. consonantal phonemes developed from at least 29 PS phonemes. The student should carefully consider the following data when looking for cognate words.

§12.61 Heb. /z/ developed from two parent phonemes:

Heb. /z ₁ /	=	Arab. /z/	Aram. /z/	Akk. /z/	Ugar. /z/
Heb. /z ₂ /	=	Arab. /ḏ/	Aram. /d/	Akk. /z/	Ugar. /d/

§12.62 Heb. /ḥ/ developed from 2 parent phonemes:

Heb. /ḥ ₁ /	=	Arab. /ḥ/	Aram. /ḥ/	Akk. /ʾ/	Ugar. /ḥ/
Heb. /ḥ ₂ /	=	Arab. /ḥ/	Aram. /ḥ/	Akk. /ḥ/	Ugar. /ḥ/

§12.63 Heb. /ʾ/ developed from 2 parent phonemes:

Heb. /ʾ ₁ /	=	Arab. /ʾ/	Aram. /ʾ/	Akk. /ʾ/	Ugar. /ʾ/
Heb. /ʾ ₂ /	=	Arab. /ġ/	Aram. /ʾ/	Akk. /ʾ/	Ugar. /ġ/

§12.64 Heb. /š/ developed from three parent phonemes:

Heb. /š ₁ /	=	Arab. /š/	Aram. /š/	Akk. /š/	Ugar. /š/
Heb. /š ₂ /	=	Arab. /ḏ/	Aram. /ʾ/	Akk. /š/	Ugar. /š/ or /z/
Heb. /š ₃ /	=	Arab. /z/	Aram. /t/	Akk. /š/	Ugar. /z/

§12.641 In Old Aram. texts, /q/ is the reflex of Heb. /š₂/ = Arab. /ḏ/. The same phenomenon is found in the Aram. of Jer. 10:11.

§12.65 Heb. /ś/ and /š/ developed from 3 parent phonemes:

Heb. /ś/	=	Arab. /š/	OSA /ś/	Aram. /s/	Akk. /š/
Heb. /š ₁ /	=	Arab. /s/	OSA /š/	Aram. /š/	Akk. /š/
Heb. /š ₂ /	=	Arab. /t/	OSA /θ/	Aram. /t/	Akk. /š/

§12.651 In a number of works, there is confusion over the relationship of Heb. /s/, /š/, and /ś/ with Arab. /s₁/ = OSA /s/, with Arab. /s₂/ = OSA /š/, and with Arab. /š/ = OSA /ś/. See my article, "The Sibilants in Old South Arabic," *JQR* 48 (1957-58): 161-173.

§12.66 PS *initial* /w/ > y ך in Heb.: PS **waṯaba* > Heb. *yāṣab* יָשַׁב. In certain forms with preformatives, the original w is preserved (§29.31ff).

§13. In any given language or family of languages certain *phonetic shifts* may occur. When it can be demonstrated that any of these occurs only under certain conditions, it is called a *conditioned* shift. The most common consonantal changes are assimilation, dissimilation, lengthening, reduction, and metathesis. Occasionally the addition or loss of a consonant occurs.

§13.1 *Assimilation* is the conformation of one sound to another. If the similarity is in only one or two characteristics (review §12.1) it is *partial assimilation*; if it is in all three characteristics, it is *total assimilation*. If the two consonants are not separated by a vowel, it is *contiguous assimilation*, otherwise it is *distant*. If the first consonant is assimilated to the second, it is called *progressive assimilation*; if the second is assimilated to the first, it is *regressive assimilation*.

§13.11 Contiguous progressive total assimilation occurs under the following conditions.

§13.111 The consonant *nūn* regularly assimilates to the following consonant if no vowel intervenes. This is shown orthographically as *dāḡeš hāzāq*, which indicates the gemination (doubling) of the following consonant. **yintēn* > *yittēn* יִתֵּן.

§13.1111 Third radical *nūn* does not assimilate to the following consonant except in the verb *nātan*: **nāṯāntā* > *nāṯāttā* נָתַתָּ, but *sākāntā* שָׁכַנְתָּ.

§13.1112 *nūn* drops out when it stands before a phoneme which rejects gemination (such as מ ח ה ע ר). Compensatory lengthening of the vowel (§15.14) may occur: *min* + *hōddū* > *mēhōddū* מְהִירָיו.

§13.1113 If through assimilation and loss of an original final vowel, a geminate consonant would stand at word-end, simplification (§13.4) occurs. **'anpu* > **'appu* > **'ap* > *'āp* אָפָּ.

§13.112 In forms of the HtD stem (§28.5ff), the *t* of the preformative assimilates to a contiguous dental stop. Thus *td* > *dd* and *tʃ* > *ʃʃ*. This is shown orthographically by a strong dagesh in the following consonant. **mitdabbēr* > *middabbēr* מִדְּבַר; **yittamma* > *yittamma* יִטְמָא. (Ges. §19c).

§13.113 In the numerals '1' and '6' *d* assimilates to the following alveolar stop or sibilant. **aḥadtu* > **aḥattu* > **aḥatt* > *aḥat* אַחַת; **sidṯu* > **sidšu* (cf. §12.65) > **siššu* > **sišš* > *šēš* שֵׁשׁ; **sidṯatu* > **sidšatu* > *siššā* שֵׁשָׁה.

§13.114 The writing of a geminate consonant by a single letter with dagesh should not be confused with assimilation. Thus *kāraṯ* + *tā* > *kārattā*, written כָּרַתְּ.

§13.12 Contiguous progressive *partial* assimilation is found in forms of the HtD stem of roots with initial *z* or *ṣ*. Metathesis (§13.6) is also found in these forms. **niṯṣaddāq* > **niṯtaddāq* > *niṯtaddāq* נִיטְטָדָּק. Evidence for *z* is lacking in Bib. Heb. but is found in the Aram. of Dan. 2:9, **hiṯzammintūn* > **hiṯtam-mintūn* > *hiṯdammintūn* הִיטְטַמְּיִנְתִּין.

§13.13 Contiguous *regressive* total assimilation occurs when *nūn* stands before suffixes with *hē*: *-en* + *hū* > *-énū* הֵנּוּ.

§13.2 *Arbitrarily omitted.*

§13.3 *Lengthening* (or *gemination*) is the prolongation of a consonant. With a fricative or spirant, the lengthening can readily be heard; with a stop there is somewhat more time between the contiguous vowels than with a single consonant. This is not heard within words in Eng., but it can be heard between words: note carefully the difference between *from any* and *from many*, or *take it* and *take Kit*.

§13.31 Gemination is not heard in Mod. Heb. We assume that it was heard at the time of the Masoretic punctuation, since the *dāgēš ḥāzāq* was used to indicate gemination. The consonant so lengthened is sometimes called “sharpened,” and such gemination is “sharpening”—a term that is practically meaningless in modern linguistics.

§13.32 Gemination occurs as a result of total assimilation, cf. §13.11ff.

§13.33 Lengthening or gemination of a consonant is an element of morphology. We shall consider the formation of nouns with geminate 2d or 3d radicals (§§24.26, .27) and the formation of certain verb stems with gemination (e.g. the D-stem §28.2 and the HtD-stem §28.5) under Morphology.

§13.34 Gemination of the first consonant regularly occurs with the addition of the def.art., except with consonants which reject gemination (ר ע ה א). Hence *ha* + *yôm* > *hayyôm* הַיּוֹם, but *ha* + *'ereb* > *hā'ereb* הָעֶרֶב.

§13.341 The theory that the def. art. was originally **hal-*, cognate with Arab. *al-*, is probably to be rejected. The phoneme /l/ does not regularly assimilate to the following consonant in Heb., and even in Arab. it only assimilates to certain consonants (the “solar” letters, i.e. dentals and sibilants and *l*, *n*, and *r*). Moreover, such a morpheme is not found elsewhere in the Sem. languages.

§13.35 The first consonant of the impf. verbal form is lengthened when *wāw*-conversive is added to it, except when the consonant is *ℵ*. *wa* + *yaḥālōm* > *wayyaḥālōm* וַיַּחלֵּם.

§13.351 The theory that the converting *wāw* was originally **wan-* and that it is related to an Egyptian grammatical phenomenon deserves further exploration.

§13.36 The initial consonant is lengthened when it follows the interrogative/indefinite pronoun *מָה*: *ma^h* + *la'āsōt* > *ma^h-lla'āsōt* מַה-לְאִשּׁוֹת (Est. 6:6).

§13.361 According to one theory, this gemination is a device to preserve the short-vowel in what would otherwise be a distant-open syllable and therefore require vowel reduction (cf. short-vowel rules).

§13.37 The initial consonant lengthens when the relative particle *še* is added to a word: *še* + *ya'āmōl* > *seyya'āmōl* שֵׁיַעֲמֹל.

§13.371 In some cases, this may be a device to preserve a short-vowel in a distant-open syllable (cf. §13.361). In other cases it may be the result of assimilation of the preposition *ל*: *š^e* + *la* ‘which (is/belongs) to,’ cf. Mod. Heb. *šellāhem* ‘which is theirs.’ But evidence of assimilation of *l* is rare.

§13.38 The gutturals *ע* *ח* *ה* *ℵ* and *ך* resist gemination.

§13.4 Long (geminate) consonants reduce (simplify) under certain conditions. Orthographically this is shown by writing the consonant without dagesh.

§13.41 Certain consonants when followed by a (vocal) *š^ewā* normally lose their gemination.

§13.411 Most common is the omission of dagesh in *yōd* with *š^ewā* which occurs in many forms of the imperfect acter *wāw*-conversive. **wayy^ehi* > *way^ehi* וַיְהִי.

§13.412 Other consonants that usually reduce before shewa are *w, l, m, n, q*, and the sibilants. Thus **wayy^εbaqq^εsû* > *way^εbaq^εsû* וַיִּבְרַחְשׁוּ.

§13.413 This simplification is not apparent with /b g d k p t/. However it is possible that the *dagesh* was simply indicating the stop sound without gemination.

§13.414 Gemination, phonetically if not orthographically, is lost in Mod. Heb.

§13.42 When as a result of the loss of the original final short-vowel a geminate consonant would stand at word-end, that consonant reduces (simplifies): עַמִּי *'ammî* but עַם *'am*.

§13.421 An apparent exception to this rule is the 2d pers. sg. fem. pron. (s3) אַתְּ *'att*. Obviously the *dagesh* cannot be *dāgēš qal* after a vowel, and cognates indicate that the word was originally **'anti*.

§13.5 Under certain conditions a consonant has been lost. Sometimes it is still represented orthographically.

§13.51 *Aphesis* is the loss of the initial sound or syllable of a word.

§13.511 Aphesis is found in certain forms of verbs that have *yōd* or *nūn* in the first radical (YCC, NCC verbs). In general, the loss occurs when the first radical would have been vocalized with shewa, such as the G-impv. (G32) and inf. cstr. (G65) forms: **y^εsēb* > *sēb* שֶׁב; **n^εtīn* > *tēn* תֵּן.

§13.5111 However, we cannot assume that it is the vocalization that has caused apheresis, since many other forms (e.g. the D-impf [D20]) regularly begin with *yōd* vocalized with shewa.

§13.5112 Not all YCC and NCC verbs are affected by apheresis. True YCC verbs (as opposed to those that were originally WCC) retain the *yōd*: *y^εtōb* יָטַב (G65). Certain NCC verbs likewise retain the *nūn*: *n^εpōl* נָפַל.

§13.512 The verbs לָקַח and הִלֵּךְ also lost the first syllable in G-impv. and inf.cstr. forms: **l^εqah* > *qah* קַח (G32); **hālēk* > *lēk* לֶךְ (G32).

§13.513 In the G-inf. cstr. (G65) forms where apheresis has taken place, a “ballast-*tāw*” is added: **y^εsēb* > **sēb + t* > *sēbet* שֶׁבַת; **n^εtēn* > **tēn + t* > **tett* > *tēt* תֵּת.

§13.52 *Syncope* (or *syncopation*) is the loss of a sound or a syllable in the middle of a word.

§13.521 One of the most common occurrences is the syncopation of the *h* of the def. art. after a preposition: **bʰhayyāmim* > *bayyāmim* בַּיָּמִים; **lʰammélek* > *lammélek* לַמֶּלֶךְ.

§13.5211 In poetic passages, syncopation is sometimes lacking, cf. *bʰhaššāmāyim* בְּחַשְׁמַיִם (Ps. 36:6 MT).

§13.522 Syncopation of /h/ in the impf., juss., and ptc. forms of the H-, N-, HtD-, and HtŠ-stems is also found: **yʰhapqēd* > *yaḫqēd* יִּקְרֶה (H40); **tʰhangīd* > *taggīd* תִּגְדֵּי (H21); **wayyʰhinwādaʿ* > *wayyiwwādaʿ* וַיִּוֹדַע (Nc20); **wattʰithalhal* > *wattithalhal* וַתִּתְחַלְחַל (HtR [= HtD] c21); **mʰhištahāwīm* > *mištahāwīm* מִשְׁתַּחֲוִיִּים (HtŠ55); **mʰhitlabbeš* > *mitlabbeš* מִתְּלַבֵּשׁ (HtD50).

§13.5221 Compare the inf. cstr. (65) forms without syncopation: *bʰhiqqāḫēš* (N65), *lʰhābīʿ* (H65), *lʰharʾōt* (H65), *lʰhithannēn* (HtD65).

§13.523 /ʾ/ is often syncopated after shewa, although it is preserved orthographically. In some instances, even the writing of *h* is omitted. **liqrʰat* > *liqraʾt* לִקְרֵאת (but cf. *lʰharʾōt* לְהַרְאוֹת); **tʰōmīm* > *tōmīm* תּוֹמִים (Gen. 25:24). Cf. §15.54.

§13.524 Syncopation is found in those forms of CCY verbs having vocalic sufformatives (i.e. commencing with a vowel): **galayu* > *gālū* גָּלוּ; cf. **gālaytā* > *gālīʾtā* גָּלִיתָ.

§13.525 /h/ has syncopated in forms of 3ms pron. suf. (s0) added to words ending in a vowel or -ay diphthong: *-a + *hū* > *-aw > -ō ֹ—; *-ay + *hū* > *-aʰhū > -aʰw ִוְ— (pronounced [aw] or [av]).

§13.526 In the 1st sg. impf. of 'CC verbs, the second *ʾāleḫ* regularly drops out: **ōmar* > *ōmar* אָמַר. It sometimes drops in other forms, תִּסְמַךְ for תִּסְמַחֵם (Ps. 104:29), cf. Ges. §68g-h.

§13.53 *Apocope* (or *apocopation*) is the loss of the final sound or syllable of a word.

§13.531 Final /t/ of fem. substantives ending in *-at is lost except when preserved by a word in annexion (construct): **hemat* > *hēmāʰ* חֶמָּה, cstr. *ḥdmat hammélek* חֶמַת הַמֶּלֶךְ.

§13.5311 The use of *hē* in absolute forms is an early use of vowel-letters (cf. §11.21). It is interesting to note that in Arab. such forms are written with *ha* with two dots over it (the sign of *ta*), called *tāʾmarbūʾaʰ* and pronounced as [t] when followed by a vowel (cf. W. Wright, *A Grammar of the Arabic Language*: Cambridge: University Press, 1896; vol. 1, p. 7 and footnote).

§13.5312 Note that fem. substantives ending in *-t* (in contrast with those ending in *-at*) preserve the *-t*, usually with anaptyxis (§15.61): **môladt* (cf. *môladtô* מולדתו) > *môlēdet* מולדת.

§13.532 The loss of an original *-t* in 3fs forms of the perf. (G11, D11, etc.) is indicated by its preservation when suffixes are added: **qatalat* > *qāt'la* קטלה, but with suff. *q'ālātni* קנלתי (G11s4).

§13.5321 The 3fs perf. (11) ending of CCY verbs pleonastically preserves the original final-*t* and also adds the customary *-a^h* ending: **asat* > *ās'ā^h* אשה. This possibly developed to preserve the difference between the 3ms form **asay* > *āsā^h* אשה and the 3fs form, which otherwise would also have been **āsā^h*.

§13.533 Apocopation is a common feature of CCY verbs in the converted imperfect (c20), the jussive (40), and some imperative (32) forms. Note *ta'āsē^h* תעשה (G21) but *wattā'as* ותעש (Gc21); *yihyē^h* יהיה (G20) but *y'hi* יהי (G40); *yiglē^h* יגלה (G20) but *yigel* יגל (G40).

§13.5331 Anaptyxis (§15.61) is commonly found in apocopated forms where doubly-closed syllables (§16.34) would have resulted: **wayyigl* > *wayyigel* ייגל; **wattā's* > *wattā'as* ותעש.

§13.5332 Anaptyxis does not occur in apocopated forms ending in /b d k t t q/: *tibké^h* but *wattebk* נתבק, cf. also *wayyašq* וישק, *wayyard* וירד, *wayyišb* וישב. Ges. §28d.

§13.534 The loss of final /w/ and /y/ after an *i*-class vowel is due to the nature of the semivowels (§12.51) rather than apocopation: **y'hiy* (cf. *yihyē^h*) > *y'hi* יהי.

§13.54 The semivowels /w/ and /y/ are lost in those forms of CCW and CCY verbs (i.e. verbs originally with ו or י in the 3d rad.) where the semivowel would stand at word-end (i.e. not followed by any sufformative). The final vowel is represented orthographically by ה—. Cf. §13.524. For fuller discussion of this class of verb, see §29.7ff.

§13.55 א regularly loses its consonantal value at word-end (i.e. when not followed by any vowel); becoming *quiescent* (as it often does at syllable-end). In some cases it may not even be written.

§13.6 *Metathesis* is the transposition of sounds within a word.

§13.61 Metathesis is commonly found in forms of the HtD-stem of verbs which have an initial sibilant in the root; this metathesizes with the ה of the stem preformative: **hitšammēr* > *hištammēr* השתמר.

§13.62 Metathesis also occurs in the biblically-rare HtŠ-stem of *hāwā^h·*hišahdāwā^h > hištahdāwā^h הִשְׁתַּחֲדָוָה*.

§13.621 This verb is often listed under *שׁחַד* and identified as an HtD-stem. But the presence of /w/ in *all* forms occurring in Bib. Heb. requires that the *wāw* be included in the root. Moreover, the HtŠ-stem or its reflex is found in Arab., Aram., Akk., Ugar., and Eth., and hence it must be recognized as an indigenous PS verb-stem that cannot be ruled out of Bib. Heb.

§13.7 In some instances a consonant may be added by prothesis or epenthesis.

§13.71 *Prothesis* is the addition of a sound at the beginning of a word. Such a sound is *prothetic* (sometimes the term *prosthetic* is used).

§13.711 Prothetic א is possibly found in the words 'arba' אַרְבַּע, 'ezrah אֶזְרָה, 'esba' עֶשְׂבָּא, and perhaps other words with 4 rads. that have initial א. The purpose may have been to avoid an initial cluster, as often in Arab.

§13.712 *Ges.* §19*m* suggests a prothetic ע in 'aqrah' עֶקְרָה, but there is little if any supporting evidence for prothetic 'ayin.

§13.713 Prothetic *hē* ה appears to be found in forms of the N stem with preformative *hin* — הִנֹּה, cf. §28.421. Prothetic ה may also be found in forms of the HtD stem with preformative *hit-* — הִיתֵּה, cf. §28.51.

§13.72 *Epenthesis* is the addition of a sound within a word. Such a sound is *epenthetic*.

§13.721 An epenthetic *nūn*, commonly called *nūn energicum* (*Ges.* §58*i*), is added to some verb forms with pronominal suffixes, cf. §23.1221.

§13.73 The addition of a sound at the end of a word might be called *opisothesis*, and the sound could be termed *opisothetic*. However, the term *paragogic* is commonly used in Heb. grammars.

§13.731 *Nūn paragogicum* is found at the end of many verb forms otherwise ending in *-ū* וּ- or *-ī* יִ- (*Ges.* §47*m*). As Joūon correctly points out (J. §44*e,f*), the *-n* belongs to a primitive form and is attested by cognate languages. It does not add “energy” to the form.

§13.732 *Hē paragogicum* is found in cohortative and some imperative forms (§27.531, §27.43), cf. Joūon §45*a*. It is possible that the *-ā^h* of the juss. is to be related to the Arab. 2 energ. (§27.5).

§14. In all Semitic languages there were originally three vowels, each of which occurred in both long and short quantity. The difference between the long and the short vowels was phonemic (§10.2).

§14.1 The long vowels were /â î û/.

§14.11 In Heb., *â* > *ô* in what has come to be known as the *Canaanite shift*. *â* is found in words that came into Heb. after the Canaanite shift had occurred. On the basis of the Canaanite glosses in the Amarna letters (c.1365 B.C.) where the phoneme is written with syllabograms containing a *u*- (= *o*) vowel, we can assume that the Canaanite shift had occurred by the 15th cent. B.C.

§14.12 The long vowels *ê* and *ô* developed as a result of monophthongization (§15.7).

§14.13 We therefore find *five* long vowels in Bib. Heb.:

â generally written with *qāmāš* (אָמָאֵשׁ)

ê written with אֵי, אֵי, and אֵי

î written with *hîrîq*, generally with *yôd* (יֹד)

ô written with *hōlām*, generally with *wāw* (וֹ)

û written with *šûrûq* (שׁוּרֻק) or *qubbûš* (קֻבּוּשׁ)

§14.2 The short vowels were /a i u/.

§14.21 Evidence supporting this statement is found in Arab. where only 3 vowels are written orthographically (although others can be heard), in Akk. where the same 3 vowels are written (plus an *e*-vowel that developed secondarily), in Ugar. where 3 forms of '*aleph* occur (i.e. '*alif*, '*ilif*, and '*ulif*), plus the fact that cognate words generally support the necessity of 3 and only 3 kinds of vowels in the parent word.

§14.22 In Heb. various colorations and quantities of these 3 vowels developed, depending on the location of the vowel with relation to the stress-accent (§17.), the type of syllable, the effect of certain consonants, analogy, and other factors. We shall consider these factors under Vocalic Change (§15.).

§14.23 Anticipating the discussion of vocalic alteration, we may summarize the results by saying that in Bib. Heb. we find five short vowels, *a*, *e*, *i*, *o*, and *u*, each of which may possibly occur in *normal*, *lengthened*, or *reduced* quantity. For the orthography cf. §11.32.

§14.231 When we analyze these vowels, however, we find again that the lengthened and reduced forms can be traced back to 3 and only 3 original short vowels in Heb.: *a*, *i*, *u*.

§14.2311 Lengthened *ā*—not to be confused with long *â*, since *ā* did not undergo the Canaanite shift (cf. the difference between the *â* and the *ā* in *'*ālām* > '*ōlām*)— and reduced *ă* (with gutturals) are to be considered as allophonic varieties of /a/, and not as separate phonemes. (Note: since we do find a difference in meaning between words such as *dābar* 'he spoke' and *dābār* 'word,

thing,' *a* and *ā* may appear to be phonemic. However this is a conditioned shift. The pausal form of the verb is exactly like the noun.)

§14.2312 Lengthened *ē* and reduced *ĕ* (with gutturals) can be shown to be allophonic varieties of /i/. Under certain conditions, *ē* is an allophone of /a/.

§14.2313 There is no evidence for lengthened *ī* or reduced *ĭ* apart from that given in §14.2312.

§14.2314 Lengthened *ō* develops from /u/ and is therefore to be carefully distinguished from long *ô* written defectively (cf. §11.322)—for *ō* developed from /ā/ (§14.12). Reduced *ö* is likewise an allophone of /u/.

§14.2315 There is no evidence for lengthened *ū* or reduced *ŭ* apart from that given in §14.2314.

§14.232 The unmodified short vowels (i.e. neither lengthened nor reduced) are generally found only in unaccented closed syllables, and in the case of *i* and *u* only before strong dagesh.

§14.3 When a heterogeneous vowel occurs before the semivowels *w* and *y*, a *diphthong* generally develops. A diphthong is a *single sound* combining, but not losing or changing, the component sounds. Thus *ai* in *aisle* is [ai] and *y* in *boy* is [ɔɪ]. The term diphthong is sometimes used less properly for monophthongs (single sounds) that have developed from diphthongs.

§14.31 In Bib. Heb. the original /a i u/ vowels combined with /w/ or /y/ could only develop the following diphthongs: *aw* [au] > [av], *ay* [ai], *iu* [iu], and *uy* [ui]. Of these, only *aw*, *ay*, and *uy* actually occur. In many works, *uy* (found chiefly in passive participles of CCY verbs) is not considered to be a diphthong, and Masoretic pointing treats the *yōd* as a consonant.

§14.32 The secondary vowels *e* and *o* combined with /w/ or /y/ could develop only the following diphthongs: *ew* [eu] > [ev], *ey* [ei], and *oy* [ɔɪ]. Only *ey* and *oy* are found in Bib. Heb., and *ey* is generally treated as a monophthong *é* 'ֵ, while *oy* is considered to be a vowel followed by a consonant (cf. §14.31).

§14.33 In the light of the above discussion (§§14.31f.) we may state that only the diphthongs /aw/ and /ay/ occur in Bib. Heb.

§15. Vowels may *lengthen* or *reduce* (quantitative vowel gradation), undergo *phonetic change* (qualitative vowel gradation), *appear* (prothesis, epenthesis) or *disappear* (syncope, apheresis), *combine* (diphthongization, contraction, etc.), etc. In many languages, spelling is not affected by these phenomena (cf. *the ant* [ðɪ'ænt] with *the boy* [ðə'ɔɪ]), but in Heb. the vowel-

points attempt to reflect such *vocalic alteration*. It is extremely important for the student to learn these vocalic peculiarities.

§15.1 *Lengthening*. Under conditions that may be fairly well defined, *short vowels lengthened*. If this was to compensate for some other phenomenon (such as the refusal of a guttural to geminate) it is called *compensatory lengthening* (§15.14).

§15.11 A short vowel in an *accented syllable* (§16.f) is generally lengthened (§14.23). This is usually and incorrectly called “tone lengthening.”

Examples: דָּם *dam* but דַּם *dām*; עֲתִים *’ittīm* but עַת *’ēl*; כֹּל *kol* and כֻּלָּם *kullām* but כֹּל *kōl*; חֻקָּה *huqqā^h* but חֹק *hōq*. Exceptions noted below should be carefully studied.

§15.11 In syllables which would have been *doubly closed* (§16.12), short-*a* does not lengthen except in pause (§11.55). Note: עַם *’am*, cf. עַמִּי *’ammi* but pausal עָם *’ām*, contrasted with דָּם *dām*, דַּמִּי *dāmī*.

§15.112 An *a*-vowel which was formerly in an originally-closed syllable that has opened as a result of anaptyxis (§16.3432, §15.6f) remains written as a short vowel, usually *s’gōl* but *pattāh* before a guttural. Such a vowel undergoes *neither lengthening nor reduction*, and may be looked upon essentially as remaining in a closed syllable. Note: **malku* > *mélek* מֶלֶךְ, with suffix *malkó* מַלְכוֹ, but in construct *mélek yisrā’el* מֶלֶךְ יִשְׂרָאֵל.

§15.1121 Note, however, the effect of pause, §15.131.

§15.113 In finite verbal forms short-*a* does not lengthen under accent in closed syllables except in pause. Note: קָטַל *qāṭal*, pausal קָטַל *qāṭāl* where the syllable is closed, in contrast to יָאָסַר *yāsā’* where the syllable is open because of quiescent ’aleph (§15.54).

§15.1131 This rule does not apply to *i*- or *u*-class vowels, or to nonfinite verbal forms (i.e. infinitives or participles), or to nouns., cf. *kābēd*, *qāṭōn* (finite verbal forms), *q’ṭōl* (inf. cstr.), *qōṭēl*, *ptcp.*), *midbār* (noun).

§15.114 *S’gōl* does not lengthen under accent in the “heavy suffixes” *-kem*, *-ken*, *-hem*, *-hen* or in the “heavy endings” of verbs *-tem*, *-ten*: עָלִיָּהֶם, אֲכַלְתֶּם.

§15.115 The connecting vowel used with pronominal suffixes generally does not lengthen under accent: יְכוֹנְנֶהּ, רְאִיתִנִּי.

§15.12 In an open syllable immediately before the stress-accent (called “near-open” in this *Handbook*, elsewhere often called “pretonic”), a short vowel is generally lengthened. As far as the short-vowel rules are concerned, the

vowels in “accented” (open or closed) and “near-open” syllables can be treated as a single phenomenon. Cf. נָהַל, סָאָה, רָבֵר. The following exceptions should be carefully noted.

§15.121 In nouns and nonfinite verbal forms, *i-* or *u-class* vowels reduce (i.e. to shewa) in a near-open syllable when preceded by a long syllable or by no syllable at all (§15.241). **quṭul* > *qʿōl* קָטַל; **madabbērim* > *mʿdabbʿrim* מְדַבְּרִים.

§15.122 For verbal forms, see §15.242, below.

§15.13 Certain peculiarities of short vowels in pausal forms (cf. §11.55) should be noted.

§15.131 The vowel of an *a-class* segholate may become *qāmāš* in pause. Cf. אֶרֶץ *ʾéreš* but pausal אֶרֶץ *ʾāreš*. See *Ges.* §29i-v for full discussion.

§15.132 /a/ in an erstwhile doubly-closed syllable (i.e. a syllable that was doubly-closed before simplification occurred, §13.42) lengthens in pause. Cf. אֵם *ʾam*, pausal אֵם *ʾām*, רַב *rab*, pausal רַב *rāb*.

§15.133 Three words take their *pausal* form whenever they have the def. art.: הָהָר הַר, הָעָם עָם, הָאָרֶץ אֶרֶץ.

§15.134 When finite verbal forms are in pause, the short vowel lengthens under accent, in violation of the principles set down in §15.113 and §15.122: קָטַל, pausal קָטַל.

§15.135 The first vowel of CaYC > *Cáyic* nouns lengthens in pause, cf. בַּיִת *báyit*, pausal בַּיִת *báyit*. In CaWC forms, the *a* is always lengthened: מְדַבֵּר *māweṭ*.

§15.14 *Compensatory lengthening.* Possibly as a result of an effort (conscious or otherwise) to preserve a long syllable (§16.13), the vowel is generally lengthened when loss of a consonant (e.g. rejection of gemination) has caused a syllable to become open. Since the lengthening of the vowel is looked upon as compensation for the loss of the consonant, this is called compensatory lengthening.

§15.141 Before the gutturals א /ʾ/, ע /ʿ/, and ר /r/, a vowel is lengthened in lieu of gemination of the consonant: **haʿébed* becomes הָעֶבֶר, the D-stem form **birrak* becomes בֵּרַךְ *bērak*.

§15.1411 However, before the gutturals ה and ח there is *no* compensation: **hahhōdeš* > *hahōdeš* הַחֹדֶשׁ; **tʾbahhēr* > *tʾbahēr* תְּבַהֵר. In some grammars this is called “implied dagesh forte” (*dagesh forte implicitum*).

§15.142 Certain consonants reject gemination when vocalized with “vocal shewa” (§13.41ff). In such cases there is no compensatory lengthening. Cf. *way(y)ʿhî* וַיְהִי, *biq(q)ʿšû* בִּיקְשׁוּ.

§15.15 A short vowel before a semivowel (*w, y*) of the same class develops to a long vowel. Similarly, a short *a* before *ʕ* may develop to a quasi-long *â*, then to *ô*.

§15.151 Short *a* before *ʕ* > *ô*: **â* > *ô* (cf. §29.212).

§15.152 Short *i* before *ʕ* > *i*: **wʿyʿhî* > **wiyʿhî* > *wiʿhî* וַיְהִי.

§15.153 Short *u* before *ʕ* > *û*: **huwsab* > *hûsab* הוּשַׁב.

§15.2 *Reduction of vowels* has taken place under certain fairly well defined conditions.

§15.21 The student is cautioned to *distinguish carefully* between *long vowels* (i.e. those that are long by nature, sometimes called “pure long,” cf. §14.1, §14.13), and *lengthened short vowels* (sometimes written with vowel-letters, called the “false plene,” §14.23). There can be no doubt, as we observe the careful distinction in pointing, that there was a phonemic distinction between long vowels and lengthened short vowels.

§15.22 *Reduction of long vowels* (§14.1) has occurred only in originally-closed syllables. Under all other conditions the long vowel is irreducible.

§15.221 By “originally-closed” we mean a syllable that at no time in the historic development of the word (as far as we can determine) was open. For example, the form **hiq-îl* (H10) once ended in a short vowel, **hiq-î-lu*, hence the syllable *-îl* is not originally-closed. On the other hand, in the form *hiq-îl-tâ* (H12) the syllable *îl* was always closed by the consonantal sufformative. Likewise the form **yaq-îl* (H40) was always closed, since the jussive did not end in a short vowel (cf. Arabic).

§15.222 When the long vowel reduced, it became subject to the rules governing the short vowel of the same class (i.e. *a*-, *i*-, or *u*-class). Hence, **yaqîl* (juss.) reduced to **yaq-îl* (§15.22), and then the short vowel lengthened according to §15.11, *yaq-îl* יַקִּיל.

§15.2221 This phenomenon is found in *jussive* and *converted imperfect* forms, and is an important factor in recognizing such forms (§27.51).

§15.223 Although — *sêrê* is a lengthened short vowel (§14.2312), in a number of instances it does not reduce, e.g.: לֵב הַמֶּלֶךְ *lêb ham-mé-lek* (cstr.), עַל כִּסֵּא מַלְכוּתוֹ *ʿal kis-sêʿ mal-kû-tô* (also cstr.). This phenomenon is to be

particularly noted in the masc. sg. forms of G participles in construct (G52): שֹׁמֵר הַנָּשִׁים *šô-mēr han-nā-šîm*.

§15.23 *Reduction of short vowels.* In an open syllable that stands two or more syllables before the stress-accent (called a “distant-open syllable” in this *Handbook*, as distinct from the near-open syllable, §15.12), short vowels will reduce either (a) to shewa (§14.23) after nonguttural consonants, or (b) to compound shewa (a *ḥāṭaṭ* vowel, §§11.32, .325) after gutturals: *dā-bār*, *dʿ-bā-rîm* דְּבָרִים; *ḥô-deš*, *ḥô-dā-šîm* חֹדֶשִׁים; *ʾā-ḥaš-wē-rôš* אַחֲשֹׁרֶשׁ.

§15.231 It is important to keep in mind the fact that words in *construct* (annexion, (§25.4) and words *joined by maqqeph* (§11.45) have only one major accent, hence the word(s) preceding the stressed word will have only unaccented-closed and distant-open syllables: *pʿ-né ham-mé-lek* פְּנֵי הַמֶּלֶךְ; note *ba-ḥd-šar bêt-ham-mé-lek* בַּחֲצַר בֵּית-הַמֶּלֶךְ.

§15.232 The vowels in originally doubly-closed syllables which have opened by *anaptyxis* i.e. the *segolates*, (§15.61 and 15.611) *neither lengthen in near-open nor reduce in distant-open syllables*. They continue to act as if they were in a closed syllable. Note: *me-lek* מֶלֶךְ *yʿ-hû-dāʰ* יְהוֹדָה; *bʿ-šāʿar ham-mé-lek* בִּשְׂעַר הַמֶּלֶךְ; *hûʾ-ḥô-deš ʾa-dār* הוּא-חֹדֶשׁ אֶדָר.

§15.233 Short vowels which have undergone compensatory lengthening (§15.14) do not reduce in distant-open syllables. The same is true of vowels before ה /h/ and ח /ḥ/, which have “implied doubling” (§15.1411): *ma(h)-hārû ʿet-hā-mān* מֵת-הָרֹמֶן; *wʿ-šā-rê ham-mʿ-dî-nôṭ* וְשָׂרֵי הַמְּדִינֹת; *yē-ʾā-sēʰ* יַעֲשֶׂה.

§15.24 Short vowels in near-open syllables reduce under certain conditions, in apparent violation of §15.12.

§15.241 In a near-open syllable, *i-* and *u-class* short vowels (cf. §14.231) reduce to shewa when that syllable is preceded either by a long syllable (i.e. *cvc* or *cṽ*) or by no syllable at all, e.g.: *bēn* בֵּן, but *bʿ-nî* בְּנִי; *šô-mēr* שֹׁמֵר, but *šô-mʿ-rîm* שֹׁמְרִים; but cf. *yiq-tʿ-lē-nî* יִקְטֹלֵנִי.

§15.2411 Note that this rule applies to nouns, nonfinite verbal forms, and finite verbal forms with suffixes.

§15.2412 This rule does not apply to *a-class* vowels. However, an occasional participle (other than G-stem) seems to have followed the *i/u-class* rule by analogy. Note: *yis-mā-ʿē-nî* (cf. *yiq-tʿ-lē-nî* in §15.241); *miš-pā-šîm* (cf. *šô-mʿ-rîm*); but cf. *nim-šʿ-îm* נִמְשָׁאִים (where we would expect **nim-šā-ʾîm*).

§15.242 In nonpausal, finite verbal forms, any short vowel is reduced to shewa in an open, unaccented penult, and the vowel of the antepenult, if any, will be retained in its pausal form with metheg: קָטְלוּ, *qā-t'-lū* (pausal קָטְלוּ, *qā-tā-lū*), cf. §17.2ff.

§15.2421 The description “open unaccented penult” is given here, rather than “near-open,” because the phenomenon seems to be limited to a near-open penult.

§15.2422 This rule does not apply to forms in pause (§11.55) or to nonfinite forms, e.g.: יִיקְטְלוּ *yiq-tō-lū*, נִידְדָּהִים *nid-dā-hîm*.

§15.2423 The difference in lengthening/reduction of short vowels will be of help to the student in distinguishing finite verbal forms as he gains a feeling for the language.

§15.243 A short vowel *cannot* reduce in a closed syllable.

§15.25 Under vocalic reduction, it may be useful to discuss the shews, since it often represents a reduced vowel.

§15.251 It is common to speak of two types of *š'wā*, the “vocal shewa” (*š'wā nā* ‘mobile shewa’) and the “silent shewa” (*š'wā nāh* ‘resting shewa’). The silent shewa is sometimes called the “syllable divider,” since it is found at the end of a closed syllable (except those closed with the strong dagesh, the so-called “sharpened syllables,” §16.3613). However, since some “vocal” shewas are silent, and since not all syllables are divided by the “syllable divider,” the distinction is often quite confusing.

§15.2511 Note that if *two successive shewas* are found in a Heb. word, the *first* must be a *silent* shewa (a syllable divider), and the *second* must be *vocal*. E.g. תִּקְטְלוּ must be *tik-t'-bū*—it cannot possibly be *ti-k't-bū*, since a short vowel cannot reduce in a closed syllable (§15.243), and it cannot possibly be *ti-k'-t'-bū* since the first of two vocal shewas always generated a short vowel (§15.651). Try pronouncing the word in these three different ways, and you'll see why it must be the first. In this particular example, the light dagesh in ת and its absence in כ should help you.

§15.252 The *vocal š'wā* may be anything from a short vowel sound to no sound at all. It must be studied carefully.

§15.2521 Some grammarians call the consonant with vocal shewa a “half syllable” (cf. *Ges.* §28a). Others do not count it a syllable at all. According to phonetic rules, a distinct syllable can be heard in some cases and must therefore be counted as such. In other cases, we hear an initial consonantal

cluster, cf. *קְתַבְתֶּם* *k'-tab-tém* [kə-tav'tem], but *שְׂמֹנִים* *š'-mô-nîm* [ʃmo'nim]. If the preceding word ends in a vowel, the initial consonant with shewa often is joined to that vowel and the shewa becomes inaudible.

§15.2522 In some cases, the “vocal” shewa has reduced to zero (called “zero shewa” in this *Handbook*), and the following begadkepat letter will have *dāgēš qal (lenē)*: *k'-tōb* *קָתַב*, but *lik-tōb* *לְקָתַב* (note the *dāgēš* in the second instance).

§15.253 When a “vocal” shewa follows a guttural, it maintains somewhat more of the vowel sound, and it is written as a *ḥāṭap-š'wā* (§11.325). Thus *ḥā-šēr* *חָצֵר* becomes in cstr. *ḥā-šar* *חָצַר*.

§15.2531 Usually the hateph-shewa is of the same vowel-class as the vowel which has been reduced. However, due to the influence of the guttural (§15.43), *i*-class vowels sometimes reduce to *ḥateph-pataḥ*

§15.2532 When secondary opening occurs (§15.421), a silent shewa develops into a vowel, first a hateph-vowel (**ya'-mōd* > *ya'-ā-mōd* *יַעֲמֹד*), and then to a full short vowel: **ya'-mō-dū* > *ya'-ā-mō-dū* > *ya'-a-m'-dū* *יַעֲמֹדוּ*.

§15.254 It is obvious that the student who is conditioned to think only of “vocal” shewas and “syllable dividers” will be asking, “Where did that vowel come from?” or “What happened to that vowel?” We must rather learn to think of the process by which vowels reduced to zero and the process by which vowels developed from zero.

§15.3 *Qualitative vowel change* is the shift of a vowel of one class (a-, i-, or u-class) to a vowel of another class. Usually it is a conditioned shift, i.e., it occurs only under certain conditions.

§15.31 We have already noted the Canaanite shift of *ā* to *ô* (§14.11). It does not appear to be a conditioned shift, and it occurred before the time of Bib. Heb.

§15.32 Short *a* > *i* in closed unaccented syllables: **yaq-tul* > *yiḡ-tōl* *יִקְטֹל*; cf. *ya-ḥā-lōm* *יַחֲלֹם*, where the syllable is not closed and the vowel-shift does not occur. This phenomenon has been called “attenuation” (thinning out). It is not always found, and is more often found near the beginning of a word, less often near the word-end. *Ges.* §27s.

§15.321 When secondary opening occurs (§15.421), attenuation is not found.

§15.322 Attenuation generally does not occur in the H impf. (H20), possibly because of the previous syncopation (§13.522).

- §15.323 Attenuation does not occur with the def.art. or with prepositions that have syncopated with the def.art.
- §15.33 Short *i* > *a* in originally-closed accented syllables (§15.221). This has come to be known as “Philippi’s Law.”
- §15.331 Philippi’s Law is particularly noticeable in forms of the D- and H-stems which have consonantal sufformatives (hence were originally closed; see illustrations in §15.221).
- §15.332 In D12, 13, 14, and 19 forms, *i* regularly shifts to *a*: **dib-bir-ta* > *dib-bár-tā* דִּבְרֵת.
- §15.3321 In D17, 18 forms the shift is found, even though the syllable is not accented, possibly by analogy: **dib-bir-tem* > *dib-bar-tém* דִּבְרֵתָם.
- §15.3322 The shift does not occur in D impf., impv., ptc., or inf. cstr. (D20, D32, D50, D65).
- §15.333 In H-perf. forms the shift *i* > *a* is found under the same conditions that govern the D forms (§15.331ff). **hiq-ṭil-ti* > **hiq-ṭil-ti* (§15.22) > *hiq-ṭál-ti* הִקְטִילְתָּ; but *taq-ṭél-nā* תִּקְטְלֵנָּה.
- §15.34 *Ges.* §27w notes dissimilation of vowels “in order to prevent two similar, or closely related vowels, from following one another in the same word.” The phenomenon seems to be too uncommon to be established as a rule.
- §15.35 The shift of *a* to *e* in a large number of segolates (§17.11) should be noted here. However there is a distinct possibility that *s‘gōl* was at one time pronounced [æ] like *a* in *man*), so that Heb. *mélek* may have sounded much like Arab. *malk* ([mælk] to rhyme with *tal*c rather than [malk] to rhyme with *chalk*). If so, there was no true vocalic shift.
- §15.4 Because of the way the sounds are produced, the gutturals, especially /ħ/ and /‘/, influence the neighboring vowels both quantitatively and qualitatively.
- §15.41 Compensatory lengthening has been discussed in §15.14.
- §15.42 A short vowel in an open syllable beginning with a guttural (Gv) does not fully reduce, but retains some of its quality and quantity as a haṭeph-vowel (§15.253, §11.325).

§15.421 A syllable *closed with a guttural* (CvG) under certain conditions may open. (Cf. W. S. LaSor, "Secondary Opening of Syllables Originally Closed with Gutturals," *JNES* 15 1956: 246-250.) The guttural then generates a vowel which will be of the same nature as the preceding vowel. **yah-lōm* > *ya-hā-lōm* יַחֲלֹם; **he'-mīn* > *he-ē-mīn* הֵעֲמִין; **yu'-mad* > *yo-ō-mad* יוֹעֲמַד.

§15.4211 This generated vowel can further develop into a normal short vowel, see §15.2532.

§15.4212 The vowel of the originally-closed syllable does not reduce in distant-open position but behaves as if it were still in an unaccented-closed syllable. Cf. §15.221.

§15.4213 The generated vowel (§15.4211, §15.2532) likewise behaves as it if were in a closed syllable when, by morphological development, the following vowel reduces: **ya'-mōd* > *ya-ā-mōd* + *û* > *ya-'a-m-ē-dû* or *ya-'am-du* יַעֲמֹד, (note that the begadkepat letter is spirantized (§11.422))!

§15.43 Gutturals prefer *a*-class vowels about them, particularly before them. This is due to the way in which a guttural consonant is produced (§12.35) which in turn influences the production of the vowel sounds around it.

§15.431 Note that in the segolates (i.e. forms developed by anaptyxis from CvCC §15.61) the influence of a guttural is readily seen. Thus **malk* > *mélek* מֶלֶךְ, but **zibh* > *zébah* זֶבַח and **na'r* > *ná'ar* נָעַר. CiCG regularly > CéCaG, and CaGC/CiGC > CáGaC.

§15.4311 The *u*-class vowel in CuGC forms is not affected by the guttural: **pu'l* > *pó-'al* פָּעַל.

§15.432 When an *i*- or *u*-class vowel precedes ח /h/, ע /ʕ/, or ה (*hê* with mappiq) /h/ at word-end, the influence of the guttural may be manifest in one of several ways.

§15.4321 If the vowel is long *î*, *ô*, or *û*, a slight *a*-sound (°) is inserted between the long vowel and the final guttural. Orthographically this is represented by a *pataḥ* written *under* but pronounced *before* the final guttural, called *pattāḥ g°nūḇā°* (*pataḥ furtive*). **rûḥ* > *rû°ḥ* רוּחַ, **hišlîḥ* > *hišlî°ḥ* הִשְׁלִיחַ, **gabôḥ* > *gabô°ḥ* גָּבַח. Note that the *pataḥ* does *not* add a syllable to the word; it is [ru°x] and not [ru-ax] as often mispronounced.

§15.4322 If the vowel is a *lengthened short vowel*, not in pause, the *a*-sound generally supplants the short vowel: **sillêḥ* > *sillāḥ* שִׁלַּח, but the pausal form is *sillê°ḥ* שִׁלַּח°.

§15.4323 Lengthened \bar{e} – occasionally behaves as a long vowel (not a lengthened short vowel, cf. §15.11): * $r\bar{e}'$ > $r\bar{e}^a$ רַעַ.

§15.433 Initial \aleph /'/, when in a closed or secondarily-opened syllable and near the stress-accent will generally have an *i*-class vowel. Cf. $'e\dot{s}q\bar{o}l$ אֶשְׁקֹל, $'e\dot{s}\acute{e}h$ אֶעֱשֶׂה (but $ya'\ddot{u}-\acute{s}\acute{e}h$ יַעֲשֶׂה). On the other hand, cf. $'ab\acute{a}d\bar{t}i$ אֲבָדְתִּי, $'\bar{a}n\acute{a}p\bar{t}\bar{a}$ אֲנָפְתָּה, etc.

§15.4331 In H impf. (H24), however, the vowel with 'aleph generally agrees with that of the other H impf. forms: $'a\dot{s}l\bar{i}^a h$ אֲשַׁלִּיחַ.

§15.434 Short *i* – tends to develop to short e – before nonfinal gutturals. This is particularly noticeable in 1cs impf. (24) forms: $yiq\bar{t}\bar{o}l$ יִקְטֹל but $'eq\bar{t}\bar{o}l$ אֵקְטֹל. Cf. also * $i\bar{h}had$ > $'e\bar{h}\bar{a}d$.

§15.5 *Loss of vowel.* Under certain conditions, a vowel may be lost.

§15.51 There is evidence that nouns at one time had a short-vowel indicator of case in the singular. Cognate evidence (Arab, Akk., Ugar.) suggests that the vowel was *-u* (nominative), *-i* (genitive), and *-a* (accusative). These original short-vowels have been lost in Heb.: * $'ar\dot{s}u$ > * $'ar\dot{s}$ > $'\acute{e}re\dot{s}$ אֶרֶץ; * $\acute{s}al\bar{a}mu$ > $\acute{s}\bar{a}l\bar{o}m$ שָׁלוֹם.

§15.511 Loss of the final short vowel resulted sometimes in a doubly-closed syllable (i.e. a secondarily-, not an originally-closed syllable), and anaptyxis became necessary (§15.61).

§15.512 Presence of the original short vowel meant that certain syllables were not originally closed (§15.221), hence long vowels did not reduce (review §15.22).

§15.52 There is also evidence that finite verbal forms once ended in a short vowel, possibly *-a* for perfect indicative and imperfect subjunctive, and *-u* for imperfect indicative (cf. Arabic evidence).

§15.521 The original presence of the short vowel kept certain syllables from being “originally closed” (§15.221), hence preserved the long vowels (§15.22). Where the short vowel was not present (as in jussive and converted impf. forms), an originally-closed syllable provided the condition for reduction of an originally-long vowel.

§15.53 Under conditions not clearly defined, a reduced short vowel (i.e. a “vocal shewa” §15.252) may completely disappear when a prep. is added to the form. Note presence of dagesh when $l' + k'\bar{u}b$ > $lik\bar{u}b$ לִקְבֹּב, but absence when $l' + \acute{s}'b\bar{o}$ > $li\acute{s}b\bar{o}$ לִצְבֹּא.

§15.54 A reduced vowel (shewa) following 'aleph may disappear and the 'aleph become quiescent. The vowel preceding the 'aleph will then be subject to the conditions of an open syllable; cf. *l' + 'ēmôr > lē'môr* לֵאמֹר.

§15.6 *Generation of vowel.* Under certain conditions a vowel may be generated.

§15.61 In words which through loss of final short vowels (§15.51) have become doubly closed (excluding gemination), an *anaptyctic vowel* has been generated, usually a *s'gôl* but with gutturals a *pattah* and with second-radical *yôd* (CYC) a *hîrîq*. Note carefully the following: **malku > *malk > mélek* מֶלֶךְ; **ba'lu > *ba'l > bá'al* בָּעַל; **maymu > *maym > *máym* מַיִם.

§15.611 Nouns which have developed from CvCC forms with anaptyxis, particularly those which have two *s'gôls*, are generally called *segolates* (see §24.21ff).

§15.62 Through secondary opening of a syllable originally closed with a guttural, a *ḥaṭeph-vowel* may be generated, which in turn may develop into a short vowel (§15.2532).

§15.63 A short vowel before a quiescent 'aleph may generate a long (i.e. a *pure long* §14.1) vowel. Note: **ra's > *rá's > ró's* רֹאשׁ; **sa'n > *sá'n > só'n* צֵן. Because of the *á > ó* shift we assume that this phenomenon was very early (i.e. prior to the Canaanite shift, §14.11).

§15.631 In the impf. forms of five 'CC verbs (אָמַר, אָכַל, אָבַח, אָבַר) the short-*a* of the preformative combined with the following 'aleph to produce a quasi-long *â*-vowel which in turn shifted to long *ô*. Ges. §68b. **ya'kal > *yá'kal > yó'kal* יֹאכַל.

§15.64 In forms of CC² ('ayin-'ayin) verbs that have a consonantal sufformative, a vowel is inserted to prevent a sequence of three consonants, as follows:

§15.641 In the perf. (12, 13, 14, 17, 18, 19) the separating vowel is *ô*: **hasibbtâ > hasibbôṭâ* חָסַבְתָּ.

§15.642 In the impf. (26, 28) the separating vowel is *é*, orthographically represented by *s'gôl-yôd* יֹ. **tasibbnâ^h > tasibbēnâ^h* חָסַבְנָה.

§15.65 In a succession of reduced vowels (vocal shewas) a short vowel may be generated, as follows:

§15.651 The first of two successive vocal shewas will develop into a short vowel, usually a *hîrîq* but in some cases a *pattah*: **d'b'rê'hem > dibrêhem* דִּבְרֵיהֶם; **m'l'ê' qédem* (cf. *m'lakî'm*) *> malkê' qédem* מַלְכֵי קֶדֶם.

§15.6511 If a sequence of three successive reduced vowels would have developed, it is the *second* which generated the short vowel: **l'd'b'rê'hē* > *l'dibrê'hē* לְדִבְרֵהֶם.

§15.652 If the second shewa is with *yôḏ*, a long *î* is generated: **b'y'mê' dāwīd* > *bî'mê' dāwīd* בִּימֵי דָוִד.

§15.653 If a simple vocal shewa stands before a *ḥateph-vowel*, the shewa generates a vowel of the same class as the *ḥateph-vowel*: **b'ḥāṣar hammélek* > *baḥāṣar hammélek* בַּחֲצֵר הַמֶּלֶךְ.

§15.654 If *wāw* with shewa stands before another consonant with vocal shewa, long *û* is generated: **w'ṭ'kélet* > *ûṭ'kélet* וּתְכַלֶּת.

§15.66 The *pattāh g'nūbā** (cf. §15.4321) might be considered as a generated vowel, although the vowel is so weak that it is not considered to form a new syllable.

§15.67 The development of the *semivowels* (§12.51) into vowels at word-end and syllable-end (*-*cw* > -*cû*, *-*cy* > -*cî*) may be mentioned here, but is not properly the generation of a vowel, but rather the nature of the semivowel.

§15.7 A *diphthong* is a single sound made by combining two different vowel sounds without losing the component elements (§14.3). If either of the component parts is modified or if one sound is lost, the diphthong *monophthongizes*, and should be called a *monophthong*. Some discussions of diphthongs do not hold to this distinction.

§15.71 In Bib. Heb. diphthongs undergo vocalic alteration depending usually on the nature of the syllable in which they occur and its relation to the stress-accent.

§15.72 The diphthongs *aw* [aw] and *ay* [aɪ] normally are found only in closed accented syllables that have been formed by simplification of a geminate consonant at word-end: **ḥayy* > *ḥay* חַי (pl. חַיִּים); **gaww* > *gaw* גָּ (suffixial גָּו).

§15.721 If the syllable has been doubly closed by a semivowel and another consonant, anaptyxis (§15.61) generally is found: **mawt* > *māwet* מָוֵת; **bayt* > *bāyit* בַּיִת.

§15.7211 The original vowel in such a form is normally retained as if in an accented closed syllable (§15.112). *ay* lengthens in pause (§15.135).

§15.7212 The word **yawm* (cf. Arab. *yawm*) 'day' is always monophthongized in Bib. Heb. > *yôm* יוֹם. The form **yāwem*, analogous to *māwet*, is not found.

§15.73 In all other conditions *aw* monophthongizes to *ó* and *ay* to *é*.

§15.731 *aw* > *ó* except under the conditions in §15.72ff. **mawt* > *mót* (úḇ' *mót* 'abîhā אֲבִיהָ וְכֹסֶת). (וְכֹסֶת אֲבִיהָ).

§15.732 *ay* > *é* except under the conditions in §15.72ff. However, the monophthong *é* is written in four different ways, which may at one time have represented four different phonetic shadings. At present all are pronounced [e:].

§15.7321 In an accented-open syllable in medial position, the monophthong is generally written *s'ḡól yód*: 'ālē' *kā* עֲלִיָּה קָא.

§15.7322 In an accented open syllable at word-end the monophthong is generally written *s'ḡól hé*: *mišté* מִשְׁתֶּה.

§15.7323 In an unaccented (open) syllable at end of a sing. form the monophthong is generally written *séré hé*: *mišté* *yáyin* מִשְׁתֶּה יַיִן.

§15.7324 In an unaccented syllable other than at the end of a sing. form, the monophthong is generally written *séré yód*: 'é'nó' עִינֹ; 'é'n *sówé* לִפְנֵי הַסֶּלֶךְ; *lipné* ' *hammélek* אֵין שֹׁנָה.

§15.74 There are residual cases which apparently cannot be included in general rules. These must be observed as they are encountered.

§16. A syllable may be defined as the sounds producing a summit of sonority, see §10.44. Scholars have difficulty defining a syllable, but there is usually no problem in recognizing one. In Bib. Heb. the study of syllabification is important because of the relationship between *vowel quantity* and the syllable.

§16.1 The last syllable of a word is called the *ultima*. The next-to-last syllable is the *penult*. The syllable before the penult is the *antepenult*.

§16.11 A syllable ending in a vowel, whether V (vowel) or CV (consonant-vowel) is an *open* syllable. A syllable ending in a consonant, whether VC or CVC, is a *closed* syllable.

§16.12 If a syllable begins with two or more consonants (CCV, CCVC) the combination of consonants is called a *consonantal cluster*. A syllable ending with two consonants (VCC, CVCC) is a *doubly-closed* syllable.

§16.13 A syllable is considered to be *long* (a) if it contains a long or a lengthened short-vowel, or (b) if it is closed (i.e. *cṽ*, *cṽ*, *cvc*).

§16.2 A Hebrew word has as many syllables as it has separate vowels or diphthongs.

§16.21 There is difference of agreement among Heb. scholars in counting syllables with “vocal shewa” (§15.2521) or syllables with secondary opening (§15.421). In this *Handbook* we shall count it a syllable if a summit of sonority is present, i.e. if we hear a vowel, however faintly, except in the case of pataḥ furtive (§15.4321).

§16.3 In Bib. Heb. *every syllable* (with one exception) *must begin with a consonant*, and (with 2 exceptions) *with only one consonant*. (The student is reminded that ‘aleph א and ‘ayin ע are consonants.) A syllable may be open, closed, or doubly-closed (§§16.11f). Hence we find the following syllables:

V	open syllable, vowel only (§16.31)
CV	open syllable (§16.32)
CVC	closed syllable (§16.33)
CVCC	doubly-closed syllable (§16.34)
CCV(C)	syllable beginning with a cluster (§16.35)

§16.31 The only syllable beginning with a vowel in Bib. Heb. is the conjunction **wa-*, which, when it comes before a consonant with shewa or before one of the labials *b, m, p* undergoes a shift to the long vowel *û*: *ûṭ' kēlet*, *ûbimlôt*.

§16.32 An *open syllable* is composed of a consonant and the vowel that follows it. (Orthographically the vowel is usually written *under* the consonant, §11.32ff). It may be *accented* (c^ˈv) or *unaccented* (cv).

§16.321 Because of the effect upon vowel quantity we must further distinguish between a *near-open* unaccented syllable and a *distant-open* unaccented syllable, as described in the following sections.

§16.3211 A *near-open syllable* is an open syllable *immediately before* the syllable with the stress-accent (§11.56). The penult of דָּבָר *dā-bār* (CV-c^ˈv) is near-open.

§16.3212 A *distant-open syllable* is an open syllable that stands two or more syllables before the stress-accent. The antepenult of מַלְכִים *m'-lā-kim* (CV-cv-c^ˈv) is distant-open. The fourth syllable from the end of אֶחָשׁוּרַשׁ *'ā-ḥaš-wē-rōš* (CV-cvc-cv-c^ˈv) is also distant-open. In other words, any unaccented open syllable which is not near-open is distant-open.

§16.3213 Open syllables that *follow* the stress-accent are generally not included in the rules for accent. They usually behave as near-open syllables (unless they are monophthongs), cf. קָטַלְתָּ *qā-tāl-tā*, אֵלֶיךָ *'ēl-lē^h*.

§16.33 A *closed syllable* consists of two (or more) consonants plus an intervening vowel. Usually the closed syllable in Bib. Heb. is consonant-vowel-consonant (CVC). It may be *accented* or *unaccented*.

§16.331 Certain vocalic alterations differ according to whether the syllable is originally-closed or closed by secondary development; review §15.221.

§16.3311 Syllables *not originally closed* may have become closed by a secondary development such as the loss of a final short-vowel (§15.511) or the reduction of a vowel to zero shewa (§15.53).

§16.3312 A syllable may have been originally closed by the morphology of the word (e.g. *hik-táb-tā*, where the penult was originally closed by the addition of the consonantal sufformative *-tā*), or by the fact that the form was always closed (e.g. *yap-qēd*, where the jussive never had a final short vowel, as confirmed by Arab. evidence).

§16.34 The *doubly-closed syllable* is comparatively rare in Bib. Heb. It occurs only at word-end and (with very few exceptions) only with nongeminate consonants (cf. §13.42).

§16.341 A doubly-closed syllable is found in the 2fs pers. pron.: אַתְּ *'att*.

§16.342 It is also found in 2fs perf. (13) verbal forms, קָטַלְתְּ *qā-ṭalt*.

§16.3421 In CCG verbs anaptyxis occurs, but the light dagesh remains as if the syllable were doubly-closed: שָׁלַחְתְּ *šā-lā-ḥatt*.

§16.3422 In CCY verbs the semivowel becomes a full vowel and the doubly-closed syllable simplifies, גָּלִיתְּ* > גָּלִית *gā-lit*.

§16.3423 Some apocopated verbal forms (§13.53) remain doubly-closed: וַתִּבֶּק *wat-tēbk* (however, this is generally pronounced [wa'tev-kə]).

§16.343 Through the loss of the final short-vowel (§15.51f), apocopation (§13.53), the addition of a “ballast-t” (§13.513), or the addition of a feminine morpheme (§25.13), a doubly-closed syllable may have resulted. In such instances, one of three things subsequently occurred:

§16.3431 If the syllable would have been doubly-closed by a geminate consonant (§13.3), gemination is lost: **'immu* > *'imm* > *'ēm* מִם (but cf. the suffixial *'immo* = מִמֵּן). Such a syllable may be called “erstwhile doubly-closed.” Cf. §15.111.

§16.3432 If the syllable would have been doubly-closed by different (i.e. nongeminate) consonants, *anaptyxis* generally resulted (§15.61): **malku* > **malk* > *mélek* מֶלֶךְ (cf. suffixial *malko* = מַלְכוֹ).

- §16.3433 In a few instances the doubly-closed syllable remains, cf. §16.3423.
- §16.35 Initial *clusters* are almost nonexistent in Bib. Heb., and indeed in all Semitic languages. Syllables such as CCV or CCVC are extremely rare, and because of this fact are sometimes not recognized.
- §16.351 The words for ‘2’ begin with clusters, as the dagesh in the fem. form clearly indicates: שְׁנַיִם *śná-yim*, שְׁתַּיִם *śtá-yim*. It is impossible for the shewa to represent a vowel before dagesh (§16.3622).
- §16.352 In a very few instances it is possible that a *prothetic* נ has been added to avoid a cluster.
- §16.353 In this *Handbook* we do not consider words that have shewa after the first consonant (except the words for ‘2’) to have an initial cluster, since it can be demonstrated that the shewa is a reduced vowel. Thus we read *k^ˈ-lî* and not *klî* for קְלִי (even though the word is often pronounced [kli]), since the plur. is *kē-lîm* קְלִים.
- §16.354 It is possible that a prothetic *hé* is found in certain forms of the N- and HtD-stems. Arab. evidence suggests that the N-stem indicator was **an/in*, developing in Heb. to *han-*. Aram. evidence suggests an original **it-* for the HtD-stem, which likewise developed in Heb. to *hit-*.
- §16.36 Since the student may have difficulty recognizing syllables in Heb. orthography, the following observations may be helpful.
- §16.361 The end of a syllable *within a word* is marked either by *dāḡēš ḥāzāq* (the “doubling dagesh,” §11.431) or by *š^ˈwā naḥ* (the “silent shewa,” see §15.251).
- §16.3611 In *all consonants except b^ˈgadk^ˈpat* a dagesh is the “doubler,” and therefore closes the syllable: דָּמִים *dam-mîm*.
- §16.3612 A dagesh in a begadkepat *preceded by a vowel* must be the strong dagesh, hence a syllable divider: מְדַבֵּר *m^ˈ-dab-bēr*.
- §16.3613 A syllable closed by the strong dagesh is sometimes said to be a “sharpened” syllable. The term is linguistically meaningless, and probably was derived from the Aram. description that the letter was “pointed” (i.e. with dagesh). The term should be discarded.
- §16.362 Recognizing the silent shewa is somewhat more difficult.
- §16.3621 If two *successive* shewas occur in a word, the *first* must be *silent shewa*, cf. §15.2511.

§16.3622 If shewa stands *before a begadkepat letter with dagesh* the shewa must be *silent*, hence a syllable-divider: לִקְטֹב *lik-tōb*. If the shewa were a vowel, the only dagesh permissible in the begadkepat would be the doubler (§16.3612), which would put the shewa in a closed syllable contrary to §15.243.

§16.3623 A simple shewa *under a guttural* must be silent shewa, since otherwise the guttural would require a ḥaṭeph-vowel, §15.42.

§16.3624 In some cases, a vowel has reduced to zero and the shewa becomes a syllable-divider, even though a following begadkepat letter may be spirantized, cf. the cstr. מַלְכִּי *mal-kê*. The short-vowel, normally indicating a closed syllable, may be of help.

§16.363 The final syllable of a word is not marked except (a) when *kaṣ sôpîl* stands at word-end and shewa is inserted in it ךְּ, or (b) when two different consonants stand at word-end (i.e. a doubly-closed syllable) and shewas are written with both of them: קַטְלִית *qā-talt*. אֶתְּ *'att* is an exception.

§17. *Accent*, as considered in this *Handbook*, deals only with *stress-accent*, i.e. the syllable(s) on which stress is placed. It can usually be determined by the Masoretic accents, cf. §11.5ff. *Tone-accent*, which has to do with rising, level, and falling intonation, cannot be positively determined and need not concern us for a reading knowledge of Bib. Heb. (In older grammars stress-accent is often referred to as “tone.”) Because of the influence of stress upon vowel quality and quantity, the student is advised to learn well the rules of accent.

§17.01 The Aram. terms *milra'* (properly *mill'ra'* מִלְרָע ‘below’ = ‘after,’ i.e. on the final syllable) and *mil'el* (properly *mill'el* מִלְעֵל ‘above’ = ‘before,’ i.e. on the next-to-last syllable) are used by some Heb. grammarians. *Ges.* §15c.

§17.1 Nouns *in the absolute state* are generally accented on the *ultima* (§16.1). Originally this accent was on the penult, prior to the loss of the final short-vowel (§15.51): *da-bá-ru* > *dā-bār* דָּבָר.

§17.11 *Segolates*, i.e. nouns that have developed from forms that would have been doubly-closed after loss of the final short-vowel (§16.3432), are accented on the *penult* (§15.61). In the original form with the final vowel, the accent would likewise have been on the penult: **mál-ku* > **malk* > *mé-lek*.

§17.12 Nouns (and other words) *in the construct state* or *joined to the following word by maqqeph* (§11.45) have no primary stress-accent.

§17.121 The student should note that the vowels of words in construct and the vowels of words joined to a following word by maqqeph *will always be those of unaccented syllables*, i.e. unaccented closed (u.c.), near-open (n.o.), or distant-open (d.o.). THIS IS EXTREMELY IMPORTANT!

§17.122 Secondary stress-accent will be found on such “bound” words under certain circumstances, but these have no effect on the rules of accent.

§17.2 *Verbs* are accented according to the following rules.

§17.21 In *finite verbal forms without sufformatives*, the accent is on the *ultima*: *qā-ṭál* קָטַל; *yiḡ-ṭól* יִקְטֹל.

§17.22 In *finite verbal forms with sufformatives*, the following conditions prevail:

§17.221 If the *ultima* is *closed*, the accent is on the *ultima*: *qā-ṭál* קָטַל, *qʿ-ṭal-tém* קִטְּלָתָם.

§17.222 If the *ultima* is *open* and the *penult* is *long*, the accent is on the *penult*: *qā-ṭál-nú* קָטַלְנוּ; *hiḡ-ṭí-lā* הִקְטִילָהּ.

§17.2221 *Note that a syllable is long if it contains a long or lengthened vowel or if it is closed (see §16.13).*

§17.223 If the *ultima* is open and the *penult* is *short*, the accent is on the *ultima* in nonpausal forms (§11.55): *qā-ṭʿ-lú* קָטַלְוּ; *ʿā-wʿ-ṭāʰ* עָוְתָהּ.

§17.2231 In pausal forms (cf. §17.223) the accent is on the *penult*: *qā-ṭā-lāʰ* קָטַלָהּ; *ʿā-sā-ṭā* עָשְׂתָהּ.

§17.3 *Accent shift* occurred under certain conditions:

§17.31 At some stage the accent shifted toward the *end* of a number of words. It is believed that the pausal form preserves the earlier accentuation: *ʿā-nó-kí*, pausal *ʿā-nō-kí* (Akk. *a-ná-ku*); *ʿat-tā*, pausal *ʿát-tā* (Arab. *ʿán-ta*); *ʿā-sʿ-ṭā*, pausal *ʿā-sā-ṭā*; and note the pron. suf. *-kā*, pausal *é-kā*.

§17.311 For a full discussion see F. W. Bush, “Evidence from Milḥama and the Masoretic Text for a Penultimate Accent in Hebrew Verbal Forms,” *Revue de Qumrā* 8 (Nov. 1960): 501-514. Israeli proper names, likewise, preserve the penultimate accent—and proper names generally preserve earlier elements in a language.

§17.32 Forms with suffixes that have a connecting vowel take the accent *on the connecting vowel*: *wíʿ-ḥun-nék-kā* וִיחֻנְנֶקָהּ.

§17.33 The “heavy” sufformatives are accented, cf. §17.221.

§17.34 The addition of *wāw*-conversive (§22.13) may cause an accent shift:

§17.341 In the imperf. with *waw* conversive, the accent is on the *penult* when the *ultima* is closed and the *penult* is open: *yāqôm* יָקֹם, but *wayyāqôm* וַיָּקֹם (Ges. §49d).

§17.342 In nonpausal perf. 2ms (12) and lcs (14) forms the addition of *wāw*-conv. causes the accent to shift from the penult to the ultima if the penult is closed: *dib-bár-tā* but *w'-dib-bar-tā* וְדִבְרָתָא. This is the only way a conv.-perf. can be recognized other than by context.

§17.41 Secondary stress accents can be placed on any closed syllable, or on any open syllable with a long- or lengthened short-vowel or with a short-vowel with metheg that precedes the primary accent, or on any closed syllable or open syllable with a long- or lengthened short-vowel that follows the primary accent. This applies also to the bound words in construct or joined by maqqeph.

§17.35 Under conditions not fully defined, a succession of two stressed syllables (i.e. two successive words that would juxtapose stressed syllables) is avoided by moving the first stressed syllable away (i.e. forward) from the second. This is called *nāsôg 'āhôr* 'moving backwards.' Hence **lā-tēt lāh* > *lā-tet lāh* לֵתֵת לָהּ (Est. 2: 9).

§17.4 The primary accent is never placed on a syllable further from the end of the word than the penult. There is no antepenultimate accent in Bib. Heb. (in some instances, the addition of locative ה־ to a word with penultimate accent may appear to put the stress on the antepenult, but a "closed" syllable has developed).

§17.41 Secondary stress accents can be placed on any closed syllable, or on any open syllable with a long- or lengthened short-vowel or with a short-vowel with metheg that precedes the primary accent, or on any closed syllable or open syllable with a long- or lengthened short-vowel that follows the primary accent. This applies also to the bound words in construct or joined by maqqeph.

§§18, 19 are arbitrarily omitted.

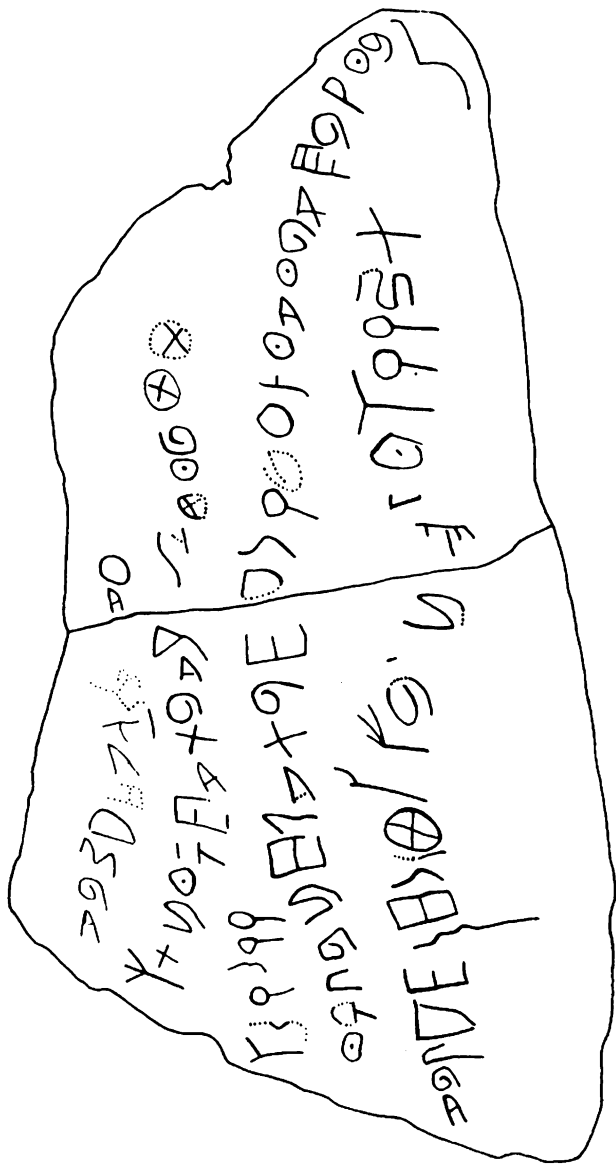


FIGURE 7. 12th CENTURY HEBREW FROM IZBET SARTAH

The Izbet Sartah sherd has been identified as "Proto-Canaanite," but might better be left unclassified for the present, since "Proto-Canaanite" has also been used for the Eblean tablets. The sherd comes from an Israelite settlement, but is obviously written from *left to right*. The bottom line is clearly the alphabet, with *mēm* and *rēš* missing and *qôṣ* written twice; *pē* and *ʿayin* are reversed, as in the acrostic verses in Lamentations. (Photo by Moshe Weinberg; courtesy *Biblical Archaeology Review*)

DIVISION TWO. MORPHOLOGY

§20. *Morphology* is the study of changes in form of the words in a language. It includes *inflection*, *derivation*, and *composition* of words. The term *morphology*, however, is often used as equivalent to *inflection*, which is the change in form made to express the relationship of the inflected word to other words in the phrase, clause, or sentence.

§20.1 A *morpheme* is the smallest meaningful grammatical unit of a language. It may be a word, such as 'a' or 'more.' or it may be an inflectional element of a word, such as '-ed' or '-ing.' In learning a language it is necessary to be able to recognize the morphemes quickly and accurately.

§20.11 An *allomorph* is an alternate morpheme, or alternate form of a morpheme of equivalent significance; e.g. the plural morpheme in spoken Eng. is [s] in *hats*, [z] in *boys*, [z] in *houses* [hauz-z], vowel umlaut in *feet* or *mice*, and [ŋ] in *oxen*. In written Eng. the plural allomorphs are generally given as /-s/ and /-es/, plus the irregular forms.

§20.12 A morpheme which can stand alone is called a *free form*. A morpheme which cannot stand alone is called a *bound form*. We are principally concerned with bound forms in this study.

§20.2 A bound form which is added at the beginning of a free form is called a *prefix* or *preformative*. One which is added at the end is called a *suffix* or *sufformative*. One which is inserted into the free form is called an *infix*.

§20.21 In this *Handbook* we distinguish between *prefixes* and *preformatives* and between *suffixes* and *sufformatives*:

§20.211 Morphemes whose removal would still leave a word intact we call *prefixes* and *suffixes*. Thus the def.art., the conj. **wa-*, and the prepositional morphemes are prefixes. Likewise, the pronominal morphemes are suffixes. (Note that the vowel-pointing may be altered when a morpheme is added or removed, but the essential word remains.)

§20.212 Morphemes whose removal would destroy the word we call *afformatives*, whether *preformatives* or *sufformatives*. Thus the inflectional morphemes of the verb are termed *afformatives*. For obvious reasons we have chosen to retain the term "infix" rather than use the term "informative" for a morphological element that occurs within the word.

§20.3 In the Semitic languages, most words exhibit a triconsonantal structure, called by many grammarians the *root*. (But cf. *Ges.* §30c where "root" is used for the hypothetical 2-consonantal expansion in Heb.) The basic consonants of the root are called the radicals (because they pertain to the *radix* or root). Other consonants may be added before, within, or after the root, hence it is

necessary to be able to distinguish the radicals that form the root in order to ascertain the essential meaning of a word.

§20.31 Hebrew, like the other Semitic languages, uses the consonantal structure to carry the essential idea. The vowels and other morphological elements give the specific meaning, as well as the indication of relationship to other words in the clause.

§20.32 Many lexicons list all words under their roots—which is of little help to the beginner (or even to advanced students, in the case of unusual forms). Moreover, in some cases these are hypothetical 3-consonant roots, and comparative studies indicate that there were a number of biconsonantal (and perhaps even some uniconsonantal) roots in the Sem. languages. Four- and 5-cons. roots appear to be chiefly borrowings. Some multiconsonantal roots have been formed by reduplication (e.g. *qalqal* and *q^ʿtaltal* forms).

§20.4 *Classification of words* in the Semitic languages is somewhat subjective. In this *Handbook* we shall distinguish particles, pronouns, nouns and adjectives, and verbs.

§20.41 The term *particle* is generally used to describe parts of speech that are uninflected, such as prepositions, conjunctions, etc. Cf. *Ges.* §§31, 99. More properly, these are free-form morphemes (§20.12). For our purposes we shall include bound particles, such as prefixed or suffixed particles, as well as free-forms that undergo inflection. The use of these and other particles (i.e. uninflected free-forms) will be discussed under the general heading of Syntax.

§20.42 *Pronouns* (§30.312) may be free-form (independent) or bound (suffixed); some are inflected, some are not. Independent, inflected pronouns are considered under §21.1. Pronominal suffixes are discussed under §23.1. The use of pronouns will be considered under Syntax.

§20.43 *Nouns and adjectives* are often considered together, for two reasons. (1) They are inflected in similar ways. (2) More important, nouns are often used in annexion (construct) as adjectives, and adjectives are frequently used substantively (as nouns). The problem is further complicated by the fact that some verbal forms are essentially nouns and/or adjectives.

§20.431 Noun formation will be considered under §24. Noun inflection will be considered under §25. Most nouns and adjectives are inflected to show gender, number, and state.

§20.432 Adjectives, particularly the numeral adjectives, will be considered under §26.

§20.433 Verbal nouns and verbal adjectives will be considered under the treatment of the verb, §§27–29.

§20.434 The use of substantives, including pronouns, nouns, adjectives, and verbal substantives, will be treated under Syntax.

§20.44 *Verbs* (i.e. those forms excluding verbal nouns/adjectives) are generally inflected to indicate person, gender, and number. In addition, all verbal forms (including verbal nouns/adjectives) are inflected to indicate one or more of the following: aspect (“tense”), voice, mood, completion of the predication, persistency of the predication, intensity, causation, reflexivity, and occasionally other elements. These subjects will be considered in §§27–29.

§20.441 Verbs may take pronominal suffixes. With finite verbal forms, the suffix generally indicates the direct object of the verb; with the participle and the infinitive construct, the suffix stands in something like a genitive relationship to the verb. The forms of the suffixes will be considered under §23; the uses of the suffixes will be considered under Syntax.

§20.5 Since morphology deals with those elements of a language which indicate relationships within the word-group or clause it is often confused with syntax. In this *Handbook* we shall attempt to deal only with the morphological elements under Morphology, whereas the significance of the morphemes will be considered under Syntax.

§21. The *free-form morpheme*, whether a pronoun, a preposition, or a conjunction, is one of the means used in Heb. to indicate the relationship(s) between words in a clause.

§21.1 Independent *personal pronouns* distinguishing person, gender, and number (*Ges.* §32) are as follows:

PGN	CODE	HEBREW	MEANING
3ms	(p0)	הוא	he, it
3fs	(p1)	היא / הוא	she, it
2ms	(p2)	אתה / אתה	you (m.s.)
2fs	(p3)	את / אתי	you (f.s.)
1cs	(p4)	אני / אני	I
”	”	אני / אני	”
3mp	(p5)	הם / הם	they (m.)
3fp	(p6)	הן / הן	they (f.)
2mp	(p7)	אתם / אתם	you (m.p.)
2fp	(p8)	אתן / אתן	you (f.p.)
”	”	אתן / אתן	”
1cp	(p9)	אנחנו / אנחנו	we
”	”	נחנו / נחנו	”

§21.2 *Demonstrative pronouns*, categorized as “near” or “distant” (*Ges.* §34), are inflected to indicate gender and number.

NEAR			DISTANT		
ms	זֶה	this (m.)	ms	הוּא	that (m.)
fs	זֹאת	this (f.)	fs	הִיא	that (f.)
mp	אֵלֶּה	these (m.)	mp	הֵמָּה, הֵם	those (m.)
fp	אֵלֶּה	these (f.)	fp	הֵנָּה, הֵן	those (f.)

The demonstrative pronouns may take prefixed particles.

§21.3 The *relative pronoun* (‘who, which’) is usually אֲשֶׁר. The pointing suggests that this originally may have been a substantive in construct (cf. Aram. אַתָּר, Arab. *‘atar*, and note 2 Sam. 7:7). It is not declinable, and stands for m. or f., sing. or plur., personal or impersonal. In the later writings, שֶׁ (or more rarely שֵׁ followed by the doubling dagesh) is found. Cf. *Ges.* §37.

§21.4 The *interrogative pronoun* occurs in a *personal* form מִי ‘who?’ and an *impersonal* form מָה ‘what?’ with no indication of gender. Cf. *Ges.* §37.

§21.41 Note the following combinations: with a preposition לְמִי ‘to whom?’, annexed to a noun בִּתְּמִי ‘whose daughter?’ (lit. ‘daughter of whom’); with the sign of definite direct object אֶת־מִי ‘whom?’

§21.42 מָה is usually joined to the following word by maqqeph (cf. §§11.45, 13.36).

§21.421 The vowel of מָה varies, following the pointing of the definite article (§22.2ff): מַה־לְעֲשׂוֹת, מָה־אֲעֲשֶׂה, and מַה־עֲשִׂיתָ.

§21.43 The constructions אֵי־זֶה and אֵי־זֹאת are also used as impersonal interrogatives ‘which, what?’, אֵי־זֶה הוּא ‘and what is he?’

§21.5 The *indefinite pronouns* are morphologically identical with the interrogative pronouns (§21.4ff): personal מִי ‘whoever’; impersonal מָה ‘whatever.’ Gender is not indicated morphologically.

§21.6 The *partitive* מִן may be mentioned here although, strictly speaking, it is a preposition. Originally it was possibly a substantive in construct meaning ‘separation.’ Cf. *Ges.* §§119w, 101a.

§21.61 מִן as a free form is usually found only before the def. art., in which case it is always joined by maqqeph: מִן־הָאֶרֶץ.

§§22.23–22.41

§22.23 Before ה, ח, and occasionally ע the form of the def.art. is ה (dāgēs rejected but no compensation, §15.1411): הַחֹמָה, הַחוּץ hahokmā^h, הַעֲרִים.

§22.231 For a summary of the preceding sections, see TABLE G. It is essential that the student be able easily to recognize the various forms of the definite article, in order to avoid confusion with other preformative ה-elements.

§22.24 When the inseparable prepositions -ב, -כ, and -ל are added to a word having a def. art., the ה is syncopated along with the shewa of the preposition; the vowel (and dagesh if any) of the def. art., however, remain (cf. §13.521): הַיּוֹם + קָ > בַּיּוֹם; בְּהַחֲצַר > בְּחֲצַר.

§22.241 Note that syncopation does not occur when the conjunction is prefixed to a word having the def. art.: וְהָעִיר.

§22.25 The words אֲרִץ, הָר, and עַם always take their pausal forms when written with the def. art. (§15.133).

§22.3 The interrogative particle is always prefixed. Before nongutturals (including ר) with a vowel that has not been reduced, it is pointed with *hāṭap-pattāḥ* הָ: הֵנָּה. Ges. §100k-n. Note carefully the following exceptional forms:

§22.31 Before gutturals with *qāmās* or *hāṭap-qāmās* the interrogative particle is הֶ: הֶחָדָשׁ, הֶחָמִישׁ.

§22.32 Before gutturals not pointed with *qāmās* or *hāṭap-qāmās* and before consonants with shewa the interrog. part. is pointed with *pattāḥ*: הַחֲדָשׁ, הַחֲמִישִׁי. Sometimes the doubling dagesh is inserted in the consonant following the interrog. part.: הַבְּרִיךְ.

§22.33 The interrog. part. can nearly always be distinguished from the def. art. by its *different* pointing. The student should first master the pointing of the def. art., and then study the differences with the interrog. part.

§22.4 Certain prepositions occur regularly as bound morphemes.

§22.41 The prepositions -ב, -כ, and -ל are always prefixed to the word they govern and are therefore known as the *inseparable prepositions*. They were originally vocalized with short-a (or possibly short-i), which reduces to shewa in distant-open syllables (§16.3212), e.g. בְּמִדְבַּר-סִינִי, and frequently in near-open syllables (§16.3211), e.g. בְּשֵׁם. Sometimes, lengthening of the vowel occurs in near-open syllables, לְכֶם.

§22.411 The pointing of the inseparable prepositions varies in accordance with §§15.651, .653.

§22.412 The def. art. syncopates when an inseparable preposition is prefixed, cf. §22.24 and TABLE G.

§22.42 The prep. מִן is usually prefixed to the word it governs unless that word has the def. art., cf. §21.61.

§22.421 In accordance with §13.111 the *nūn* of the prep. מִן may assimilate: קֶדֶם + מִן > מִקְדָּם. With gutturals §§15.14ff apply: עֵם + מִן > מֵעֵם; חוּץ + מִן > מִחוּץ.

§23. Certain bound morphemes are suffixed to words they modify.

§23.1 The most common of these are the *pronominal suffixes*. Cf. *Ges.* §§33, 103.

§23.11 Like the independent pers. pron. (§21.1) the pron. suf. distinguish person, gender, and number.

§23.12 The pron. suf. may be added to nouns (genitival), to verbs (objective), or to particles (indirect object with ל, direct object with אֶת, partitive with מִן, agency with ב, etc.).

§23.121 The forms of the pron. suf. genitival (added to nouns, participles, infinitives construct, and prepositions) are:

PGN	SUFFIX before sg.	SUFFIX before pl.	MEANING
3ms s0	הוּ – יוּ	וּ – יוּ	of him, his
3fs s1	הִי – הִי	הִי – הִי	of her, hers
2ms s2	הוּ – הוּ	הוּ – הוּ	of you (m.), your
2fs s3	הִי – הִי	הִי – הִי	of you (f.), your
1cs s4	אֲנִי – אֲנִי	אֲנִי – אֲנִי	of me, my
3mp s5	הֵם – הֵם	הֵם – הֵם	of them (m.), their
3fp s6	הֵן – הֵן	הֵן – הֵן	of them (f.), their
2mp s7	אַתֶּם – אַתֶּם	אַתֶּם – אַתֶּם	of you (m.), your
2fp s8	אַתֶּן – אַתֶּן	אַתֶּן – אַתֶּן	of you (f.), your
1cp s9	אֲנֵנוּ – אֲנֵנוּ	אֲנֵנוּ – אֲנֵנוּ	of us, our

§23.122 The forms of the pron. suf. objective (added to finite verbs) are:

PGN		SUFFIX	MEANING
3ms	s0	הוּ -	him
3fs	s1	הָ - or הֶּ -	her
2ms	s2	הָ -	you (m.)
2fs	s3	הָ -	you (f.)
1cs	s4	נִי -	me
3mp	s5	הֶם - or הֵם -	them (m.)
3fp	s6	הֵן -	them (f.)
2mp	s7	כֶּם -	you (m.)
2fp	s8		you (f.) unattested
1cp	s9	נָנוּ -	us

§23.1221 To add emphasis, or sometimes, apparently, just for a stylistic device, a *nûn* is inserted between the verb and the suffix (§13.721). This is often called *nûn energicum*, even when it has no energetic value.) Usually this *nûn* assimilates to the following consonant, if any, but in the case of *-hû* or *-hā* the ה assimilates to the *nûn* (§13.13):

-a + n + nî	>	-ánnî	נִיְּ	or	נֶהְּ	תִּבְעֵתַי
-e + n + kâ	>	-ékkâ	הָּ		הֶהְּ	וַיֵּאָהֲבֶהּ
-e + n + hû	>	-énnû	נִּ			יִכְסֵנוּ
-e + n + hā	>	-énnā	נָהְּ			תִּכְלֶנָּה

§23.123 The addition of a pronominal suffix to a particle often results in an unusual form of the particle which the student must learn to recognize.

§23.1231 When a pron.suf. is added to the prep. מִן, a reduplicated form of the prep. is used (except with the “heavy” suffixes s5, s6, s7, s8): **min-hû* > *mimménnû* מִמֶּנּוּ ‘from him.’

§23.1232 When a pron. suf. is added to the prep. -בּ, a long form -בֶּם is used: בֶּמֶה. A similar form of -בּ is sometimes used for “ballast” in poetical passages: בֶּמוֹ-אֵשׁ (Isa. 43:2).

§23.1233 When a pron. suf. is added to the sign of the definite direct object (commonly vocalized אֶת־) it is vocalized אֶת־, except with s7: + s0 אֹתוֹ, + s4 אֹתִי, but + s7 אֶתְכֶם. Occasionally for s5 we find אֹתָהֶם, and for s8 אֹתְהֶן. Cf. Ges. §103b.

§23.13 Certain phenomena may occur when adding a pronominal suffix, which must be understood for proper identification of the suffix and/or the attached form.

§23.131 Due to elision (§13.52) forms arise which may not be immediately recognized.

§23.1311 Resulting from syncopation of ה, the 3ms suf. (s0) often develops: *-āhū > -aw > -ô* (either ו— or ה—). *Ges. §58d.*

§23.1312 Similarly, *-tī + -hū > -tīhū > -tīʷ* וי ה— . *Ges. §58d.*

§23.1313 By apocopation (§13.53) of the final short-*a* of its normal form *-āhā* (or *-ēhā*), the 3fs (s1) sometimes develops: **-āhā > -āh* ה—. *Ges. §58e.*

§23.132 The addition of a pron. suf. may disturb syllabification and accent.

§23.1321 The connecting vowel, when present, will normally take the accent: *קטל + ו— > קטלני*.

§23.1322 The “heavy suffixes” ה—, ה—, ק—, and ק— always take the accent, whether preceded by a connecting vowel or not.

§23.1323 When no connecting vowel is present, the suffix takes the accent: *קטל + ו— > קטלך*.

§23.1324 When the connecting vowel has developed to shewa, it is a “zero” shewa (see §15.2522), and the following kāph of a suffix is spirantized: *קטל + ו— > קטלך*.

§23.1325 After the addition of a pron. suf., the form with suffix will be vocalized according to the short-vowel rules. Note the illustrations in the preceding sections.

§23.14 For a summary of pronominal suffixes, see TABLE H.

§23.2 The old accusative ending *-a* is preserved in the suffixed particle ה—. The particle has locative or directive force and is often called *hê-locative* or *hê-directive*: שם ‘there,’ הנה ‘here’; מדבר ‘to the desert.’ *Ges. §90c-i.*

§23.21 Since the locative particle rarely takes the accent, it can be distinguished from the normal feminine ending *-āʰ* ה— (with accent). Furthermore, there is usually no alteration of the vowel pattern: צפון ‘north,’ צפונה ‘northward.’

§23.22 In some circumstances the vocalic pattern is altered by the addition of *hê-locative*. Of particular note are the segolates which are affected in the following ways:

§23.221 With the addition of the vocalic locative particle *-ā* a doubly-closed syllable no longer exists and an anaptyctic vowel is not required (review §15.61). The original form is preserved. Note the following carefully: **arš* > *ʿeres* אֶרֶץ but אֶרֶץ; **bayt* > *báyit* בַּיִת but בֵּית; **qidm* > *qédem* קֶדֶם but קֶדֶם, **nagb* > *négeb* נֶגֶב but נֶגֶב.

§23.222 When the 2d rad. of the segolate is ה or ע, a *ḥaṭeph*-vowel is often found, causing the accent to fall on an apparent antepenult (contrary to §§17.4). Thus הָאֶלֶּה *hā-ʾô-hě-lāʰ*; הַיְעָרָה *hay-yá-ʾā-rāʰ*. To avoid placing the accent on the antepenult, some scholars use the term “half-open” for the originally-closed syllable and consider such words as having only 3 syllables.

§23.23 It is possible that the locative morpheme is to be found in לַיְלָה ‘night,’ a noun always construed as masculine and with penultimate accent. Possibly the word originally meant ‘at night,’ and was later taken to mean simply ‘night; cf. *Ges.* §90f, n.1.

§23.3 The *cohortative* particle, sometimes called the lengthened imperfect/imperative, is a suffixed morpheme added to the verb. It resembles the locative particle הֵן in form but it differs in that it may take the accent. Note אֲשַׁמְרֶה, לִכֶּה, but אֲשׁוּבָה, and נִלְכֶּה.

§23.4 The suffixed adverbial particle *-ām* אִם, when added to nouns, yields an adverbial form: יוֹם ‘day,’ יוֹמִם ‘daily.’ Cf. C. H. Gordon, *Ugaritic Textbook* (1965), §11.4.

§24. *Noun formation.* Nouns are formed in three ways: (a) original nouns, not derived from other words, called “primitive” nouns; (b) those formed from verbs, “deverbal” nouns; and (c) those formed from other nouns, “denominal” nouns. To these may be added (d) loan-words. Within these general classes, there are further morphological classifications, depending upon the internal vowel pattern, the use of pre- or sufformative elements, doubling or reduplication of certain radicals, etc. Cf. *Ges.* §§79-86.

§24.1 *Primitive nouns* are original noun forms that are *not* derived from a verbal root or from another noun. Cf. *Ges.* §§81, 82. Many such primitive nouns are biconsonantal and a few are even monoconsonantal. Formerly, Hebrew grammarians found very few such nouns, and often tried to trace these to 3-consonant roots (cf. אָב ‘father,’ listed in BDB under אָבָה ‘to decide’). It seems highly improbable that early man moved from abstract to concrete ideas. Far more probable is the view that many verbal roots are really denominal, having been developed from primitive concrete words.

§24.11 Monoconsonantal primitive nouns (cv) are very rare; cf. *pē* פֶּה ‘mouth,’ and *sē* שֶׁה ‘sheep, goat,’ as possibilities.

§24.12 A number of primitive nouns have two consonants, with either a short vowel (CvC) or a long vowel (Cv̄C). Cf. the following: *dām* דָּם 'blood,' *yād* יָד 'hand,' *bēn* בֶּן 'son,' *ʾēl* אֵל 'god,' *koʿh* כֹּחַ 'strength,' *lōb* לֹב 'good,' *qōl* קוֹל 'voice,' *sir* שִׁיר 'song,' *rūʿh* רוּחַ 'wind,' *lūʿh* לִוְחַ 'tablet.' See PARADIGM N-1.

§24.121 Certain 2-cons. words such as אָב 'father,' אָח 'brother,' etc., exhibit peculiarities in morphology (e.g. cstr. אָבִי, אָחִי pl. אֲבוֹת, אֲחִים, Akk. *ahhū*). These have to be learned individually, for they conform to no general rule. Cf. *Ges.* §96 for tables. Memorize these words when you first come across them in reading. They are of very high frequency.

§24.122 Fem. nouns develop either CvCat or CvCt, cf. **dagat* > *dāḡā* דָּגָה, **bint* > *bat* בַּת (§15.33), pl. *bānōt* בָּנוֹת.

§24.1221 Fem. forms from Cv̄C are regular, but not common, cf. *dōdā* דּוֹדָה, and the pl. abs. and cstr. forms of *dōr*, *dōrōt* דּוֹרוֹת. Fem. forms of the G ptc. (G51, 53, etc.) of Cv̄C verbs fall into this category, but they are not primitive nouns.

§24.13 There are also certain 3-cons. nouns which must be considered as "primitive," since they stand for things which are basic to the earliest conceivable stage of language, e.g. קֶרֶן 'horn,' אֶרֶץ 'earth,' שֶׁשׁ 'sun,' יָרֵחַ 'moon,' רֶגֶל 'foot,' etc.

§24.2 *Deverbal nouns* are derived from verbal roots. In many cases it is difficult to determine whether the noun came first (in which case the verb is denominal) or the verb. Various classes of nouns are distinguished by internal vocalic pattern, or by the derivation of the noun from one of the derived verbal stems.

§24.21 A large number of nouns are formed with one short vowel (CvCC): **malk* > *mēlek* מֶלֶךְ, **sīpr* > *sēper* סֵפֶר, **quds* > *qōdes* קֹדֶשׁ. See PARADIGM N-2. See §15.61.

§24.211 If there is a guttural in the root (GCC, CGC, CCG), the vocalic pattern may be altered, particularly when the guttural is in the 2d or 3d radical. **naʿr* > *nāʿar* נָעַר, **puʿl* > *pōʿal* פָּעַל, **zarʿ* > *zēraʿ* זָרַע, **niṣh* > *nēṣah* נִצַּח. See PARADIGM N-2.

§24.212 If the root has a medial *wāw* or *yōd* (CWC, CYC), monophthongization occurs (§15.72ff.) **mawt* > *māwet*, cstr. *mōt* מוֹת, **zayt* > *záyit*, cstr. *zēt* זֵית.

§24.213 If the root ends in *yōd* (CCY), the basic CvCY form may be distorted almost beyond recognition. **gady* > *gʿdí* גָּדִי, **hiṣy* > *hāṣí* חִיצִי, **ḥuly* > *ḥōlī* חֲלִי. See PARADIGM N-2.

§24.214 If the second radical is repeated for the third (CC²), the basic pattern is no longer apparent. CaC² **'amm* > *'am* עַם, *'ammī* עַמִּי CiC² **'izz* > *'ēz* עֵז, *'izzīm* עֵיִם CuC² **ḥuqq* > *ḥōq* חֹק, *ḥuqqī* חֻקִּי.

§24.215 The originally monosyllabic forms developed fem. forms quite regularly. **malk* + *at* > **malkat* > *malkāḥ* מַלְכָּה, **šiphāt* > *šiphāḥ* שִׁפְחָה, **ḥurbat* > *horbāḥ* חֻרְבָּה. For cstr., suf., and pl. forms, see PARADIGM N-3.

§24.216 The pl. of CvCC nouns is irregular in that it takes the form of the pl. of CvCvC nouns in fpa: *mēlek*, mpa *m'lākīm* מַלְכִּים, mpc *malkē* מַלְכֵי; *malkāḥ*, fpa *m'lākōt* מַלְכוֹת, fpc *malkōt* מַלְכוֹת.

§24.22 Many nouns are formed with two short vowels (CvCvC). Theoretically, any combination of vowels is possible CaCaC, CaCiC, CaCuC, CiCaC, CiCiC, CiCuC, CuCaC, CuCiC, CuCuC. Not all are attested. Cf. **dabar* > *dābār* דָּבָר, **zaqin* > *zāqēn* זָקֵן, **amuq* > *āmōq* עֶמֶק, **libab* > *lēbāb* לִבָּב, **bi'ir* (?) > *b'ēr* בְּעֵר, **bi'us* (?) > **b'ōš* > *bō's* בֹּאשׁ, **muluk* > *m'lōk* מַלְךְ. See PARADIGM N-4.

§24.221 Feminine nouns on this pattern generally add **at* > *-āḥ* הָ to the basic (masc.) form. The normal short-vowel rules apply. **šadaqat* > *š'dāqāḥ* שְׂדָאָה, **bahimat* > *b'hēmāḥ* בְּחֵמָה. See PARADIGM N-5.

§24.222 If there were originally nouns of the pattern CvWvC or CvYvC, they are no longer distinguishable. Forms such as *báyit* בַּיִת, and *māwet* מַוֶּת are properly identified as CvCC type, as the accent indicates (§24.212).

§24.223 Nouns built on this pattern from roots with a weak 3d rad. (CvCvY) are fairly common, and regularly end in *-ēḥ* הֶ in m.s.a.: **šaday* > *šādēḥ* שְׂדֵה.

§24.224 Nouns built on this pattern from CC² roots generally fall together with those of the CvC² pattern. A notable exception is **libab* > *lēbāb* לִבָּב, which also develops **libb* > *lēb* לֵב (suf. *libbī* לִבִּי).

§24.225 Nouns with two short vowels form feminine nouns in two ways, with the addition of **-at* > *-āḥ*, or with the addition of *-t* with anaptyxis as applicable. Normal application of the short-vowel rules occurs.

§24.2251 With the addition of *-at* we get forms such as CaCaCat, **šadaqat* > *š'dāqāḥ* שְׂדָאָה, CaCiCat, **bahimat* > *b'hēmāḥ* בְּחֵמָה, etc.

§24.2252 The f.s.c. forms develop regularly., **šadaqat* > *š'd'at* > *sidqat* שִׁדְקַת (R.19), **bahimat* > *behēmat* בְּחֵמַת (R.10b, R.21).

§24.2253 With the addition of *-t* we get forms such as : CaCiCt **ḥabirt* > *ḥābēret* חֲבֵרֶת, **'amint* > *'ēmet* עֵמֶת (R.11; probably the original form was **'amant* with application of R.20), CiCuCt **niḥušt* > *n'ḥōšet* נְחֹשֶׁת.

- §24.2254 The f.s.c. forms, since they can reduce no further, are like the f.s.a.
- §24.2255 The f.p.a. and f.p.c. forms are regular, with application of short-vowel rules.
- §24.23 Many Heb. nouns are formed with one long and one short vowel (cvcvc). The long vowel is often *ā > ō (R.2b). CaCaC, *ʾālam > ʾōlām עֹלָם, CaCiC, *ʾāyib > ʾōyēb אֵיב, CaCaY, *hāzay > hōzéḥ חֹזֶה, CùCaC, *ʾūgab > ʾūgāb עֹגֵב. See PARADIGM N-6.
- §24.231 The introduction of gutturals and other “weak” consonants can cause “irregularities” in the vowel pattern, following the phonetic rules.
- §24.232 Fem. nouns are formed either by adding *-at > -āḥ or by adding -t.
- §24.233 The G ptp of the CaCaC verb (CōCēC, קוֹטֵל) is formed in this manner. See §§27.62ff. In m.s.c., the šêrê does not reduce.
- §24.24 Other Heb. nouns are formed with one short and one long vowel (cvcvc). The distinction between CṽCvC and CvCṽC is to be noted carefully, for the nuance of meaning of words is given by the vowel pattern (and also by consonantal pattern). CaCâC, *gadâl > gādôl גָּדוֹל, CaCiC, *paqid > pāqīd פֶּקִיד, CaCûC, *ʾamûn > ʾāmûn אֱמוּן, CiCâC, *himâr > hāmôr חֶמֶר, CiCiC, *kisîl > kʿsîl כִּסִּיל, CiCûC, *gibûl > gʿbûl גִּבּוֹל. See PARADIGM N-7.
- §24.241 Since both *i*- and *u*-vowels reduce in near-open syllables under the same conditions (§15.241), it is quite possible that CiCṽC and CuCṽC forms have fallen together.
- §24.242 Fem. nouns in general are built regularly, usually with the addition of *-at > -āḥ. In a number of cases, however, particularly when the long vowel is ā, the 3d rad. is geminate. We should perhaps consider such forms as built on a cvcvc² pattern.
- §24.243 The addition of the fem. morpheme -t causes reduction of the long vowel (R.2a). Thus gibîr (גִּבִּיר) + -t > *gibirt > gʿbéret גִּבְרֵת.
- §24.244 The G-pass. ptp. (Gp50) is formed on the pattern CaCûC: qāṭôl קָטוֹל.
- §24.2441 The “Aramaic-type” G-pass. ptp. is formed on the pattern CaCiC. A large number of adjectives used as substantives, built on this pattern, are found in Bib. Heb., cf. māšîḥ ‘anointed (one),’ pāqīd ‘one appointed,’ nāšî ‘one lifted up, prince,’ nāgīd ‘one set in front, ruler,’ nābî ‘one called by a deity, prophet.’
- §24.245 The G inf. abs. (G60) is formed on the pattern CaCōC: qāṭôl קָטוֹל.

§24.25 There are some nouns with two long vowels, C^vC^vC, usually CⁱC^oC: *qīṭôr* קִיטוֹר, *šīḥôr* שִׁיחוֹר, *qīmôš* קִימוֹשׁ. It has been suggested that these have developed by compensation for CⁱC²vC, *Ges.* §84u. See PARADIGM N-8.

§24.26 A large number of nouns are formed with geminate middle radical (CvC²vC). The idea of the D-stem is suggested in words of habit, occupation, quality, etc. *šabbāt* שַׁבָּת, *kikkār* כִּכָּר, *qaddēš* קָדֵשׁ, *'iwwēr* עוֹר, *ṭabbāḥ* טָבַח, *šikkôr* שִׁכּוֹר, *'addir* אֲדִיר, *'ammūd* עֲמוּד, *šiqquš* שִׁקּוּץ. PARADIGM N-9.

§24.261 Fem. forms built on this pattern develop with *-at* > *-ā^h* or with *-t*. **yabbašat* > *yabbāšā^h* יַבְבָּשָׁה, **'iwwalt* > *'iwwēlet* אִוְלֵת, **kuttunt* > *kuttōnet* כֻּתְנֵת.

§24.27 Nouns with geminate third radical (*qatall* or *qatlal*, with other vocalizations) usually indicate inherent qualities, colors, etc. **qaṭānn* > *qāṭōn*, pl. *q²ṭannīm* קַטְנִים, **ḥamīšš* > *ḥāmēš*, cstr. *ḥāmēš*, pl. *ḥāmīššīm* חֲמִישִׁים, **na'šūš* > **na'āšūš*, pl. *na'āšūšīm* נְעֻצִים, see PARADIGM N-10.

§24.271 Fem. nouns built on this pattern are readily distinguishable because the gemination is preserved by the *-ā^h* ending. *g²dullā^h* גְּדֻלָּה, *'āniyyā^h* עֲנִיָּה, but cf. **ḥamīššat* > *ḥāmīššā^h* חֲמִישָׁה, cstr. **ḥamīššt* > *ḥāmēšet* חֲמִשֶּׁת.

§24.28 Nouns formed by reduplication often denote colors and conditions. The reduplication may involve the last two radicals (*q²ṭalṭal*), or in the case of a biconsonantal or hollow root, it may involve both radicals (*qalqal*, with other vocalizations). See PARADIGM N-11.

§24.281 For the form *q²ṭalṭal*, cf. *y²raqraq* יִרְקֶרֶק, *p²ṭaltōl* פִּתְלֹתֵל.

§24.282 For the form *qalqal*, cf. *gilgal* גִּלְגָּל, *kalkēl* כִּלְכֵּל, *kadkōd* כִּדְכֹד, **qudqud* > *qodqōd* קֹדְקֹד.

§24.283 Fem. nouns built on this pattern may add *-ā^h* or *-t*. **ḥaparparat* > **ḥāpārpārā^h* חֲפָרְפָּרָה, pl. *ḥāpārpārōt* חֲפָרְפָּרוֹת, *y²raqraqqā^h* יִרְקֶרֶקָה, **'ādamdamt* > *'ādamdémet* אֲדַמְדַּמֶּת, **gulgult* > *gulgōlet* גֻּלְגֹּלֶת.

§24.284 The D inf. cstr. (D65) of CC² and CWC verbs is built on this pattern: **sabbēb* > *sōbēb* סוֹבֵב, **qawwēm* > *qōmēm* קוֹמֵם.

§24.3 Many deverbal nouns are formed with *preformative* elements. The student will readily understand this method of noun formation when he has studied verb morphology. See PARADIGM N-12.

§24.31 Preformative *hē* is used for the formation of infinitives (verbal nouns) of the H-, N-, and HtD stems. Many H60 forms have become adverbs (cf. *Ges.* §113k): *hēšēb* חֵשֵׁב; cf. *hēšēl* חֵשֵׁל, fem. *hēnēf* חֵנֶפֶה, *hēkār* חֵקֵר.

- §24.32 Preformative *yôd* is common in names, less common in ordinary noun forms: יָרִיב, יָקוֹם.
- §24.33 Preformative *mēm* is extremely common. D-, H-, and HtD-ptcps., places, instruments, agents, actions, qualities, etc., are nouns of such formation. Several vocalizations are found. Cstr. and pl. forms are regular. Cf. *malqô^h* מַלְקוֹחַ, *mabdil* מַבְדִּיל, *malbûš* מַלְבוּשׁ, *mistôr* מִסְתוֹר.
- §24.34 Preformative *nûn* is found in N ptc. forms: נִמְצָאִים, נוֹלֵךְ.
- §24.35 Preformative *šîn* is found occasionally, perhaps with a causative significance: *šaCCaCt*, **šalhab* > שְׁלַחַבְתָּ. Cf. *Ges.* §§55i, 85o.
- §24.36 Preformative *tāw* is frequently found, particularly with original *wcc (“Pe Waw”) and CWC stems, supposedly for the purpose of “strengthening” them. In some cases, at least, it suggests a possible relationship with the T-causative element of Coptic, and may be an Egypto-Semitic survival. Vocalizations include the following: **tawšab* > תוֹשֵׁב, **tayman* > תֵּמָן, *tašbēš* תַּשְׁבֵּץ, *talmîd* תַּלְמִיד, *tagmûl* תַּגְמוּל.
- §24.361 Fem. forms with *tāw* preformative include the following vocalizations: **tawhāl* > תוֹהֵלֶת, **tip’arat* > תִּפְאָרָה, **tahpûkāt* > תַּחֲפֻכּוֹת.
- §24.37 Preformative *’ālep* common in Arab. and other Sem. languages, frequently indicates an adjectival function, e.g. אֶכְזָב ‘deceitful,’ אֶכְזָר ‘cruel,’ אֶיֶתֶן ‘perennial.’ *Ges.* §19m.
- §24.4 Some nouns are formed with sufformatives. See PARADIGM N-13.
- §24.41 Sufformative *lāmed*, in my opinion, is very dubious. Cf. *Ges.* §85t.
- §24.42 Sufformative *mēm* is perhaps related to the adverbial particle (§23.4): אֵלֵם. Cf. *Ges.* §85t.
- §24.43 Sufformative *nûn* is often found: נֶאֱמַן, נֶאֱמָן, נֶאֱמָן. Cf. *Ges.* §585u. Some nouns commonly classified in this category are probably original quadriconsonantals.
- §24.431 The ending *-ān > -אֵן in some cases suggests the superlative degree: רֵאשׁוֹן ‘foremost,’ אַחֲרִיֹן ‘last,’ אֵלִיֹן ‘highest.’ This may be related to the so-called *nûn energicum* found in certain verbs.
- §24.44 To form the verbal noun, -t is added to certain roots that undergo apheresis (§13.511). This is sometimes called a “ballast t” (§13.513).

- §24.5 *Denominal nouns* are those formed from other nouns. See PARADIGM N-13.
- §24.51 Some nouns are formed on the G-ptcp. pattern from other nouns: שַׁעַר 'porter' < שַׁעַר 'gate'; בֹּקֵר 'herdsman' < בֶּקֶר 'herd.' Cf. *Ges.* §86c.
- §24.52 Some nouns are formed on the CaC²âC-pattern from other nouns: קֶשֶׁת 'archer' < קֶשֶׁת 'bow.' Cf. *Ges.* §86d.
- §24.53 Some nouns are formed from other nouns by the addition of preformative *mēm*, indicating place: מַעְיֵן 'place of fountain' < עַיֵן 'fountain,' מִרְגְּלוֹת 'place about the feet' < רֶגֶל 'foot.' Cf. *Ges.* §86e.
- §24.54 Sufformative -ân or -ôn with an adjectival force (cf. §24.431) is sometimes used to form denominal nouns: קֶרְמוֹן 'eastern' < קָרָם 'east'; חִיצוֹן 'outer, external' < חוּץ 'outside.' Cf. *Ges.* §86f.
- §24.55 Sufformative -î (*hîrfq mālê* 'י-) is used to form ordinal numbers, patronymics, tribal names, etc.: שְׁלִישִׁי 'third' < שְׁלוֹשׁ 'three'; מוֹאבִּי 'Moabite' < מוֹאָב 'Moab.' Note especially יְמִינִי 'Benjamite' < בְּנֵימִן 'Benjamin.' Cf. *Ges.* §86h.
- §24.551 Notice the pl. and fem. formations of such denominal nouns: מוֹאבִּיּוֹת/מוֹאבִּיּוֹת 'Moabites'; עִבְרִיִּים, עִבְרִיּוֹת 'Hebrews.'
- §24.56 Sufformative *šurûq tâw* (וֹת-) is added to a noun to form an abstract noun: יְלָדוֹת 'youth' < יָלַד 'child'; עֲלָמְנוּת 'widowhood' < עֲלָמָה 'widow'; מַלְכוּת 'royalty, kingship/-dom' < מָלַךְ. Cf. *Ges.* §86k.
- §24.561 Sufformative -îṭ (יֵת-) may be related to the abstract -ûṭ ending, cf. שְׂאֵרִית 'remainder, remnant.' Cf. *Ges.* §86l.
- §24.57 Multiple affirmatives are occasionally found. Note the following: קוֹם 'to stand,' קוֹמָמִי 'upright,' קוֹמָמִיּוֹת 'in an upright position'; כּוֹז 'to be cruel,' אֶכְזֹר 'cruel,' אֶכְזֹרִי 'merciless,' אֶכְזֹרִיּוֹת 'cruelty.' Cf. *Ges.* §86k.
- §24.6 There are a number of nouns of peculiar formation which cannot be included in any rule. They must be learned as they are encountered. See PARADIGM N-14.
- §24.7 *Loan words*, or words of foreign derivation, must likewise be learned as they are encountered.

§25. *Noun inflection.* Inflection is the change in form which is made to show the relationship of the inflected word to other words in a phrase, clause, or sentence. In Heb., inflection includes those changes of form which serve to indicate *case, gender, number, and often comparison.* Cf. *Ges.* §§87-96.

§25.1 *Gender.* In Heb. only *masculine* and *feminine* gender are distinguished. There is normally no *neuter*. (In some words, *personal* and *impersonal* forms are distinguished, cf. §21.4.) The m. and f. morphemes were not originally sex-indicators, as can be seen from the primitive nouns אֲבוֹת 'fathers,' which has a f.p. morpheme, and נְשִׁים 'women,' which has a m.p. morpheme. It is not correct to call the *impersonal* forms "neuter," since the word *neuter* implies a third something, being *neither* the first nor the second.

§25.11 The *masc. sg.* form is generally the *basic* form of the word, with no morphological change in the absolute state (§25.4). We sometimes refer to it as the "zero morpheme" (Ø). *dābār* דָּבָר 'a word, thing'; *dōd* דּוֹד 'uncle.'

§25.12 The *masc. pl.* is formed by adding *-īm* יִם- to the basic word, cf. §25.231.

§25.13 The *fem. sg.* form generally adds **at* > *-āḥ* הָ- to the basic word. There may be vowel alteration due to accent shift. **dōd* + *at* > **dōdat* > *dōdāḥ* דּוֹדָה; **malk* + *-at* > **malkat* > *malkāḥ* מַלְכָּה.

§25.131 Less often the *fem. sg.* adds *-t* ת- to the basic word. If a doubly-closed syllable would result, anaptyxis occurs (§15.61). *šēnī* + *-t* > *šēnīt* שְׁנִית; *maggēd* + *-t* > **maggēdt* > *maggēdet* מַגְגֶּדֶת.

§25.14 The *fem. pl.* form generally adds **-āt* > *-ōt* וֹת- to the basic word, i.e. *in place of* the *fem. sg.* ending: *b^cūlāḥ*, *b^cūlōt* בְּתוּלוֹת 'virgins.'

§25.15 There are a number of irregular nouns which do not follow the above patterns. They must be learned as they are encountered.

§25.2 *Number.* Originally, 3 numbers were indicated, *singular* (one), *dual* (two), and *plural* (three or more).

§25.21 The *sing.* has been discussed, §§25.11, .12.

§25.22 The *du.* remains only in certain nouns referring to parts of the body that occur in pairs (עֵינַיִם 'eyes,' אָזְנוֹת 'ears,' רַגְלַיִם 'feet,' etc.), and a few other nouns.

§25.221 The du. ending is םִי־ *-áyim* in the absolute state. This ending is added directly to the ground-form of masc. nouns and to the original **-at* or **-t* of fem. nouns (cf. §25.13f): (m.) יוֹם 'day,' יוֹמִים 'two days'; רֶגֶל 'foot,' רֶגְלִים '(two) feet'; (f.) שֶׁפֶה 'lip,' שֶׁפֶתִים 'lips'; נְחֹשֶׁת 'copper, bronze,' נְחֹשֶׁתִים 'bronze chains.'

§25.23 The *plural* is formed by adding pl. morphemes to the basic word, as follows:

§25.231 The *masc. pl.* is formed by adding *-îm* םִי־ to the basic word. Vocalic alteration may result. **dabar* + *-îm* > *ḍ̣̣bārîm* דְּבָרִים; **malk* + *-î* > *ṃ̣̣lākîm* מְלָכִים; **šamônay* + *îm* > *ṣ̣̣̌mônîm* שְׁמוֹנִים.

§25.232 The *fem. pl.* is formed by adding *-ôṭ* וֹת־ to the basic word (not to the f. sg.!). **dôḏ* + *-ā^h* > *dôḏā^h* דּוֹדָה (sing.), but note *dôḏ* + *-ôṭ* > *dôḏôṭ* דּוֹדוֹת (plur.).

§25.3 *Case.* Judging from comparative study and from a few residual morphemes, we assume that Heb. originally differentiated 3 cases morphologically: *nominative* in *-u* (subject of sentence) *genitive* in *-i* (object of preps. and the second word [*nomen rectum*] in construct [annexion, §25.42]), and *accusative* in *-a* (obj. of transitive verbs and certain adverbial uses). Except for residual examples, these case-endings have become lost in Bib. Heb. Cf. *Ges.* §90.

§25.31 The nom. is rarely found in Bib. Heb. It is possibly preserved in פָּנוּ אֶל (in contrast with פָּנִי אֶל), and in some rare forms, mostly found in poetic passages.

§25.32 The gen. *-i* (in some cases *-a*, cf. the Arab. diptote gen. *-a*) is probably preserved in some words with suffixed endings (see the long discussion in *Ges.* §90l-n), and survives as the "zero-shewa" (§15.2522) before suffixes (witness the spirantized *kap̄* in the endings *-ka* כ־ and *-kem* כֶּם־).

§25.33 From cognate studies we assume that Heb. once had an acc. case ending in *-a*, but it is debatable whether there is surviving evidence.

§25.331 The locative particle *-ā^h* ה־ is possibly a survival of the acc. case-ending, cf. §23.2, *Ges.* §90c-i.

§25.4 *State* is a concept foreign to our language system, and therefore difficult to explain in meaningful terms. It is best understood as we see it (see discussion under Syntax). Among the Sem. languages in general, we find the following: *absolute state*, *construct state*, *emphatic state*, and *indeterminate state*. Only the first two are normally identified in Heb. (a) *Absolute state* (abs.;

sometimes *status absolutus*, *st. abs.*) describes a noun or substantive which is *not* bound to the following word by annexion. (b) *Construct state* (*cstr.*, *status constructus*, *st. cstr.*) describes a noun or substantive which *is* bound to the following word by annexion.

§25.41 In the *absolute* state, a word bears a major stress-accent, hence the vowels are in the normal form for that word. A word in *abs.* may take def. art.

§25.411 A noun with pron. suf. also bears a major stress-accent, but it is not in *abs.* (cf. §25.5ff.).

§25.42 In the *construct* state, a noun has no major stress-accent, hence the vowels may undergo qualitative alteration, and other differences may occur.

§25.421 The *masc. sg. cstr.* (*msc*) will have reduced vowels wherever the rules apply: *abs.* *dābār* דָּבָר, *cstr.* *d'bar* דְּבַר 'ester אֶסְתֵּר דְּבַר.

§25.4211 Segolates do not undergo vocalic reduction: *abs.* *mélek*, *cstr.* *mélek* מֶלֶךְ, יְהוּדָה *y'hūdāh*.

§25.4212 The *šerē* in a number of words does not reduce: *lēb*, *cstr.* *lēb hammélek* לֵב הַמֶּלֶךְ; all G52s of the *CōCēC* type.

§25.4213 Substantives ending in *-ēh* הֶ take the ending *-ēh* הֶ in *cstr.*: *abs.* *mištēh* מִשְׁתֶּה, *cstr.* *mištēh nāšim* מִשְׁתֶּה נָשִׁים.

§25.422 The *fem. sg. cstr.* (*fsc*) preserves the original *-at* ending. Vowel reduction occurs where applicable: *abs.* *hēmāh*, *cstr.* *hāmaṭ hammélek* חֲמַת הַמֶּלֶךְ; *abs.* *ṭōbāh*, *cstr.* *ṭōbaṭ mar'ēh* מִוֵּבַת מְרֵאָה.

§25.4221 The f.s.c. of nouns formed by adding *-t* (§25.131) undergo vowel reduction if applicable.

§25.423 The *du. cstr.* ending was originally an **ay* diphthong which has monophthongized to *ē* (§15.732) written *šerē yōd* יֵי. (m.) רְגֵלִי, (f.) שְׁמִיתִי. Note the similarity to the m.p.c. morpheme (§§25.424).

§25.424 The *masc. pl. cstr.* (*mpc*) is formed by adding **-ay* > *-ē'* יֵ' (§15.732) to the basic word. Vowel reduction will occur wherever the rules apply: **malk* + *-ay* > **malkay* > *malkē qēdem* מַלְכֵי קֶדֶם 'kings of east' = 'eastern kings'; **rō'ēh* + *-ay* > **rō'ay* > *rō'ē' p'né' hammélek* רְאִי פְנֵי הַמֶּלֶךְ.

§25.425 The *fem. pl. cstr.* (fpc) is formed by adding **-ât > -ôṭ* אֶת– to the basic word. Vowel reduction occurs where applicable. Where it does not occur, the fpa and fpc forms are identical: abs. *šānôṭ* שָׁנוֹת, cstr. *šʿnôṭ* שְׁנוֹת; abs. *ṭôbôṭ* טוֹבוֹת, cstr. *ṭôbôṭ* טוֹבוֹת.

§25.43 Because of the loss of stress-accent, words in cstr. undergo morphological change.

§25.431 Forms in *masc. sg.* have reduced vowels wherever possible: *dʿ-har ham-mélek* shows the reduction of vowels in the word *dā-hār*, abs. דָּהָר, cstr. דָּהָר.

§25.432 Forms in *fem. sg.* preserve the original *-at* ending (§25.13): *malkat šébā* 'the Queen of Sheba,' abs. מַלְכָּה, cstr. מַלְכָּת.

§25.433 Forms in *masc. pl. cstr.* (mpc) add **-ay* to the basic word, which diphthongizes in accordance with §15.732: **malk + ay > *malkay > malké* מַלְכֵי 'kings of east' = 'eastern kings.'

§25.434 Forms in *fem. pl. cstr.* (fpc) add **-ât > -ôṭ* אֶת– to the basic word (cf. fpa, §25.14); however, since a word in cstr. has no major stress-accent, the vowels will reduce according to the short-vowel rules (§§15.ff), cf. fpa *šānôṭ*, fpc *šʿnôṭ*.

§25.5 A substantive may be inflected by adding a *pronominal suffix*. Grammatically this is equivalent to a noun in cstr., but since the suffixed word has a primary accent, we must treat *suffixial* forms separately. The pron. suf. or the connecting vowel takes the primary accent, hence there will be vocalic alteration in most of these forms.

§25.51 The *masc. sg. suf.* (mss) forms generally undergo accent shift and resulting vocalic alteration: *dābār + -ô > dʿbārô* דְּבָרוֹ.

§25.511 Nouns of CvCC type usually revert to the basic form **malk*, abs. *mélek*, suf. *malkénú* מַלְכָּנוּ; **sipr*, abs. *séper*, suf. *siprî* סִפְרִי; **qudš*, abs. *qôḏeš*, suf. *qodšʿkem* קֹדֶשְׁכֶּם.

§25.512 Nouns of CCY type drop the final radical and add suf.: **šaday > abs. šādēh* שָׂדֶה, suf. *šādēkâ* שָׂדֶךְ; **rôʿay > abs. rôʿēh* רְאָה, suf. *rôʿî* רְאִי.

§25.513 Nouns of CvCY type, which develop to *-ēh* הֶ, revert to the consonantal form of the 3d rad.: **piry > abs. pʿrî*, suf. *piryô* פִּירְיוֹ; **yupy > yʿpî*, suf. *yopyāh* יִפְיָה.

§25.52 *Fem. sg. suf.* (fss) forms revert to the original form with *-at* and add suf.: **malkat*, abs. *malkāh*, suf. *malkātî* מַלְכָּתִי; **sadaqat*, abs. *šʿdāqāh*, suf. *šidqātî* צִדְקָתִי; **gibirt*, abs. *gʿbéret*, suf. *gʿbirtî* גִּבְרָתִי.

§25.53 The *masc. pl. suf.* (mps) forms add *-ay* > *-ê* 'יֵ to the basic word. This becomes the connecting vowel except with s0 and s4 (3ms and 1cs), and takes the accent except with “heavy” suffixes (s5, s6, s7, s8): **malk* + *-ay* > *malkê* + s9 > *malkénû* מַלְכֵנִי; **dabar* + *-ay* > *dibrê* + s2 > *d'baré'ká* דְּבָרֵיהֶּ.

§25.531 Words from CCY roots drop the last radical before adding *-ay*: **hōzay* + *-ay* > *hōzé'* + s2 > *hōzé'ká* חֲזִייהֶּ.

§25.532 With s0 (3ms) and s4 (1cs) a different pattern develops in the vocalic alteration: *dābār* + *-ay* > *dibrê* + s4 > *d'barí* דְּבָרִי; 'ébed + *-ay* > 'abdé + s0 > 'ābādā'w עֲבָדָיו.

§25.533 The “heavy suffixes” always bear the major stress-accent, with resulting vowel reduction: *dābār* + *-ay* + *kem* (s7) > *dibrê'kém* דְּבָרֵיהֶם; *hākām* + *-ay* + *-kem* > *hakmē'kém* חַכְמֵיהֶם.

§25.54 *Fem. pl. suf.* (fps) forms add *-ay* > *-ê* to the *plural* form, resulting in a form that appears to have both fem. and masc. pl. morphemes. Vocalic alteration usually occurs: *s'dāqōt* + *-ay* + s4 > *sidqōtay* צִדְקָתֵי; *na'ārōt* + *-ay* + s1 > *na'ārōtéhā* נְעִרֹתֶיהָ.

§25.6 Certain nouns of very common occurrence form their construct and plural forms irregularly. These must be learned by observation. See PARADIGM N-15., *Ges.* §96.

§26. *Adjectives.* We are concerned here only with the morphology of adjs.; the syntax of adjs. will be discussed in §36.

§26.1 Most “adjectives” in Bib. Heb. are either nouns or stative verbs. To serve adjectivally, substantives may be placed in cstr. ('a hill of holiness' = 'a holy hill'), or the modifier may be inflected to agree with its substantive.

§26.11 The inflection of adjs. or of words used adjectivally is completely regular. The masc., fem., sg., and pl. forms will be formed regularly according to the consonant-and-vowel pattern for the word in question. There will be no irregular plur. forms.

§26.2 The *numerals* were originally substantives, and often occur in construct with their nouns. *Cardinal numbers* are used for counting or telling *how many*. Cf. *Ges.* §97. Because the numerals are less regular than other words used adjectivally, we shall study them in detail.

§26.21 The word for '1' occurs in the following forms:

m.s.a.	אָהַד	'ehād	m.s.c.	אָהַד	'ahad
f.s.a.	אָהַת	'ahat	f.s.c.	אָהַת	'ahat

§26.211 The original form, based on the vocalization, would appear to be **ahhadu*, but the Arab. cognate *ahadu* does not support this.

§26.212 Fem. **ahadtu* > **ahatt* > *ahat* אָהַת.

§26.213 The plur. אָהַדִּים means 'some.'

§26.22 The word for '2' has the dual ending: m.d.a. *šnáyim* שְׁנַיִם, m.d.c. *šné* שְׁנֵי, f.d.a. *štáyim* שְׁתַּיִם, f.d.c. *šté* שְׁתֵּי.

§26.221 The words for '2' begin with an initial cluster (§16.12, §16.351), but whether this was original in PS is not certain; on the one hand, Arab. *iθnān* (without *hamzā*) suggests that it was original, but Arab. *θintān* may suggest just the opposite.

§26.23 The numbers '3' through '9' are declined as follows. *Note that the forms with the fem. endings are used with masc. nouns!*

WITH MASCULINE		WITH FEMININE	
ABS.	CSTR.	ABS.	CSTR.
'3' שְׁלוֹשָׁה <i>š'losā^h</i>	שְׁלוֹשֶׁת <i>š'loset</i>	שְׁלוֹשׁ <i>šālōš</i>	שְׁלוֹשׁ <i>š'los</i>
'4' אַרְבָּעָה <i>'arbā'ā^h</i>	אַרְבַּעַת <i>'arbā'at</i>	אַרְבַּע <i>'arba'</i>	אַרְבַּע <i>'arba'</i>
'5' חַמִּישָׁה <i>hāmīššā^h</i>	חַמִּישֶׁת <i>hāmēšet</i>	חַמֵּשׁ <i>hāmēš</i>	חַמֵּשׁ <i>hāmēš</i>
'6' שִׁשָּׁה <i>šissā^h</i>	שִׁשֶׁת <i>šēšet</i>	שֵׁשׁ <i>šēš</i>	שֵׁשׁ <i>šēš</i>
'7' שִׁבְעָה <i>šib'ā^h</i>	שִׁבְעַת <i>šib'at</i>	שִׁבַּע <i>šēba'</i>	שִׁבַּע <i>šēba'</i>
'8' שְׁמֹנֶה <i>š'mōnā^h</i>	שְׁמֹנַת <i>š'mōnat</i>	שְׁמֹנֶה <i>š'mōnē^h</i>	שְׁמֹנֶה <i>š'mōnē^h</i>
'9' תִּשְׁעָה <i>tiš'ā^h</i>	תִּשְׁעַת <i>tiš'at</i>	תִּשְׁעָה <i>tēša'</i>	תִּשְׁעָה <i>tēša'</i>

§26.231 The word *šālōš* developed from **θalāθ* (§12.65).

§26.2311 The fem. developed from **šalašt* > *šālōšet*, with application of Rules 2a, 6b. The suf. form is *š'loštām* שְׁלוֹשְׁתָּם (note the *qāmāš hātūp*). With *maqqēp* we find both -שְׁלוֹשֶׁת and -שְׁלוֹשֶׁת.

§26.232 '*arba'*' may have been a 4-cons. word, as cognates suggest (Arab. *'arba'u* has *hamza*). The ordinal, however, seems to suggest an original **rba'* to which prothetic *alif* has been added.

§26.233 *hāmēš* developed from **hamiš*, although Arab. *hamsu* suggests **hamš* (§12.62, §12.65).

§26.2331 The fem. *hāmīššā^h* may have developed by analogy with *šissā^h*.

§26.234 *siṣṣā^h* developed from **θdš* (cf. OSA), **θadšā* > **sadšā* (§12.65) > *siṣṣā* (§13.113, Rule 18).

§26.235 *šēba^h* developed from **šab^h* (Arab. *sab'u*, §12.65), with anaptyxis (§15.61).

§26.2351 The form *š^cba^h* is found in שבע עשרה '17' and שבע מאות '700.'

§26.236 *š^cmônē^h* developed from **θamānay* (Arab. *θamāni*, *θamāniyā*, §12.65, §14.11).

§26.237 *tēša^h* developed from **tis^h* (Arab. *tis'u*, §12.65), with anaptyxis (§15.61).

§26.2371 The form *t^cša^h* is found in תשע עשרה '19' and תשע מאות '900.'

§26.24 The words for '10' are:

'10' עשרה *'āsārā^h* עשרת *'āséret* עשר *'éser* עשר *'éser*

§26.241 The masc. form developed from CaCC, Arab. *'ašru*, while the fem. form developed from CaCaCat, Arab. *'ašarā*.

§26.2411 The masc. from CaCaC עשר is found in the compound numbers 11-19.

§26.242 A fem. pl. form עשרות is found, meaning 'tens.'

§26.25 The numbers '11' to '19' are composed of the words for the units (§26.23) and special forms of the word for '10.' Note that whereas the fem. form of the unit is used with a masc. noun, just the reverse is true of the word for '10.'

WITH MASC. NOUNS

'11'	אחד עשר	'ahad 'āsār
or	עשתה עשר	'aštē ^h 'āsār
'12'	שנים עשר	šné'm 'āsār
'13'	שלושה עשר	š ^c lōšā ^h 'āsār
'14'	ארבעה עשר	'arbā'ā ^h 'āsār
'15'	חמשה עשר	hāmiššā ^h 'āsār
'16'	ששה עשר	siṣṣā ^h 'āsār
'17'	שבעה עשר	šib'ā ^h 'āsār
'18'	שמונה עשר	š ^c mônā ^h 'āsār
'19'	תשעה עשר	tis'ā ^h 'āsār

WITH FEM. NOUNS

אחת עשרה	'ahat 'ésrē ^h
עשתה עשרה	'aštē ^h 'ésrē ^h
שתים עשרה	štē'm 'ésrē ^h
שלוש עשרה	š ^c lōš 'ésrē ^h
ארבע עשרה	'arba' 'ésrē ^h
חמש עשרה	hāmēš 'ésrē ^h
שש עשרה	šēš 'ésrē ^h
שבע עשרה	š ^c ba' 'ésrē ^h
שמונה עשרה	š ^c mônē ^h 'ésrē ^h
תשע עשרה	t ^c ša' 'ésrē ^h

§26.251 The form *'aštē^c* in the alternate for '11' is cognate with Akk. *ištēn*. It appears to be cstr., as do all the unit words in the forms of '11'-'19' used with the fem.

§26.252 The forms for '12' *šné* 'āsār and *šē* 'ešrē^h are also found.

§26.253 For the numbers '17' and '19,' see §§26.2351, .2371.

§26.26 The words for '20' to '90' (in the tens) are all plurals:

'20'	עשרים	'ešrīm
'30'	שלשים	š' lōšīm
'40'	ארבעים	'arbā'im
'50'	חמשים	hāmiššīm
'60'	ששים	šissīm
'70'	שבעים	šib'im
'80'	שמונים	š' mōnīm
'90'	תשעים	tiš'im

§26.261 The number '20' is the pl. of '10.' It is not inflected.

§26.2611 This may have developed from the dual of '10,' *'ešráyim, cf. Joüon §100i.

§26.2612 For '20,' '70,' and '90,' we should expect the normal pl. for segolates: *'šārīm, etc. *Ges.* §97f, n.2 asks whether the forms we have might be survivals of older pl. forms of segolates.

§26.262 Compound numbers are formed in various ways. Note the following:

'23'	20 + 3	עשרים ושלשה	'ešrīm ūš' lōšā ^h
'32'	2 + 30	שנים ושלשים	šnáyim ūš' lōšīm
'127'	7 + 20 + 100	שבע ועשרים ומאה	šéba' w' 'ešrīm ūmē'ā ^h
'675'	600 + 5 + 70	שש מאות חמש ושבעים	šēš mē'ōt hāmēš w' šib'im
'1,254'	1,000 + 200 + 50 + 4	אלף מאתיים חמשים וארבעה	'elep mā'īáyim hāmiššīm w' 'arbā'ā ^h

§26.2621 According to S. Herter, *Syntax der Zahlwörter im AT* (1893), 71ff., the smaller number more commonly precedes in Ezekiel and the Priestly Code, the larger elsewhere.

§26.27 The forms for the hundreds are as follows:

§26.271 The word for '100' is inflected: mē'ā^h מאה, cstr. m' a₁ מאת, pl. mē'ōt מאות.

§26.2711 The form מאיות is found in 2 Kgs. 11:4,9,10,15 Kt, usually read מאות 'hundreds.'

§26.272 The du. **מאתים** (**m^e’ātáyim*) means ‘200.’

§26.273 The words for ‘300’ to ‘900’ are composed of the units (in cstr.) and *mē’ôl*: *s^elôs^e mē’ôl* **מאות שלש** ‘three of hundreds.’

§26.2731 For ‘700’ and ‘900’ cf. §§26.2351, .2371.

§26.2732 Note the pointing in ‘800’: **שמנה מאות**.

§26.28 The numbers from ‘1,000’ and up are formed as follows:

§26.281 ‘1,000’ *’elep* **אלף**, pl. **אלפים**, cstr. **אלפי**, ‘2,000’ du. **אלפים**.

§26.282 ‘3,000’ *s^elōšet ’ālāpīm* **שלשת אלפים**.

§26.283 Numbers above 10,000 may be formed in two ways, either using multiples of the word for ‘1,000’ or using a word meaning ‘myriad’ (cf. *μυρίας*).

§26.2831 ‘10,000’ *’āséret ’ālāpīm* **עשרת אלפים**, ‘18,000’ *s^emo^hnd^h ’āsār ’elep* **שמונה עשר אלף**.

§26.2832 ‘10,000’ *r^e’bābā^h* **רבבה**, or *ribbō* **רבו**. ‘20,000’ *ribbōtáyim* **רבתיים** (Ps. 68:18), probably ‘myriads, tens of thousands’; also **שתי רבות** (Neh. 7:70) and **שתי רבוא** (Neh. 7:71). ‘40,000’ **ארבע רבוא** (Neh. 7:66).

§26.2833 ‘100,000’ **מאת אלף** (Num. 2:9), **מאה אלף** (2 Kg. 3:4).
§26.2833

§26.2834 **אלפי רבבה** ‘thousands of myriads’ (Gen. 24:60).

§26.3 *Ordinal numbers* are used to express order or succession. *Ges.* §98.

§26.31 As in many languages, ‘first’ is not a numeral, but the word for ‘head, chief’ **ראשון**. It is declined as a noun ending in **ון** (§24.431).

§26.32 The ordinals ‘2d’ to ‘9th’ are formed by suffixing *-ī*, fem. *-ît*, and, except for ‘2d’ and ‘6th,’ long *ī* is infixed after the 2d rad.

‘2d’	שני	<i>sēnī</i>	שנית	<i>sēnīt</i>	<i>s^eniyā^h</i>
‘3d’	שלישי	<i>s^elīšī</i>	שלישית	<i>s^elīšīt</i>	<i>s^elīšiyā^h</i>
‘4th’	רביעי	<i>r^ebī’ī</i>	רביעית	<i>r^ebī’īt</i>	
‘5th’	חמישי	<i>hāmīšī</i>	חמישית	<i>hāmīšīt</i>	
‘6th’	ששי	<i>sīššī</i>	ששית	<i>sīššīt</i>	
‘7th’	שביעי	<i>s^ebī’ī</i>	שביעית	<i>s^ebī’īt</i>	
‘8th’	שמיני	<i>s^emīnī</i>	שמינית	<i>sīnīt</i>	
‘9th’	תשיעי	<i>t^ešī’ī</i>	תשיעית	<i>t^ešī’īt</i>	
‘10th’	עשירי	<i>’āsīrī</i>	עשירית	<i>’āsīrīt</i>	<i>’āsīrīyā^h</i>

§26.4 *Multiplicatives* are generally formed by using the dual: 'arba'táyim אַרְבַּעַתַּיִם 'quadruple, fourfold' (2 Sam. 12:6), šib'ātáyim שִׁבְעַתַּיִם 'sevenfold' (Gen. 4:15).

§26.41 Possibly the final *-m* was originally an adverbial ending (§Joüon §100o), but this fails to account for the diphthong.

§26.42 We also find שלש פעמים '3 times,' חמש יָדוֹת '5 hands (= times).'

§26.43 Note also the following: שְׁנִיית 'a second time' (Gen. 22:15), בְּשִׁלִּישִׁית 'the third time' (1 Sam. 3:8), בְּשִׁבְעִיעִית 'the 7th time' (1 Kg. 18:44), פַּעַם חֲמִישִׁית 'a 5th time' (Neh. 6:5).

§26.44 For adverbial use, the following forms occur: אֶחָת 'once,' שְׁתַּיִם 'twice,' שְׁלֹשׁ 'thrice.' Joüon §102f. suggests that פַּעַם 'time(s)' is to be understood.

§26.5 *Distributives* are formed in three ways.

§26.51 The repetition of the cardinal may be used: שְׁנֵי שְׁנֵי 'two by two,' שֵׁשׁ וְשֵׁשׁ 'six each,' אִישׁ-אֶחָד אִישׁ-אֶחָד לְשִׁבְטָם 'one man for each tribe' (Josh. 3:12).

§26.52 Periphrasis may be used: אֶחָד ל־ 'one for ...' (Num. 17:18).

§26.53 Or simply ל־ may be used: לְמֵאוֹת וְלָאֲלָפִים 'by hundreds and by thousands.' Ges. §134q.

§26.6 *Fractions* can be expressed by use of the ordinals (as in Eng.). In addition, we find the following:

½	חֲצִי	hāšī	
⅓	שְׁלִישׁ	šālīs	
¼	רֵבַע	réba'	רֹבַע rōba'
⅕	חֲמִשׁ	hōmeš	
⅔	פִּי שְׁנַיִם	pī šnáyim	
⅒	עֲשָׂרֹן	'isšārôn	עֲשָׂרֹנִים 'esrônīm

§26.7 The following special uses should be noted: שבועות pl. 'week'; עֲשׂוֹר '10 days, 10th day,' עֲשָׂרֹת 'groups of 10.'

§26.71 The *x, x + 1* formula, the *x, 11x* formula, and similar, are not to be taken literally, but serve as rhetorical or stylistic devices: '3 ... 4 ...' (Am. 1:3, etc., cf. Prov. 30:18,29); '2 ... 3 ... 4 ...' (Prov. 30:15), '6 ... 7 ...' (Prov. 6:16; Job 5:19), '7-fold ... 77 fold' (Gen.4:24). These devices are quite common in Ugar., cf. Gordon, *Ugar. Gram.* §7.46, §7.60.

- §26.8 *Word order* with numerals is complex and often confusing.
- §26.81 The numeral *one* is placed after its noun and in concord with it.
- §26.82 The numerals 2 to 10 are placed before the noun, often in a cstr. form, and the noun is in the plur. *Ges.* §134o, n.2 explains the form not as *nomen regens* but as a connective form, the *gen. explicativus* or *epexegeticus* (*Ges.* §128k).
- §26.83 The numerals 11 to 19 are placed before the noun which (usually) is in the sing.
- §26.84 The numerals from 20 up may either precede or follow the noun. When they precede the noun, it is usually in the sing.; when the noun stands first it is in the plur.
- §26.85 The numeral 100 is sometimes in the abs. when it precedes the noun.
- §26.86 Numerals ending with 'thousands' generally precede and the word for 'thousands' is in cstr.
- §26.87 The *ordinals* are adjectives and therefore follow the noun. Ordinal numerals which can be inflected are in concord. All ordinals agree in definiteness.
- §26.871 In numbering the days of the month or the year, the cardinal is often used instead of the ordinal, and is sometimes in cstr.: *בְּשָׁנָה שְׁלִישׁ* 'in year of 3' = 'in the 3d year.'
- §26.872 Since there are no special forms for ordinals above 10, the cardinal is used, and may stand before or after the noun. *Ges.* §134o.
- §26.9 Probably the best way to learn the peculiarities of the numbers is to read extensively in passages where many numbers are used, e.g. Gen. 5, Num. 29, 1 Kgs. 10, Ezra 2, etc.
- §27. *Verb morphology* is probably the major stumbling-block for students trying to learn Hebrew. THE STUDENT MUST DETERMINE TO MASTER THE MAJOR PRINCIPLES AT ONCE, AND TO ADD TO THESE FAITHFULLY. The Semitic verbal system is *unlike* systems with which most of us are familiar. We must seek to understand the Semitic pattern. Many of the terms are the same, but what they represent are not like our English equivalents. We must learn what the terms mean as they are used with reference to Hebrew.
- §27.1 The Heb. verb occurs in both *finite* and *nonfinite* forms. The forms in both categories can be inflected, although the inflections differ.

- §27.11 The *finite* Heb. verb (§30.3321) may be inflected to show any or all of the following:
 aspect (tense) (§30.333), §§27.2, .3
 voice (§30.334),
 mood (§30.335)
 person (§30.336)
 number (§30.337)
 gender (§30.339)
 derived stems
 accusative suffixes
- §27.111 The finite verb in the indicative (and subjunctive) may be inflected to show:
 completed action, §27.2
 incompleted action, §27.3
- §27.1111 *Completed action* is generally past tense, hence this inflection is called *perfect*, *preterite*, *telic*, etc. In Heb. the tense (time of the action or state predicated by the verb) must be learned from context. Completed action may be *in the future!*
- §27.1112 *Incompleted action* may be either some action or state that is occurring at the present or will occur in the future, hence this inflection is called *imperfect*, *present*, *future*, *atelic*, etc. Again, tense must be determined from context.
- §27.1113 In Mod. Heb., a three-tense system has developed, with the perf. serving as past, the impf. as future, and the participle serving as present. This system was already developing in late Aramaic and Syriac.
- §27.112 The verb may be inflected to show voice:
 active voice
 passive voice
- §27.1121 *Active* voice means that the grammatical subject of the verb is achieving what is stated by the verb. Since many verbs are not verbs of action, but rather express state or condition, the term is sometimes misleading. See §30.38ff.
- §27.1122 *Passive* voice means that the grammatical subject receives the action stated by the verb. In general, stative and intransitive verbs cannot be put in the passive. In Heb., however, verbs which are identified as “intransitive” sometimes do take a direct object and can be made into passive verbs.

§27.1123 In Heb., as in most Sem. langs., voice is indicated by the vowel pattern (hence the term “internal passives”). In general, the passive has a *u*-vowel after the first radical (*quʾal*, *quʾʾal*) or after the stem preformative (*hoqʾal*). The so-called conjugations Puʾal and Hophʾal are internal passives of the Piʾel and Hiphʾil, respectively.

§27.1124 In the G-stem, the internal passive was lost, except for the G pass. ptcp. (Gp50). A number of G pass. finite verbal forms occur in the Heb. Bible, but they have been pointed by the Masoretes as D pass. or H pass., depending on the consonants. When a verb occurs only in G act. and D pass., or G act. and H pass., we can be reasonably sure that the pre-Masoretic forms were G pass.

§27.113 A verb may be inflected to show mood:

indicative mood, §§27.2, .3

subjunctive mood,

imperative mood, §27.5

jussive mood, §27.6

cohortative mood, §27.6

§27.1131 The *indicative* (§30.3351) is the basic form of the perf. and impf., hence we do not look for any morphological indicators.

§27.1132 The *subjunctive* (§30.3352), with the loss of final short vowels (§15.51), is no longer identifiable. Since it occurs in Akk., Arab., and Eth., we assume that it was once found in Heb. We must now identify it by the context.

§27.1133 The *imperative*, since it can only refer to an incompleting action, is formed in a manner similar to the impf.

§27.1134 The *jussive*, likewise, can only refer to an incompleting action and is formed in a manner similar to the impf.

§27.1135 The *cohortative* can only refer to an incompleting action and is formed from the impf. In fact, it is often called the “lengthened imperfect.”

§27.114 The verb may be inflected to show person (§30.336) and number (§30.337). In the Sem. system, gender (§30.339) is also indicated for 2d and 3d pers.

§27.1141 Since the base form in the Sem. languages is 3 m.s., it is customary to “turn the paradigm around,” as follows:

3 m.s.	3 m.p.
3 f.s.	3 f.p.
2 m.s.	2 m.p.
2 f.s.	2 f.p.
1 c.s.	1 c.p.

§27.115 A verb may be modified to show that it is built on a *derived stem*. It is a characteristic feature of Semitic languages to build derived verbal stems to indicate some modification of the idea inherent in the root and thereby indicate repetition, extension (in time or space), intensity, causation, forensic declaration, causation, pretension, reciprocity, reflexivity, attempt, and even such unusual ideas as partaking of the color of. These derived stems are often called “conjugations”—but this is entirely different than what we mean when we speak of conjugations in Latin, French, or German.

§27.1151 Using the root *gdl*, we list here some of the stems that are found in various Sem. languages:

<i>gadala</i>	<i>gaddala</i>	<i>gâdala</i>	<i>gadalla</i>	(i) <i>gdâlla</i>
<i>hagdala</i>				
<i>'agdala</i>	<i>'agaddala</i>	<i>'agâdala</i>	<i>šagdala</i>	<i>šagaddala</i>
<i>tagadala</i>	<i>tagaddala</i>	<i>tagâdala</i>		
(i) <i>gtadala</i>	(i) <i>gtaddala</i>			
(i) <i>ngadala</i>	(i) <i>ntagdala</i>	(i) <i>ntanagdala</i>		
(i) <i>ngadala</i>	(i) <i>ntagdala</i>	(i) <i>ntanagdala</i>		
(i) <i>štagdala</i>	(i) <i>štagaddala</i>	(i) <i>štagâdala</i>		
(i) <i>gdawwala</i>	(i) <i>gtawdala</i>			

§27.1152 No known Sem. language contains all of these derived stems. Wright lists 15 for Arab., but only about 10 are in common use. Eth. has 12, not all of which are commonly used.

§27.1153 Early Heb. grammarians used the verb פָּעַל for the paradigm word, and the names of the stems or conjugations (the Hebrews used the word *buildings*) are derived therefrom. We find the following stems in Bib. Heb.:

G	קָל	<i>Qal</i>	Ground-form, simple stem
D	פָּעַל	<i>Pi'el</i>	Doubled stem, intensive
H	הִפְעִיל	<i>Hiph'il</i>	Causative stem
N	נִפְעַל	<i>Niph'al</i>	N-stem, passive stem
HtD	הִתְפַּעֵל	<i>Hithpa'el</i>	HtD-stem, reflexive stem
HtŠ		<i>Hishtaph'el</i>	(found in only one verb)
Š	שִׁפְעַל	<i>Shaph'el</i>	(rare; frequent in Syr.)
T	תִּפְעַל	<i>Tiph'el</i>	(rare)

Other stems mentioned in grammars are usually those substituted for the above in certain types of “weak” verbs, to be discussed below.

§27.116 A transitive verb may also add on accusative suffixes to indicate the dir. obj. Since these suffixes modify the syllabic and accent patterns, the verb forms undergo alteration, to be discussed below. Cf. §23.122.

§27.117 The addition of $\cdot \}$ to an *imperfect* converts the verb aspect so that it has the force of the perfect. The addition of $\}$ to a *perfect* in many instances converts the aspect to the force of the imperfect. When parsing, identify such a verb as a *converted (inverted) imperfect* or a *converted perfect*.

§27.1171 In many grammars such a *wāw* is described as “*wāw* consecutive” (cf. *Ges.* §49a, n. 1). The name was based on the theory that such a form must always be preceded by a verb without an inverting *wāw*. This theory will not hold up, in view of the fact that such books as Ruth, Esther, 1 Samuel, etc., *begin* with *wāw* conversive. In Heb., the term used is *wāw hahippūk* ‘the inverting *wāw*.’

§27.1172 Moreover, comparative studies of the Sem. verb show that the conv. impf. is not the impf., but a *yqtl* perf. (cf. Akk. *iprus* with no final vowel), while the conv. perf. is possibly related to the Akk. permansive.

§27.12 The Heb. verbal adjective or *participle* (§30.382) may be inflected to show one or more of the following:

- gender (§30.3141)
- number (§30.3142)
- state (§36.3)
- derived stem (§27.115)
- genitive suffixes (§23.121)

§27.13 The *infinitive construct* is a verbal noun, sometimes similar to the Eng. gerund and sometimes similar to the Eng. infinitive. It may be inflected to show:

- the derived stem (§27.115)
- genitive or accusative pron. suf. (§23.121f.)

§27.131 The addition of a pron. suf. to an inf. cstr. may alter the vocalic pattern markedly, due to the addition of a primary stress-accent, cf. *limlōk* לִמְלֹךְ, *l'molkô* לְמֹלֶכֶךָ, basic form **muluk*.

§27.14 The *infinitive absolute* is very difficult to describe. At times it is a verbal noun (gerund), at times an adverb, and at times unlike any Eng. equivalent. It cannot be inflected and it does not accept any bound morpheme (§20.12) except the conj. ו . (In two disputed instances we find the prep. ל , cf. Joüon §123c.)

§27.15 To *parse* a Heb. verb is to identify the stem, aspect (tense), voice, mood, person, gender, number, and any bound morphemes that appear in the word, to give the root (or the lexical form) and the meaning.

the stem (conjugation), §27.115

the aspect (tense) if applicable, §27.111

the voice (unless stem indicates it), §27.112

the mood, §27.113

the person, gender, and number, if applicable, §27.114

if a participle, gender, number, and state, §27.12

pronominal suffixes, if any, §23.122f.

conversive *wāw*, if any, §27.117

prefixes, if any, §22.4

the root or lexical form of the word, §20.32

the meaning of the form

§§27.151 To make sure that the student includes all necessary information, and to eliminate the need of writing all these data, the following *Table of Indicators* may be used. It need not be memorized, as a copy is included in every examination. However, once the logic of the system is understood, it can be memorized in 15 minutes or less.

TABLE OF INDICATORS

Stem Conjugation	PGN	Perf.	Impf.	Impv.	Juss./ Cohort.	Ptcp.	Inf.	Pron. Suf.	PGN
G qtl	3 ms	10	20	--	40	50 m.s.a.	60 inf.abs.	s0	3 ms
Gp qtl pass.	3 fs	11	21	--	41	51 f.s.a.		s1	3 fs
N nqtl	2 ms	12	22	32	42	52 m.s.c.		s2	2 ms
D qttl	2 fs	13	23	33	43	53 f.s.c.		s3	2 fs
Dp qttl pass.	1 cs	14	24		44			s4	1 cs
HtD htqttl									
HtDp " pass.	3 mp	15	25	--	45	55 m.p.a.	65 inf.cstr.	s5	3 mp
H hqtl	3 fp	16	26	--	46	56 f.p.a.		s6	3 fp
Hp hqtl pass.	2 mp	17	27	37	47	57 m.p.c.		s7	2 mp
HtS	2 fp	18	28	38	48	58 f.p.c.		s8	2 fp
	1 cp	19	29	--	49			s9	1 cp

c after stem indicator and before the number, indicates *wāw* conversive; *wāw* conj. not indicated.

s after the number plus suffix indicator indicates pron. suf.

e.g. *הָיָה* is identified as Gc20s1 of *הָיָה*, which is much simpler than writing 'third masculine singular, imperfect, of *הָיָה*, with 3 fem. sing. suf. and *wāw* conversive.'

§27.2 The *perfect* is indicated morphologically by (a) the addition of sufformatives to show person, gender, and number, and (b) by a vowel-pattern in the resulting form. Since the G-perf. is the simplest form, this is the starting-point for the study of the Sem. verb.

§27.21 The *sufformatives* for the perf. in all stems are the following:

3 ms	(10)	כַּכּ	'he did ...'
3 fs	(11)	כַּכָּה	'she did ...'
2 ms	(12)	כַּכְתָּ	'you (m.s.) did ...'
2 fs	(13)	כַּכְתְּ	'you (f.s.) did ...'
1 cs	(14)	כַּכְתִּי	'I did ...'
3 mp	(15)	כַּכּוּ	'they did ...'
3 fp	(16)	כַּכְוּ	'they (f.) did ...'
2 mp	(17)	כַּכְתֶּם	'you (pl.) did ...'
2 fp	(18)	כַּכְתֶּן	'you (f.p.) did ...'
1 cp	(19)	כַּכְנוּ	'we did ...'

The כַּכּ represent the 3 radicals of the root, cf. *Ges.* §44.

§27.211 The sufformatives should be learned as recognition elements: תָּם——'you did ...', תִּי——'I did ...', etc. To "go to the paradigm" for this is to introduce an unnecessary step.

§27.212 The perf. sufformatives are constant for all stems, thus אָמַרְתִּי is G14, דִּבַּרְתִּי D14, תִּקְנִיתִי H14, etc. Learn to spot the sufformative and identify it at once. That is what happens when you speak the language!

§27.22 There is a *vocalic pattern* in addition to the sufformative. We can indicate this by using C for the consonant and adding the proper vowels. The pattern for the G-perf. of transitive verbs is CaCaC, which, of course, is subject to the rules of vocalic alteration, depending on stress-accent, influence of gutturals, type of syllable, etc.

§27.221 Adding the sufformatives (§27.21) to the vocalic pattern, we get the following:

G10	CaCaCa	<i>qāʔal</i>	קָמַל
G11	CaCaCat	<i>qāʔalāʰ</i>	קָמַלָה
G12	CaCaCtā	<i>qāʔaltā</i>	קָמַלְתָּ
G13	CaCaCti	<i>qāʔalt</i>	קָמַלְתְּ
G14	CaCaCtî	<i>qāʔaltî</i>	קָמַלְתִּי
G15	CaCaCû	<i>qāʔlû</i>	קָמַלוּ
G16	" " "	" " "	
G17	CaCaCtém	<i>qʰaltém</i>	קָמַלְתֶּם
G18	CaCaCtén	<i>qʰaltén</i>	קָמַלְתֶּן
G19	CaCaCnû	<i>qāʔálnû</i>	קָמַלְנוּ

§27.2211 Note the application of Rule 4 throughout the verb paradigm. Note especially the application of Rules 15 and 17 to the forms we have just seen.

§27.2212 It should be obvious that the knowledge of the short-vowel chart (TABLE E) and the rules of vocalic alteration will greatly reduce the amount of memorization.

§27.23 There are two other vocalic patterns for the G-perf., generally found in *stative* verbs (§30.3393). Such verbs are usually, but not always, intransitive (§30.339). The patterns are CaCiCa and CaCuCa.

§27.231 The *thematic vowel* is the vowel after the second radical (or a 3-radical root). In the paradigms it is indicated CCCa, CGCi, GCCu, etc.—which is to identify the vowel and not to locate it. The thematic vowel always stands before the last radical. Of course, it undergoes the required vocalic alterations.

§27.232 Adding the perf. sufformatives to *thematic-i*, we get the following forms:

G10	CaCiCa	<i>kābēd</i>	קָבַד	G15	CaCiCû	<i>kāb'ēdû</i>	קָבַדוּ
G11	CaCiCat	<i>kāb'ēdā^h</i>	קָבַדְהָ	G16	"	"	"
G12	CaCiCtā	<i>kābādī</i>	קָבַדְתִּי	G17	CaCiCtem	<i>k'ēbādēm</i>	קָבַדְתֶּם
G13	CaCiCti	<i>kābādī</i>	קָבַדְתִּי	G18	CaCiCten	<i>k'ēbādēn</i>	קָבַדְתֶּן
G14	CaCiCtî	<i>kābādî</i>	קָבַדְתִּי	G19	CaCiCnû	<i>kābādî</i>	קָבַדְתִּי

§27.2321 Note that Rule 15 does not apply here. On the other hand, Rule 20 does apply, causing the G12, 13, 14, and 19 forms to undergo the *i* > *a* shift. The G17, 18 forms undergo the same shift, apparently by analogic formation.

§27.233 Adding the perf. sufformatives to *thematic-u*, we get the following forms:

G10	CaCuCa	<i>qātōn</i>	קָטַן	G15	CaCuCû	<i>qāt'ōnû</i>	קָטַנוּ
G11	CaCuCat	<i>qāt'ōnā^h</i>	קָטַנְהָ	G16	"	"	"
G12	CaCuCtā	<i>qātōntā</i>	קָטַנְתִּי	G17	CaCuCtem	<i>q'ōntēm</i>	קָטַנְתֶּם
G13	CaCuCti	<i>qātōntī</i>	קָטַנְתִּי	G18	CaCuCten	<i>q'ōntēn</i>	קָטַנְתֶּן
G14	CaCuCtî	<i>qātōntî</i>	קָטַנְתִּי	G19	CaCuCnû	<i>qātōnnû</i>	קָטַנְתִּי

§27.2331 Note that Rule 20 does not apply here, hence the G12, 13, 14, 17, 18, 19 forms retain their thematic vowel. Note the *qāmās ḥāṣūp* in the G17, 18 forms. Rule 17 applies to all thematic vowels.

§27.3 The *imperfect* is indicated morphologically by (a) the addition of preformatives and (in some instances) sufformatives to indicate person, gender, and number, and (b) by a vowel pattern in the resulting form.

§27.31 The affirmatives (pre- and suf-) for the impf. in all stems are as follows:

3 ms	(20)	י ככב	'he will ...'
3 fs	(21)	ת ככב	'she will ...'
2 ms	(22)	ת ככב	'you (m.s.) will ...'
2 fs	(23)	י ת ככב	'you (f.s.) will ...'
1 cs	(24)	א ככב	'I will ...'
3 mp	(25)	י ככב ו	'they will ...'
3 fp	(26)	ת ככב נה	'they (f.) will ...'
2 mp	(27)	ת ככב ו	'you (pl.) will ...'
2 fp	(28)	ת ככב נה	'you (f.p.) will ...'
1 cp	(29)	נ ככב	'we will ...'

§27.311 The impf. affirmatives should be learned as recognition elements: —ת 'you (m.s.) will ...', י—ת 'you (pl.) will ...', —נ 'we will ...', etc.

§27.312 The impf. affirmatives are constant for all stems of the verb: תַּעֲסֹדִי G27, תַּעֲבֹדִי N27, תַּתְּבַרְכֵּי HtD27, etc.

§27.32 In addition to the preformatives and sufformatives, there is a *vowel pattern* for the G-impf. The normal pattern for the transitive verb is yaCCuCu, which is subject to the rules for short-vowels.

§27.321 Adding the preformatives and sufformatives we get the following:

G20	yaCCuCu	yiqṭōl	יִקְטֹל
G21	taCCuCu	tiqṭōl	תִּקְטֹל
G22	taCCuCu	tiqṭōl	תִּקְטֹל
G23	taCCuCî	tiqṭ [•] lî	תִּקְטִילִי
G24	'aCCuCu	'eqṭōl	אִקְטֹל
G25	yaCCuCû	yiqṭ [•] lû	יִקְטִלוּ
G26	taCCúCnā	tiqṭōlnā ^h	תִּקְטֹלְנָהּ
G27	taCCuCû	tiqṭ [•] lû	תִּקְטִלוּ
G28	taCCúCnā	tiqṭōlnā ^h	תִּקְטֹלְנָהּ
G29	naCCuCu	niqṭōl	נִקְטֹל

§27.3211 Note the application of Rules 4, 13, 17, 18.

§27.33 There are two other vowel patterns for the G-impf.: *yiCCaCu*, commonly found with *stative* verbs, and *yaCCiCu*, found with certain verbs of the types GCC, 'CC, YCC, CC², and the verb נתן.

§27.331 The thematic vowel of the impf. is related to that of the perf. according to the following scheme:

Perf.	Impf.
CaCaCa	yaCCuCu
CaCiCa	yiCCaCu
CaCuCa	yiCCaCu

This is sometimes described as *Barth's Law*.

§27.332 The vowel of the preformative of the impf. is in turn determined by the thematic vowel of the impf.

Thematic a	yiCCaC
Thematic i	yaCCiC
Thematic u	yaCCuC

§27.3321 From the above discussions it is apparent that the G-impf. will take one of three vocalizations: **yaqtul* > *yīqtōl*, *yīqta*, and *yaqtil*. We may tabularize the relationship of the perf. and impf. vocalizations as follows.

§27.333 Adding the impf. affirmatives to *thematic a*, we get the following:

G20	yiCCaCu	<i>yikbad</i>	יִקְבֹּר	G25	yiCCaCû	<i>yikb^edû</i>	יִקְבְּרוּ
G21	tiCCaCu	<i>tikbad</i>	תִּקְבֹּר	G26	tiCCáCnā	<i>tikbádñā^h</i>	תִּקְבְּרֶנָּה
G22	tiCCaCu	<i>tikbad</i>	תִּקְבֹּר	G27	tiCCaCû	<i>tikb^edû</i>	תִּקְבְּרוּ
G23	tiCCaCî	<i>tikb^edî</i>	תִּקְבְּרִי	G28	tiCCáCnā	<i>tikbádñā^h</i>	תִּקְבְּרֶנָּה
G24	'iCCaCu	<i>'ekbad</i>	אִקְבֹּר	G29	niCCaCû	<i>nikbad</i>	נִקְבֹּר

§27.3331 Note the application of Rules 4, 13, 18, and 20.

§27.334 Adding the impf. affirmatives to thematic *i* we get the following:

G20	yaCCiCu	<i>yittēn</i>	יִתֵּן	G25	yaCCiCû	<i>yitt^enû</i>	יִתְּנוּ
G21	taCCiCu	<i>tittēn</i>	תִּתֵּן	G26	taCCiCnā	<i>tittánñā</i>	תִּתְּנֶנָּה
G22	taCCiCu	<i>tittēn</i>	תִּתֵּן	G27	taCCiCû	<i>titt^enû</i>	תִּתְּנוּ
G23	taCCiCî	<i>titt^enî</i>	תִּתְּנִי	G28	taCCiCnā	<i>tittánñā^h</i>	תִּתְּנֶנָּה
G24	'aCCiCu	<i>'ettēn</i>	אִתֵּן	G29	naCCiCu	<i>nittēn</i>	נִתֵּן

§27.3341 Note the application of Rules 4, 13, 18, 20.

§27.3342 Evidence for *yaqtil* pattern often has to be taken from pausal forms. *יִאֲכַלְיוּ* Dt. 18:1; *יִאֲכַלְוּ* 1 Kgs. 5:20; *יִאֲכַלְוּ* Jer. 5:2, etc. This is not dissimilation from original *o, *pace Ges.* §68c n.2. Cf. *Ges.* §42i, and J. Barth, 'Das i-Imperfekt im Nordsemitischen,' *ZDMG* (1889) 177f. Cf. also *Ges.* §68c.

§27.4 The form of the *imperative* is sometimes described as "the impf. with the preformative *—* removed." This may be helpful in a general way, but the vocalic pattern is not the same. Compare the following: impf. *tiqṭ'lu*, impv. *qiṭlū*; impf. *tikbādnāḥ*, impv. *k'bdnāḥ*. It is better to learn the impv. as a separate inflection, consisting of (a) the addition of sufformatives for 2fs, 2mp, and 2fp, and (b) a characteristic vowel pattern. *Ges.* §46.

§27.41 The impv. sufformatives are:

2ms (32)	—	2mp (37)	י—
2fs (33)	י—	2fp (38)	יָי—

§27.411 These are the same as the sufformatives of the 22, 23, 27, and 28 forms—but without the preformative.

§27.412 These sufformatives are used for the impv. in all derived stems.

§27.42 The *vowel pattern* of the G impv. takes three different forms (cf. §§27.32, .33): CCuCu, CCaC, and CCiC. Since a word cannot begin with a consonantal cluster (§16.3), a vowel is inserted after the first radical, usually of the same type as the thematic vowel. This vowel has reduced to shewa: **qtul* > **quṭul* > *q'ṭol* קִטֹּל Arab., on the other hand, adds a prosthetic vowel (without *hamzā*): *uqtul*.

§27.421 Originally the G impv. did not have a final short vowel. Arab. distinguishes the following imperatives:

impv.	<i>uqtul</i> < <i>qtul</i>
impv. 1 energ.	<i>uqtulanna</i>
impv. 2 energ.	<i>uqtulan</i> , p. <i>uqtulā</i>

In Heb. the "shortened impv." does occur, but most impv. forms are formed with an original short vowel (possibly by analogy with the impf.).

§27.422 The G impv. with thematic *u* develops as follows:

G32	CCuCu	<i>q'ṭol</i>	קִטֹּל
G33	CCuCi	<i>qiṭlī</i>	קִטְלִי
G37	CCuCuw	<i>qiṭlū</i>	קִטְלוּ
G38	CCuCnā	<i>q'ṭōlnāḥ</i>	קִטְלֹנָה

§27.423 The G impv. with thematic *i* develops as follows:

G32	CCaCu	<i>hāzaq</i>	חֹזֵק
G33	CCaCi	<i>hizqī</i>	חֹזְקִי
G37	CCaCû	<i>hizqû</i>	חֹזְקִי
G38	CCaCnā	<i>hāzāqnā^h</i>	חֹזְקִנָּה

§27.424 Most verbs with thematic *i* in impf. are “weak,” and many of them have apheresis (§13.511) in impv. Weak verbs will be studied in §29. The verb *yāšab* יָשַׁב is inflected as follows:

G32	CCiCu	<i>šēb</i> < <i>y^ešēb</i>	שֶׁב
G33	CCiCi	<i>š^ebī</i>	שֶׁבִי
G37	CCiCû	<i>š^ebû</i>	שֶׁבִי
G38	CCiCnā	<i>šēbnā^h</i>	שֶׁבְנָה

§27.425 Rule 19 applies in G33 and G37 forms. This sometimes results in a closed syllable, cf. שֶׁבְנִי (without dagesh) and שֶׁבְנִי (with dagesh).

§27.43 The impv. can add an ה־ ending, perhaps adding a bit of emphasis, but sometimes only a stylistic variant. G32 שֶׁמַּעֲהָ with ה־ ending.

§27.431 The impv. with *-ā^h* is probably derived from the same form as the Arab. impv. 2 energ.: **uqtula* > Arab. *uqtulan*, pausal *uqtulā*, Heb. *qitlā^h* קִטְלָה.

§27.44 CCY verbs (“*lāmed hē*”) can take a shortened impv., similar to the apocopated juss. forms (§13.533) but without the preformative. These will be discussed more fully in §29.72.

§27.441 This form is derived from the original impv. without a final short vowel (§27.421).

§27.5 The *jussive* (shortened impf.) and the *cohortative* (lengthened impf.) are properly moods (§30.335ff.). In Arab. we find the evidence for this statement in the following moods:

impf. ind.	<i>yaqtulu</i>
impf. sbjtv.	<i>yaqtula</i>
impf. juss.	<i>yaqtul</i>
impf. 1 energ.	<i>yaqtulanna</i>
impf. 2 energ.	<i>yaqtulan</i> , p. <i>yaqtulā</i>

§27.51 The *juss.* originally differed from the impf. in morphology by the absence of the final short vowel. Cf. Arab. impf. *yaqtulu*, juss. *yaqtul*. Because of the loss of final short vowels in Heb. (§15.52), the two forms have

fallen together, and, with a few important exceptions, the vowel pattern of the juss. is exactly like that of the impf.

§27.511 The G40 forms are regularly the same as the G20 (§27.321).

G20 *yaCCuCu > yiCCōC יִבְרָא

G40 *yaCCuC > yiCCōC יִבְרָא

§27.512 The G40 forms of verbs that had pure-long vowels in originally-closed syllables, where Rule 2 applies, will be discussed in §29.

§27.513 The juss. forms of derived stems, where the juss. and impf. are formally different, will be discussed in §28.

§27.52 Because of the nature of the juss. (§30.3355), we generally think of it as applying only to verbs in the third person (“Let him speak!” “Let them be silent!”). However, in Arab. we find the juss. in all persons, hence we assume that the same once applied to Heb.

§27.521 In Bib. Heb. the juss. is almost exclusively limited to the 2d and 3d persons. *Ges.* §48*h*.

§27.53 The *cohortative* is likewise a mood (§30.3354). It is perhaps related to the Arab. second energetic (2 energ.) *yaqtulan*, pronounced in pause *yaqtulā*. We normally think of the cohort. as limited to 1st pers. (“Let us go into the field”). However, since the 2 energ. in Arab. occurs in all persons, we could assume the same for Heb. In Bib. Heb., however, the cohort. is almost exclusively limited to 1st pers. *Ges.* §48*b-e*. W. Wright, *A Grammar of the Arabic Language* (1896), p.61D.

§27.531 The cohort. is formed by adding הִי to the impf. 1cs or 1cp, with the shift in accent causing vocalic alteration according to vowel rules.

G24 'eqōl יִבְרָא

G44 'eqi'ā' הִי יִבְרָא.

§27.6 The *nonfinite* verbal forms follow the rules for nouns and adjectives in their inflection. However, we shall consider them here, since they are usually included in verb conjugation.

§27.61 The *participle* (ptcp.) in the G stem is formed by vowel-pattern only. In the derived stems (§28.), there is a preformative *m-* מ־. In the G stem, there is a formal difference between the ptcp. of the trans. and the ptcp. of the intrans. verbs. *Ges.* §50.

§27.611 The G ptcp. of trans. verbs (verbs with thematic *a*) is formed as follows: *CāCiCu > CōCēC קֹטֵל קָטֵל.

§27.6111 The first vowel (*ô*) is pure-long, and therefore unchangeable (§14.11, §15.22). Because it is often written defectively (§11.3241) the student may fail to note that it is a long vowel.

§27.6112 The *šêré* is a short vowel and subject to the rules governing short vowels. However, it generally does not reduce in sg. cstr. (§15.223).

§27.612 The G ptc. of intrans. verbs (verbs with thematic *i* or *u*) is formed exactly like the G10 (perf. 3ms) forms of those verbs:

Perf. (G10)		Ptcp. (G50)	
CaCiCa	> CāCēC	קָבַר	CaCiCu > CāCēC קָבַר
CaCuCa	> CāCōC	קָטַן	CaCuCu > CāCōC קָטַן

§27.6121 According to some grammarians, these forms of the stative verb are not ptcps. but are verbal adjectives (cf. Joūon §50b). Since all ptcps. are verbal adjs., this distinction is confusing.

§27.6122 Both vowels in the ptcps. of statives are short vowels, and therefore can reduce in accordance with the short-vowel rules. Study the following carefully:

	m.s.a.	m.s.c.	m.p.a.	m.p.c.
CaCiC	<i>qôṭēl</i>	<i>qôṭēl</i>	but <i>qôṭ^elīm</i>	<i>qôṭ^elê^y</i>
CaCiCu	<i>kābēd</i>	<i>k^ebēd</i>	<i>k^ebēdīm</i>	<i>kib^edē^y</i>
CaCuCu	<i>qāṭōn</i>	<i>q^eṭōn</i>	<i>q^eṭannīm</i>	<i>q^eṭannē^y</i>
CaCuCu	<i>nāqōd</i>	<i>n^eqōd</i>	<i>n^equddīm</i>	<i>n^equddē^y</i>

§27.6123 The *hōlām*, like the *šêré*, does not reduce in sg. cstr. Both vowels, however, reduce in the pl. forms where the rule applies.

§27.6124 The form with thematic *u* (CaCuCu) often geminates the 3d rad. in the pl. forms: קָטַר, קָטַרִים. The usual paradigm word קָטַן borrows the pl. forms from the adj. קָטָן.

§27.62 The *fem.* ptc. of the type CōCēC is found in two forms, the one adding the fem. ending *-at* > *-ā^h*, and the other adding the fem. *-t*, as follows:

CaCiCat	> CōC ^e Ca	'ōm ^e rā ^h
CaCiCt	> CōCēCet	'ōméret

§27.621 The fem. ptc. of the trans. verb is inflected as follows:

f.s.a.		f.s.c.		f.p.a.		f.p.c.	
'ōméret,	'ōm ^e rā ^h	'ōméret		'ōm ^e rōt		'ōm ^e rōt	
אִמְרַת	אִמְרָה	אִמְרַת		אִמְרוֹת		אִמְרוֹת	

§27.622 The fem. ptcp. of the stative verb (see §27.612) is inflected exactly like the fem. adjs. of the same types:

<i>b^orēkā^h</i>	<i>b^orēkat</i>	<i>b^orēkōt</i>	<i>b^orēkōt</i>
<i>n^obēlā^h</i>	<i>niblāt</i>	<i>n^obēlōt</i>	<i>niblōt</i>
<i>s^okēnā^h</i>	<i>s^okēnet</i>	<i>s^okēnōt</i>	<i>s^okēnōt</i>
<i>āmuqqā^h</i>			

§27.6221 As can be seen, there are several ways in which this ptcp. (adj.) can develop. The student who has the short-vowel rules well in hand should have no difficulty understanding the various developments.

§27.63 The G *passive ptcp.* (Gp50) develops from the following vowel pattern: CaCûCu > *qāṭûl* קטיל.

§27.631 This form is inflected as an adj., following the rules for short and long vowels.

<i>bārûk</i>	<i>b^orûk</i>	<i>b^orûkîm</i>	<i>b^orûké^o</i>
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§27.6311 There is normally no pass. for stative verbs. However, the CaCûC form is sometimes found in stative verbs, denoting an inherent quality. אמן 'faithful,' בטוח 'trustful.' Ges. §50

§27.632 In a few instances, the pass. ptcp. has what appears to be an active sense, e.g. אָחֲזִי הַחֶרֶב 'handling the sword' (Cant. 3:8). BDB 28 identifies the form as an act. ptcp. Likewise, זָכֹר 'he remembers' (Ps. 103:14). Cf. Joüon §50e. The latter might be a mispointing of an inf. abs. Cf. Ges. §50f.

§27.64 The G infinitive absolute (inf. abs.) is formed by the following vowel pattern: CaCâCu. This develops to CāCōC (§14.11, §15.12), קטיל.

§27.641 It is very important for the student to note that the infinitive *construct* (§27.65) is NOT an inf. abs. in the cstr. state. The terms *absolute* and *construct*, used of the infinitives, are unfortunate. The two infinitives are entirely different, and are derived from entirely different vowel patterns.

§27.6411 The basic difference between inf. abs. and inf. cstr. is often obscured by the use of full writing for the inf. cstr. and defective writing for the inf. abs. (§11.3241). However, the *ō* of the inf. abs. (קטיל) is *irreducible*, whereas the *ō* of the inf. cstr. regularly reduces before a fem. ending or a pron. suf.

§27.65 The G *infinitive construct* (inf. cstr., G65) is formed quite often by the vocalic pattern CuCuCu; however, other vowel patterns are found, CiCiCu and CiCaCu being attested, and yet others being suggested.

§27.651 The development of these G65 patterns is as follows:

*CuCuCu > CeCδC קָטַל

*CiCiCu > C^eCēC n^etēn > tent > tēt תֵּת

*CiCaCu > C^eCaC שָׁבַב

Cf. Ges. §45c-e.

§27.6511 When the prep. –ל is prefixed to an inf. cstr., the vocal shewa sometimes reduces to zero, and a closed syllable develops. Study the following: n^epōl לָפַל, with בָּנַפַל (Job 4:13), with בָּנַפַל (2 Sam. 3:34), but with לָפַל note *dagesh* (Ps. 118:13), likewise לָשָׁבַב (Gen. 34:7), etc.

§27.6512 The G65 of אָמַר with –ל develops as follows: *l^eēmōr > lē'mōr לָאָמַר. But note בָּאָמַר. Joüon §49f n.1.

§27.652 G65 forms with fem. ending or with suffixes develop as follows:

*CuCuCatu > CuC^eCā^h חָקַלְח or CoC^eCā אָקַלְח

*CiCiCatu > CiC^eCā^h שָׁנַעַח, רָבַעַח

*CiCaCatu > CiC^eCā^h

*CaCiCatu > CaC^eCā^h אָחַבַח

Cf. Ges. §65c.

§27.653 A few inf. cstr. forms are found that have developed like the Aram. inf.:

*maCCaCu > miCCaC מִקָּטַל

Cf. מִקָּרָא (Num. 10:2), מִסָּעַ (Num. 10:2), מִסָּחַ (2 Chr. 19:7), מִשָּׂא (Num. 4:24). The form מִשְׁלֹחַ (Est. 9:19) has developed from a form *maCCaCu > miCCôC (Ges. §45e).

§27.654 The warning implicit in §27.6411 needs to be repeated here.

§27.7 *Pronominal suffixes* may be added to verb forms (except inf. abs.). The pron. suf. may be accusative or genitive.

§27.71 The pron. suf. added to a finite verb is acc., indicating the direct object of the verb. The pron. suf. may have one of three forms. (Ges. §57)

§27.711 The acc. pron. suf. added to a verb-form ending in a vowel, takes the following forms:

s0	3ms	וְ- י- וְ-	-hú, -ô ^u , -ô ^h
s1	3fs	וְ-	-hā
s2	2ms	וְ-	-kā
s3	2fs	וְ-	-āk
s4	1cs	וְ-	-nī

s5 3mp	הֵם-ם-םְ	–hem, –m, –mô
s6 3fp	ןְ	–n
s7 2mp	כֶּםְ	–kem
s8 2fp	(lacking)	(lacking)
s9 1cp	נִיְ	–nû

§27.712 The acc. pron. suf. added to a perf. ending in a consonant takes the following forms:

s0 3ms	הֵ-וְ-וְ	–āhû, –ô ^w , –ô ^h
s1 3fs	הָ	–āh
s2 2ms	כֶּ-כֶּ-כֶּ	–kā, –ékā, –āk
s3 2fs	כֶּ-כֶּ	–ēk, –ék
s4 1cs	נִ-נִ	–ānî, –ānî
s5 3mp	הֵם-םְ	–ām, –ām, –āmô
s6 3fp	ןְ	–ān
s7 2mp	כֶּםְ	–kem
s8 2fp		(lacking)
s9 1cp	נִיְ	–ānû

§27.713 The acc. pron. suf. added to an impf. ending in a consonant takes the following forms:

s0 3ms	הֵ-וְ-וְ	–ēhû
s1 3fs	הָ	–ēhā
s2 2ms	כֶּ-כֶּ-כֶּ	–kā, –ékā, –āk
s3 2fs	כֶּ-כֶּ	–ēk
s4 1cs	נִ-נִ	–ēnî
s5 3mp	הֵם-םְ	–ēm, –émô
s6 3fp		lacking
s7 2mp	כֶּםְ	–kem
s8 2fp		lacking
s9 1cp	נִיְ	–ēnû

§27.714 The pron. suf. is sometimes added to a form to which *nûn energicum* has been added.

3ms	נִיְ	*-énhû > -énû
2ms	כֶּ-כֶּ-כֶּ	*-enkā > -ékkā
1cs	נִ-נִ	-ānnî, -énî

These are the only PGN in which the *n* occurs (*Ges.*§58j-k).

§27.72 The G perf. verb to which a suffix is added has to be revocalized because of the accent shift. Study the following:

G10 qāṭal	+ suf. > q ^o ṭal-	קָטַלְתִּי קָטַלְתָּ
G11 qāṭ ^o lāt	+ suf. > q ^o ṭālāt-	קָטַלְתְּ קָטַלְתְּ
G12 qāṭāltā	+ suf. > q ^o ṭalt-	קָטַלְתָּ קָטַלְתָּ

G13	<i>qāʔalt</i>	+ suf. > <i>qʕʔaltī-</i>	קטלתיני
G14	<i>qāʔáltī</i>	+ suf. > <i>qʕʔaltī-</i>	קטלתייה
G15	<i>qāʔʕlū</i>	+ suf. > <i>qʕʔālū-</i>	קטלויהו
G17	<i>qʕʔaltem</i>	+ suf. > <i>qʕʔaltū-</i>	קטלתויהו
G19	<i>qāʔálnū</i>	+ suf. > <i>qʕʔálnū-</i>	קטלנוכם

§27.721 The 3 fs + suf. preserves the old *-t* ending:

CaCaCat > *CāCʕCāʔ*, but + *-kā* + *CeCāCatkā* קטלתה.

§27.722 The 2fs + suf. preserves the old *-ti* ending (cf. Arab. *qataltī*):

CaCaCti > *CāCāCt*, but + *-nī* > *CʕCaCtīnī* קטלתיני.

The *i* is regularly written *plēnē* פִּלְנֵה, but historically it is a *short* vowel.

§27.723 The 2mp + suf. preserves the earlier *-u*, which is still seen in Arab. *qataltum*, but the *-m* is lost:

*CaCaCtum > *CʕCaCtēm* but + *-hū* + *CʕCaCtūhū* קטלתויהו.

The *u* is regularly written fully וּ-, but historically it is a *short* vowel.

§27.73 The G impf. verb to which a suffix is added is revocalized as follows:

(a) with a vocalic suffix (*-v*) or a connecting vowel, the thematic vowel reduces to shewa:

yiqʔōl + *-ēnī* > *yiqʔʕlēnī* יִקְשָׁלְנִי;

(b) with a consonantal suffix (*-cv*) the thematic vowel takes the form for an unaccented closed syllable:

yiqʔōl + *-kā* > *yiqʔolkā* יִקְשָׁלָה (*qāmāš ḥāʔūp*).

§27.74 The G impv. forms to which a pron. suf. is added follow the vocalization of the impf.

§27.75 The pron. suf. added to a nonfinite verb form is genitive. It may be either subjective or objective genitive (§36.323f).

§27.751 The pron. suf. added to the ptcp. follows noun rules for vocalization.

§27.752 The inf. cstr. with pron. suf. regularly preserves the vowel after the *first* radical and the other vowel reduces to shewa. Note carefully:

*CuCuCu > *CʕCōC*, *qʕʔōl*, but *qoʔlō* קֹשֶׁל, *qoʔlʕkā* קֹשֶׁלָה.

§28. *Derived stems* (“conjugations,” Heb. *binyānīm* ‘buildings’) are formed by (a) alterations in the root, such as gemination of the second or third radical, reduplication of the radicals, and the like, (b) the addition of pre- or infixed stem indicators (or both), and (c) a vowel pattern. For the effect upon the root meaning and some of the derived stems, cf. §§27.115–.1153.

§28.1 The most common stems in Bib. Heb. may be conveniently presented as follows:

THE DERIVED VERBAL STEMS

	Simple	Intensive	Causative
Active	G (qtl) Qal ('light') <i>qāṣal</i> קָצַל	D (qtll) Pi'ēl <i>qittēl</i> קִטַּל	H (hqtl) Hiph'il <i>hiqtīl</i> הִקְטִיל
Passive	Gp (qtl) Qal passive <i>qōṣal</i> קָטַל*	Dp (qtll) Pu'al <i>quṣṣal</i> קִטַּל	Hp (hqtl) Hoph'al <i>hoqtal</i> הִקְטַל
Reflexive	N (nqtl) Niph'al <i>niqtal</i> נִקְטַל	HtD (htqtll) Hithpa'el <i>hitquṣṣel</i> הִתְקַטַּל	HtŠ (hštqtl) Hishtaph'el <i>hištahāwā</i> הִשְׁתַּחֲוָה

§28.11 The names *Pi'el*, *Hiph'il*, etc., came from early Heb. grammarians who used the verb *p'l* פִּעַל for the paradigm. However, the presence of *ʿ* in the verb, because of its influence on vowels and its rejection of gemination, plus the presence of *D*, which is a *begadkepat* letter, make the verb unsuitable for clear paradigms. Modern grammarians generally use the verb *qtl* קָטַל.

§28.12 We advocate using the system which is widely used in recent Akk., Ugar., and some Heb. grammars, which is self-explanatory. See §27.1153. The symbols are explained as follows:

G ground stem, §27.

D doubled stem, §28.2

H preformative *h*, §28.3

N preformative *n*, §28.4

HtD preformative *hit-* and doubled 2d rad., §28.5

HtŠ preformative *hit-* and *š*, §28.9

Internal passives are indicated by adding the symbol *p*: Dp = D-pass.

§28.121 This system can be expanded to include other, less-common stems, such as:

L *Pôlēl* (long vowel after 1st rad.), §28.6

R *Pilpēl* (reduplication), §28.7

This can be further expanded to include HtR, HtL, Lp, etc.

§28.122 The great advantage of using this system is readily apparent in comparative Sem. studies. The N-stem, for example, is called "VII" in Arab., "IV 1" in Akk., and "Niph'al" in Heb., while the D-stem is "II" in Arab.,

“I 2” in Eth., “II 1” in Akk., and “Pi’ël” in Heb. The stem *ištaqattala*, Eth. IV 2, in Akk. is “II III 2”!

§28.13 The HtŠ-stem, which is very common in Arab. and Akk., is found in Bib. Heb. only in the verb הִשְׁתַּחֲוֶה ‘to bow down.’ This is listed in most lexicons under the root שַׁחַה, but should be listed as חוּה, since the verb occurs about 170x in the Heb. Bible, almost always with *consonantal wāw*.

§28.14 The schematic table in §28.1 includes only the perf. (10) forms. For the other forms, see PARADIGM V-1, The Verb Synopsis.

§28.2 The *D-stem* is characterized by the gemination of the middle radical (if possible) and the vowel pattern. The fundamental idea in this stem seems to be *intensification, strengthening, or repetition*. It may also indicate *urging, causing* (approximating the H-stem), *permitting, declaring* (a forensic use), and similar ideas. Nouns formed from the D-stem (§24.26) often have the sense of *occupation or habitual activity*.

§28.21 The *basic patterns* for the D-stem are as follows:

D10	CiC ² iCa	Rules 4, 13	סָלַא	גְּבַרְתִּי
	CiC ² aCa	Rules 2, 13, 15	יָסַר	
D20	yaCaC ² iCu	Rules 4, 13, 17, 20	יָדַבֵּר	
D32	CaC ² iCu	Rules 4, 13, 17, 20	דָּבַר	
D40	yaCaC ² iC	Rules 13, 17, 20	יָגַל	
D50	maCaC ² iCu	Rules 4, 13, 20	מָדַבֵּר	
D60	CaC ² âCu	Rules 2b, 4	יָסַר	
	CaC ² iCu	Rules 4, 13	אָבַר	
D65	CaC ² iCu	Rules 4, 13	אָבַר	יָסְרָה

§28.211 The basic form of D10 is usually given as **qattala* (following Arab.) or **qattila* (following Aram). The evidence for an *i*-vowel following the 1st rad. is found in CGC verbs, where *ē* (rarely *ā*) is found in near-open syllables (e.g. בָּאֵר, בָּרַךְ, גִּבְשֵׁת, עָרָה, וְסָרַשׁ, קָרַבְתִּי, etc.). Had the vowel been originally *a*, it would have lengthened to *ā*, since there is no reason for attenuation in CGC (see Rule 18).

§28.212 The evidence for two basic vocalizations of D10 is copious. CiC²iCa: דָּבַר, בָּאֵר, בָּקַשׁ, סָלַא, and many others; CiC²aCa: לָמַד, אָבַר, גִּדַּל, רָכַא, קָרַשׁ, all CCG and all CCY verbs.

§28.213 The evidence for the preformative vowel in D20 *ya-* and D50 *ma-* (contrary to *yu-* and *mu-*, suggested by Arab. and Akk.) is found in such forms as: אָבַרְכָה, אָלַמְרָה, אָצְנָה (hence אָבַקְשָׁה, not אָבַקְשָׁל, which the

u-vowel would require) and is substantiated by Ugar. evidence (cf. C. H. Gordon, *Ugaritic Textbook*, §9.35 and Note [2]).

§28.22 The basic patterns for *D-passive* forms are as follows:

Dp10	CuC ² aCa	Rules 4, 13, 15	נָתַץ	
Dp20	yaCuC ² aCu	Rules 4, 13, 15	יָבֹקֵשׁ	
32	<i>lacking</i>			
Dp50	maCuC ² aCu	Rules 4, 13, 15	מָבֹקֵשׁ	מְלַמֵּד
Dp60	CuC ² âCu	Rules 2b, 4, 13, 15	גָּנַב	
Dp65	CuC ² aCu	Rules 2b, 4, 13, 15	עָנֹתוּ	

§28.221 Note that the vowel *following the first radical* in Dp-stem establishes the passive voice.

§28.222 Masoretic pointing has identified numerous forms as D-pass. which were originally G-pass. (which later fell into disuse, except for Gp-ptcp., and was replaced by the N-stem). If the verb does not occur in D-act., or if the D-pass. meaning parallels the G-act. meaning, the form is doubtless an original G-pass. Cf. *Ges.* §52e. Note Dp10 יָלַד 'be born,' must be Gp10, probably vocalized יָלַד*.

§28.3 The *H-stem* is indicated by a preformative *h-* (ח-), which is syncopated in the impf. (H20) and ptc. (H50) forms, together with the basic vowel pattern. Cf. §13.52, .522. The fundamental idea of the H-stem is *causative*, but it often has a *declarative* sense (to pronounce just or guilty). If the G-stem of a verb has a transitive meaning, the H-stem normally takes two objects (§34.35)–'to cause *x* to do *y*.' If the G-stem is intransitive, the H-stem is often transitive (e.g. G 'to rise,' H 'to raise, cause to rise'; G 'to lie,' H 'to lay, cause to lie; G 'to see,' H 'to show, cause to see'). The H-pass. is usually the passive of the H-act., but cf. §28.322.

§28.31 The basic patterns of the H-stem are as follows:

H10	hiCCiCa	Rules 2a, 4, 13	חָקַדֵּשׁ	חֻקְדָּשְׁתִּי
H20	yahaCCiCu			
	> yaCCiCu	Rules 2a, 4, 13	יָצַדִּיק	
Hc20	wayaCCiC	Rule 2a	נִלְבָּשׁ	
H40	yaCCiC	Rule 2a	יָבִירָל	
H32	haCCiC	Rules 2a, 13	חָרַחַק	
H50	mahaCCiCu			
	> maCCiCu	Rules 2a, 4, 13	מִוְבָּרַת	
H60	haCCiCu	Rules 2a, 13	חָקַדֵּשׁ	
H65	haCCiCu		חָקַדֵּשׁ	

Cf *Ges.* §53.

§28.311 Evidence for H10 with preformative *i* (hiCCiCa or hiCCiCa) rather than with preformative *a* (as usually given, haCCiCa) is found in 'CC, GCC, CWC, and CC² verbs, all of which show a primary *i*-vowel in the preformative (e.g. הָאָבִיר, הָעֵבִיר, הָבִיא, הָסֵב). The only contraindication is found in H10 of WCC verbs (e.g. הוֹצִיא), which are probably to be explained as analogic to H20 (e.g. יוֹלִיר).

§28.312 My former colleague, Dr. Gleason L. Archer, Jr., suggested the possibility that the *i* thematic vowel belonged originally only to the H20, and invaded the H10 through analogy. This would explain the *i* > *a* shift in perf. (e.g. הִסְלִיכָהּ) as well as the *i* > *e* shift in the impf. (e.g. תִּסְלֶכֶּהּ).

§28.313 The *h*-preformative has syncopated in H20/50 (§13.522), e.g. **m'hamlik* > *mamlik* מַסְלִיךְ, **t'hasbi'u* > *tasbi'u* תַּשְׁבִּיעוּ. A few forms retain the *h* in Bib. Heb., e.g. *y'hóšī'* (1 Sam. 17:47), *y'hódēh* (Ps. 28:7), and *m'huqšā'ôt* (Ezek. 46:22). The H32 form likewise suggests that the H20 originally was formed with *h*.

§28.314 The H conv. impf. (Hc20) and the H juss. (H40) end in originally-closed syllables, which accounts for the short-vowel (*e*) before the final radical.

§28.32 The basic patterns for *H-passives* are as follows:

Hp10	huCCaCa	Rules 4, 13, 15	הִסְלִיךְ
Hp20	yahuCCaCu		
	> yuCCaCu	Rules 4, 13, 15	יַעֲמֹד
Hp32	<i>lacking</i>		
Hp50	mahuCCaCu		
	muCCaCu	Rules 4, 13	מִשְׁבֶּת מְדַבֵּק
Hp60	huCCiC (?)		
Hp65	huCCaCu		

§28.321 Note that the *u*-vowel in the preformative establishes the passive voice.

§28.322 In some verbs, the H-pass. is the passive of the G-stem (cf. *Ges.* §53*h*). However, Hp20's of this category are probably Gp20's that have been altered by Masoretic pointing, cf. §28.222 and *Ges.* §53*u*.

§28.33 The Š-stem (*Shaph'el*) is probably a survival of the original *h/s* causative. The two forms are attested in OSA, where the H-causative is found in Sabeian and the Š-causative is found in Minean and Qatabanian. Cf. *Ges.* §55*i*.

§28.4 The *N-stem* is characterized by a preformative *hin* (> *n*- in some forms, and the *h* syncopates in others (§13.522) plus a basic vowel pattern. Originally, the N-stem was the reflexive of the G-stem, and is still such in many

verbs. In Bib. Heb., the N-stem came to replace the G-pass. (which disappeared, except for the Gp ptc. and for some forms pointed as Dp's or Hp's, cf. §28.222, §28.322). The N-stem can also be *reciprocal*, and as such it becomes almost *active*! The student should observe this stem carefully in context.

§28.41 It is incorrect to speak of the N-stem as “the passive of the G-stem.”

§28.42 The basic patterns for the N-stem are as follows:

N10	naCCaCa	Rules 4, 13, 15, 18	נלצם	
N20	yahanCaCiCu			
	> yanCaCiCu	Rules 4, 11, 13, 18	ילצם	תשגלנה
N32	hanCaCiCu	Rules 4, 11, 13, 18	הלחם	
N50	naCCaCu	Rules 4, 13, 18	נלחם	
N60	naCCaCu	Rules 4, 13, 18	נלחם	
N60	hanCaCaCu	Rules 4, 11, 13, 18	חנתו	
N65	hanCaCiCu	Rules 4, 11, 13, 18	הלחם	חקרשי

Cf. *Ges.* §51.

§28.421 The original **han-* is postulated on the N32/60/65 forms. This is supported by Arab. *inqatala* (note that 'alif is without *hamzā*). We should probably suppose an original **an-* to which has been added a prothetic *he* (§16.354).

§28.5 The *HtD-stem* is formed by prefixing the stem indicator *hit-* (or *tit-*, *'et-*, *mit-*, as required), geminating the middle radical, and using the proper vowel-pattern. The HtD-stem often has the significance of the *reflexive of the D-stem*. Sometimes it approximates the G-stem in meaning or is *reciprocal*. It may even have an active force ('to do/act for oneself'), in which case it takes a direct object. it rarely has a *passive* significance.

§28.51 The basic patterns for the HtD are as follows:

HtD10	hitCaC ² iCa	Rules 4, 13	התהלך	התהלכת
	hitCaC ² aCa	Rules 4, 13, 15	התאנף	
HtD20	yahitCaC ² iCu			
	> yitCaC ² iCu	Rules 4, 13	יתהלך	תתהלכנה
HtD32	hitCaC ² iCu	Rules 4, 13	התהלך	
HtD50	mahitCaC ² iCu			
	> mitCaC ² iCu	Rules 4, 13	מתהלך	
HtD60	hitCaC ² iCu	Rules 4, 13	התהלך	

Cf. *Ges.* §54

§28.511 The preformative **y*^h*hit*- in HtD20/50 is suggested by the HtD32 form.

§28.512 Evidence for a second vocalic pattern with thematic *a* in HtD10 is found in seven verbs: התאנף, התאסף, התנפל, התענג, התאחז, התאמץ, and התפלל. Cf. Joüon §53*b*.

§28.52 HtD passives occur infrequently, and only in perf. and inf. cstr. in Bib. Heb. The basic patterns are:

HtDp10	hutCuC ² aCa	Rules 4, 13, 15	התקטל
HtDp65	hutCaC ² iCu	Rules 4, 13	התקטל

Note the following forms: הִדְשֵׁנָה for **hōdass^enā^h* (§13.112, Rules 1*b*, 12), Is. 34:6; הִטְאָמָה for **hōtammā^hā^h* (pausal, Rule 12), Dt. 24:4; הִתְפַּקְדִּי for **hōtpaq^edū* (Rule 1*b*), Num. 1:47, etc.; הִכְבֵּם for **hōtkabbēs*, Lev. 13:55*f.*, cf. *Ges.* §54*h,l.*

§28.53 In the HtD- and HtDp-stems, when the 1st rad. is a *dental* or a *sibilant*, metathesis (§13.61) or assimilation (§13.112), or both, may occur. See Rule 12, and note illustrations in §28.52.

§28.54 The tG, tD (probably equivalent to HtD), and tA stems occur regularly in Aram., and have been replaced by internal passives (Gp, Dp, and Ap/Hp) in Heb. Their relationship to Arab. V (*taqattala*) and to Eth. III 1 (*taqatēla*), III 2 (*taqattala*), and III 3 (*taqâtēla*) is apparent. The force of the stems, however, varies from language to language.

§28.541 The *Tiph'el*, or *Taph'el*, may possibly be a survival of the tA-stem, although it generally has an *active* causative meaning. Cf. תִּרְגְּלֵתִי 'to teach to walk' (Hos. 11:3), יִתְחַרְרָה 'to contend with' (Jer. 12:5). Cf. also the deverbal nouns with preformative ת.

§28.6 The L-stem (*Pô'el*) is formed by a vowel pattern with a long *ô* < *ā* after the 1st rad. It expresses an aim or endeavor to perform an action, sometimes with hostile intent. Cf. *Ges.* §55*b,c.*

§28.61 The basic patterns of the L-stem are as follows:

L10	CâCiCa	<i>qôṭēl</i>	שָׂרַשׁ	Isa. 40:24
Lp10	CâCaCa	<i>qôṭal</i>	שָׂרַשׁוּ	Jer. 12:2
L20	yaCâCiCu	<i>y^eqôṭēl</i>	יִסְעַר	Hos. 13:3
L50	maCâCiCu	<i>hitqôṭēl</i>	מִלּוֹשְׁנִי	Ps. 101:5 <i>Kt.</i>
HtL10	hitCâCiCa	<i>yitqôṭēl</i>	הִתְנַעֲשׂוּ	Jer. 26:16
HtL20	yitCâCiCu	<i>yitqôṭēl</i>	יִתְנַעֲשׂוּ	Jer. 46:8

Cf. *Ges.* §55*b.*

§28.62 The L-stem is the reflex of Arab. III *qātala* and Eth. I 3 *qātēla*. The HtL-stem is the reflex of Arab. VI *taqātala* and Eth. III 3 *taqātēla*.

§28.63 The form of the L-stem is generally used in place of the D-stem for CWC and CC² verbs. In such cases, the stem has the normal force of the D-stem. *Ges.* §55c.

§28.7 Some derived stems are formed by reduplicating the 2d and 3d rads. (*q'ṭalṭal*) or by repeating the 3d rad. (*qiṭlal*). The former has been designated as the R-stem (for reduplication), and the HtR. No satisfactory symbol has been suggested for the second form.

§28.71 The R-stem, or *q'ṭalṭal*, is used mainly to indicate movements repeated in quick succession: קָהַךְךָ 'to go about quickly, to palpitate (heart)' (Ps. 38:11); pass. הִתְחַמַּךְ 'to be heated, to be red' (Job 16:16; Lam. 1:20). *Ges.* §55e.

§28.72 The *qaṭlāl* (or *pa'lāl*) is the reflex of Arab. IX *iqṭalla* which generally suggests permanent conditions, colors, and the like. The vowel in the 1st syllable generally attenuates (Rule 18). Note: שָׁאַנַן 'to be at rest,' רָעַנַן 'to be green, pass. אֶקַל 'to be withered.' *Ges.* §55d.

§28.73 The *qilqāl* (or *pilpāl*) is not truly a derived stem, but is used for the D-stem in roots that are basically biconsonantal (CvC, i.e. CWC and CYC) and, by analogy, in CC² roots. These will be discussed in §29. Cf. *Ges.* §55f.

§28.8 Verbs with four consonantal radicals are very rare in Bib. Heb. They develop either on the pattern of the D-stem (*qirsēm*, pass. *ruṭpaṣ*) or on the pattern of the H-stem (*hiśmī'l* < **hiśm'īl*). Cf. *Ges.* §56.

§28.9 *Compound stems*, quite common in Akk., Arab., and Eth., are extremely rare in Bib. Heb. The NtD (which is common in Mishnaic Heb.) occurs in Ezek. 23:48, נִתְוַסְּרוּ (developed from **niṭwass'ru*). The HtŠ (common in Akk., Arab., Ugar.) may be placed here, but it is basically a tŠ, like the tG, tD, and tA mentioned in §28.54. It occurs many times, but only in the verb הִשְׁתַּחֲוָה from חוה.

§29. *Weak verbs* are generally learned as separate paradigms. Due to the presence of certain types of consonants ('weak' consonants), there are certain alterations in the 'strong' verb pattern. These types of verbs need to be analyzed.

§29.01 In the Middle Ages, Heb. grammarians used פֻּעַל as the paradigm word. The first radical was called פ, the 2d rad. ע, and the 3d rad. ל, hence the names "Pê Aleph" (i.e. 'ālep in the "pê" radical), " 'Ayin Wāw" (wāw in the 'āyin radical), etc. In a day when פֻּעַל is no longer used as the paradigm

word, and in Sem. languages where these names are incongruous (such as Arab., Eth., and especially Akk.), there is little reason to continue to use this terminology.

§29.02 With very few exceptions, the “weak verbs” are entirely regular, provided the student knows the rules for short-vowels, long-vowels, and diphthongs, and the phenomena associated with certain consonants: *nûn* assimilates, *’āleḫ* may quiesce, gutturals effect the neighboring vowels and reject *dāḡēš*, *wāw* and *yôḏ* form diphthongs and monophthongize, etc.. We shall therefore analyze the “weak” verbs as regular, noting the laws that have affected the forms.

FIRST RADICAL WEAK

’CC	Pè Aleph	Ⲣ in 1st radical, §§29.14, .22
GCC	Pè Guttural	guttural in 1st radical, §29.11
NCC	Pè Nûn	Ⲛ in 1st radical, §29.4
WCC	Pè Wāw	ⲱ (originally ⲱ) in 1st radical, §29.31
YCC	Pè Yôḏ	ⲱ in 1st radical, §§29.33, .34

SECOND RADICAL WEAK

CGC	’Ayin guttural	guttural in 2d radical, §29.12
CWC	’Ayin Wāw	ⲱ in 2d radical, §29.61
CYC	’Ayin Yôḏ	ⲱ in 2d radical, §§29.62, .64
CC ²	’Ayin-’ayin	2d and 3d radicals same, §29.5

THIRD RADICAL WEAK

CC’	Lamed ’Aleph	Ⲣ in 3d radical, §§29.14, .21
CCG	Lamed Guttural	guttural in 3d radical, §29.13
CCY	Lamed Hê	original ⲱ in 3d radical, §29.7
CCW	Lamed Hê	original ⲱ in 3d radical, §29.7

DOUBLY WEAK

NC’		Ⲛ in 1st, Ⲣ in 3d radical, §29.8
NCY		Ⲛ in 1st, orig. ⲱ in 3d
YC’		etc.
etc.		

§29.1 For verbs with a guttural in the root (GCC, CGC, CCG), review thoroughly §15.4, and look at §12.35, §13.38, §15.321. Review Rule 10.

§29.11 GCC verbs are regular with one exception. Before certain consonants, secondary opening may occur (§15.421ff). This affects G20, N10, N50, H10, H20, H50, and H60/65—in other words, any form where the first radical normally closes a syllable. For a full study, cf. LaSor’s article noted in §15.421. The following is typical: **yaqtul* > *yīqtōl*, but *yahālōm* יָהָלֹם.

§29.111 The vowel generated by secondary opening may become a full short vowel: *yiqṭ'lu* but *ya'am'du* יַעֲמִדוּ, cf. §15.4213.

§29.112 Accent seems to have some effect on the vowel quality:

G20	יִחְסַר	but	יִחְסְרוּ
H10	חֲסַרְתִּי	but	חֲסַרְתִּי
H10	חֲסַרְתָּ	but	חֲסַרְתָּ

§29.113 The student should be alerted to the fact that *pattāḥ* under the *preformative*—which is the first clue in recognizing an H20/50—may occur in G20 of GCC.

§29.114 Note also that *dāḡēš* in the 1st rad.—the first clue in recognizing an N20/32/65—is rejected by GCC, and when the first radical is ח or כּ, there is no compensatory lengthening (§13.38, §15.14).

§29.12 CGC verbs are entirely regular, if we bear in mind the influence of a guttural (§15.4). The most noteworthy effects are in the D and HtD stems, where normal gemination is rejected (§13.38). Study the following:

D10	כָּתַר	implied doubling	כָּתַר	compensatory lengthening
D20	יִכְתֹּר	implied doubling	יִכְתֹּר	compensatory lengthening
HtD20	יִתְכַּשׁוּ	implied doubling	יִתְכַּרְךְ	compensatory lengthening

Cf. *Ges.* 564.

§29.121 In all forms where a vocal *s'wā* is found with the 2d rad. of a regular verb, it is replaced by *hāṣap s'wā* in CGC verbs (§11.325, §15.253, §15.42).

§29.122 Note that *reš* often behaves as a guttural in CRC verbs, both in its refusal to accept *dāḡēš* and in its influence on vowels.

§29.13 CCG verbs often distort the vowel-pattern, due to the preference of the guttural for an *a*-class vowel (§15.4322). This is particularly noteworthy in reference to Barth's Law (§27.331). The student will find **yiqṭal* forms where he should expect **yaqtul* forms. Often the pausal forms will display the "correct" vowel-pattern (cf. D10 *sillaḥ*, paus. *sillē'h*). Cf. *Ges.* §65.

§29.131 In the 2fs (13) forms an anaptyctic vowel is generated (§15.61): *qātalt* but *sālāḥatt* (note that the *dāḡēš* remains), שָׁלַחַת. This occurs in all stems.

§29.14 'CC and CC' verbs must be considered separately, rather than as GCC or CCG, due to the fact that *'ālep* often quiesces (§13.523); see §29.2.

	14	כְּאֲשֶׁר שָׁמְמוּ עָלֶיהָ רִבִּים
ל	15	בֶּן־מִשְׁחָת׃ מֵאִישׁ מֵרֹאֵהוּ וְחֹאֲרֹו מִבְּנֵי אֲדָם׃
15	16	כֵּן יִהְיֶה גֵרִים רִבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם
16	17	כִּי אֲשֶׁר לֹא־סִפֵּר לָהֶם רָאוּ וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ׃
17	18	מִי הָאִמֵּן לִשְׁמֹעַתָּנוּ וְחָרָע יִהְיֶה עַל־מִי נִגְלָתָה׃
18	19	וַיַּעַל כִּיּוֹנָק לִפְנֵי וַיִּשְׁלַח מֵאֶרֶץ צִיֵּה
19	20	לֹא־תֵאָדָר לוֹ וְלֹא הִדָּר וְנִרְאָהוּ וְלֹא־מֵרֹאֶה וְנִחְמָדָהוּ׃
20	21	נִבְזָה וְחִדָּל אִישִׁים אִישׁ מִכְּאֲבוֹת וַיִּדְּנֶה חֲלִי
21	22	וּכְמִסְתָּר פָּנִים מִמֶּנּוּ נִבְזָה וְלֹא חֲשַׁבְנָהוּ׃
22	23	אֲכָן חֲלִינֹו הוּא נֶשֶׂא וּמִכְּאֲבֵינוּ סִבָּלָם
23	24	וְאִנְחָנוּ חֲשַׁבְנָהוּ נִנְעָה מִכָּה אֱלֹהִים וּמַעֲנָה׃
24	25	וְהוּא מְחַלְלֵי מִפְשָׁעֵנוּ מִדָּכָא מַעֲוֹנֹתֵינוּ
25	26	מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבִחְבָּרָתוֹ נִרְפָּא־לָנוּ׃
26	27	כָּלֵנוּ כִּצְאָן חֲטֵינוּ אִישׁ לְדַרְכּוֹ פָּנֵינוּ
27	28	וַיַּהֲדֶה הַפָּנִיעַ בּוֹ אֶת עֵץ כָּלֵנוּ׃
28	29	גִּשְׁלֵי יִהְיֶה נֶעְנְהִי וְלֹא יִפְתַּח־פִּיו
29	30	כִּשְׁחֵל לְטִבַּח יוֹבֵל וּכְרִחֵל לִפְנֵי גִזְזִיהַ נֶאֱלָמָה
30	31	וְלֹא יִפְתַּח פִּיו׃
31	32	מַעֲצָר וּמִמִּשְׁפָּט לִקְחַ וְאֶת־דֹּרוֹ מִי יִשְׁוּחַח
32	33	כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפְּשָׁע עַמִּי־נִנְעָה לָמוֹ׃
33	34	וַיִּתְּנִי אֶת־רִשְׁעִים קִבְּרוֹ וְאֶת־עֲשִׂירֵי בְמִתְּיוֹ
34	35	עַל־לֹא־חֶמֶס עָשָׂה וְלֹא מִרְמָה בִּפְּיוֹ׃

¹⁴ Lv 16, 14. ¹⁵ Min 3985. Cp 53 ¹⁶ Min 1727. ¹⁷ Mm 771. ¹⁸ Mm 1941. ¹⁹ Mm 2403. ²⁰ Mm 2404. ²¹ Mm 2405. ²² Mm 1598. ²³ Min 2824. ²⁴ Mm 1496. ²⁵ Mm 2406. ²⁶ Mm 2283. ²⁷ Mp sub loco.

14 * I c 2 Mss SC עלי * b-b frt tr ad fin 53,2 || Ms משחתי יק * traditio bab
 מִשְׁחָת cf טו, I מִשְׁחָת || 15 * Θ θανμάσσονται; prp יק vel יד, al יקו, I יקו ||
 וְחֹאֲרֹו יק * || ידע יק * ידע * 3 * || tr huc cf σ' || Cp 53,2 * prp לפני ||
 S wīnīj, prp וְנִבְזָהוּ || 4 * ins c nonn Mss טו הוא || 5 * prp מחלל || 7 * prp הוא
 * || ט * יק cf נע vel נע * || עמו יק * || מִפְשָׁע * 8 * prp בְּמִתְּיוֹ || יק * ||
 ei; θάνατον, I לְמִתְּיוֹ || 9 * יק * || רִמְתָּו prp || שְׁעִירִים * || בִּמְתוֹ (S) ||
 αντί τοῦ θανάτου αὐτοῦ = בְּמִתְּיוֹ cf ט; prp sepulchrum suum.

FIGURE 8. THE "STUTTGART BIBLE"

Biblia Hebraica Stuttgartensia is the successor to the "Kittel Bible." Like *BH*³ it is based on the Leningrad MS (L), dated 1009 or 1008 A.D.. It is characterized by its clarity of text, expanded Masoretic notes, and simplified apparatus.

§29.141 C'C verbs can be treated as CGC verbs.

§29.15 CCH verbs, i.e. verbs ending in *hē* with *mappiq*, are CCG verbs and can be treated as such. They should *not* be confused with “Lamed Hē” (CCY, CCW) verbs. CCH verbs are comparatively rare. Note: G10 גָּבַהּ, G20 יָגְבֶהּ, G65 גָּבַהּ.

§29.151 The so-called “Lamed Hē” verbs are *not* CCH, and the student should never consider them as such. They are developed from CCY or CCW roots. The 3d rad. ה is only an orthographic representation. See §29.72.

§29.2 'CC and CC' verbs are usually similar to GCC and CCG, but the student is cautioned to observe carefully the behavior of the 'āleḥ.

§29.21 'CC verbs display the following peculiarities.

§29.211 The נ is a normal guttural in **yiqtal*-type impfs. and in some **yaqtul*-type variants of **yaqtīl* (cf. §27.321, §27.333, §27.334). Note **ī'balu* > **te'ēbal* תִּעְבַּל; **ya'huzu* > *ya'āhōz* יֵאָחֹז.

§29.212 In six 'CC verbs (אָמַר אָמַר אָמַר אָמַר אָמַר אָמַר), the נ quiesces at the end of a syllable and the vowel of the preformative is lengthened to a quasi-long vowel, **a'* > *ā'* > *ō'*, §15.151. Note the G20 forms: **ya'hizu* > **yā'hiz* > *yō'hēz* יֹאָחֹז. Ges. §68.

§29.213 In the impf. 1cs (24) forms of these verbs, the preform. נ and the נ of the 1st rad. coalesce, and only one נ is written: **a'hizu* > **ahiz* > *ōhēz* אָחֹז.

§29.214 In some cases, the quiescent נ falls out orthographically, תִּאָמַר > תִּמַּר.

§29.22 CC' verbs differ from CCC verbs in one point: the נ quiesces at the end of a syllable, which results in an open syllable and affects the application of Rule 15 (§15.113) and Rule 20 (§15.33). Cf. קָטַל and קָטַל, קָטַל and קָטַל, קָטַל and קָטַל. Cf. Ges. §75.

§29.221 The following points should be carefully noted.

§29.2211 In 26, 28, 38 forms, תִּקְרָאֵנָה (ֵ instead of ֶ or ִ) occurs: תִּקְרָאֵנָה.

§29.2212 Before s2, s7, s8 suffixes, נ is consonantal and takes compound shewa: יִקְרָאֵנָה.

§29.2213 G65 of CC' sometimes adds ה (analogy to CCY verbs), קָטַלַּהּ.

§29.2214 In G51 forms of the pattern קוֹטְלַת quiescent נ results in forms without anaptyxis: מוֹצְאֵת.

§29.2215 In Hc20, H32, H40 forms we sometimes find *hīriq* 'āleḫ. Since **h** has left the syllable open, the *hīriq* must be long *ī* written defectively (§15.22): **הִירִיק**.

§29.2216 **h** is often elided and omitted orthographically: **קָצַחְתִּי** for **קָצַחְתִּי**.

§29.3 Because of the initial *w* > *y* shift in many Sem. languages, including Heb. (§13.7), original WCC and YCC verbs have fallen together as YCC. However, in several points, they are distinct, hence it is necessary to study them separately. We shall use the symbol WCC to mean those 'Pè Yòd' verbs which originally had *wāw* in the 1st rad.

§29.31 WCC verbs can be readily distinguished from YCC verbs in the N and H stems.

§29.311 In N10, N50, and all H-act. forms, the original *wāw* appears as long *ō* written fully (§11.3231), monophthongized from an **aw* diphthong.

Study the following:

N10	* <i>nawsapa</i>	>	<i>nōsap̄</i>	נוֹסַף
N50	* <i>nawsapu</i>	>	<i>nōsāp̄</i>	נוֹסַף
H10	* <i>hawšī'</i>	>	<i>hōšī'</i>	הוֹצִיא
H20	* <i>yawšī'u</i>	>	<i>yōšī'</i>	עוֹצִיא
H50	* <i>mawšī'u</i>	>	<i>mōšī'</i>	מוֹצִיא
H60	* <i>hawlidu</i>	>	<i>hōlēḏ</i>	הוֹלִיד
H65	* <i>hawšibu</i>	>	<i>hōšīb</i>	הוֹשִׁיב

§29.312 In N20, N32, and in some HtD forms, **l** is a strong consonant capable of gemination:

N20	* <i>yinwasiru</i>	>	<i>yiwwāsēr</i>	יִנְסַר
N33	* <i>hinwasirī</i>	>	<i>hiwwās'ri</i>	הִנְסַרִי
HtD20	* <i>y'hitwakkaḥu</i>	>	<i>yitwakkaḥ</i>	יִתְנַסַּח

§29.313 In H-pass., *-*uw* at syllable-end > *ū* (§15.153):

Hp10	* <i>huwrada</i>	>	<i>hūrad</i>	הוֹרַד
Hp22	* <i>tuwšabu</i>	>	<i>tūšab</i>	תוֹשַׁב

§29.32 Peculiarities in G-stem of WCC verbs to be noted (*Ges.* §69) are:

§29.321 WCC G20's of the **yaqtil* type have *šêrē* (**ay* > *ē*) in the preformative. It is almost always written defectively, but is irreducible:

G20	* <i>yayšibu</i>	>	<i>yēšēb</i>	יִשְׁב
G25	* <i>yayšibū</i>	>	<i>yēš'ēbū</i>	יִשְׁבּוּ

§29.3211 G20's of the **yiqtal* type have long *ī*, rarely written defectively: **yīyraš* > *yī'raš* **יִירַשׁ**.

§29.3212 The unusual forms, יִצַק and יִצְרָה seem to be *yaqtul-type impfs.

§29.322 In G32, G65 WCC verbs of *yaqtul-type, apheresis (§13.51ff.) is found. In addition, in the G65 forms, a ballast-*t* (§13.513) is added. Because of the resultant doubly-closed syllable, anaptyxis usually is found (§15.61).

G32	* <i>yisibu</i>	>	<i>sēb</i>	שֶׁב
G65	* <i>yisibu</i>	>	<i>šebet</i>	שֶׁבֶת
G65	* <i>yada'u</i>	>	<i>dā'at</i>	דָּעַת

§29.3221 There is no apheresis in WCC verbs of the *yiqtal type: G32 יִרַשׁ *y'ras*.

§29.33 The only true YCC verbs (i.e. with original 1st rad. *yôd*) in the Heb. Bib. are: יָמַב, יָנַק, יָלַל, יָשַׁר, and יָבַשׁ (?), cf. *Ges.* §70. Some observations will be helpful.

§29.331 There is no apheresis or elision in true YCC verbs, e.g.: יִינַק, יִימַב (G20), קִיבַשׁ (< יָבַשׁ + קָ, G65).

§29.332 In the H-stem, monophthongization occurs, but the *yôd* is written:

H20	* <i>yaytibu</i>	>	<i>yé'tib</i>	יִיטִיב
H10	* <i>hiytiba</i>	>	<i>hé'tib</i>	חִיטִיב

The H10 form seems to be formed by analogy with the H20 (cf. §28.311).

§29.34 Some YŠC verbs (i.e. verbs beginning with יִצ־) form a special class of YCC verbs. In this class, *yôd* is consonantal and assimilates as if it were a *nûn*. Sometimes YŠC verbs are listed as NCC, with confusion in lexical arrangement. Holladay, *Lexicon*, p.243, lists נִצַּב, which occurs in N, H, and Hp stems and means 'stand, station, establish, be set up'; on p.140 he lists יִצַּב, which occurs only in HtD and means 'take one's stand.' Obviously, all entries could be listed under יִצַּב. Cf. Joüon §77.

§29.341 The six YŠC verbs in Bib. Heb. are: יִצַּב, יִצַּנ, יִצַּע, יִצַּק, יִצַּר, and (?). יִצַּת. The verb יִצַּח is an exception.

§29.3411 Note the following forms:

יִצַּנ H10 חִצִּיב, H50 חִצִּיב, H65 חִצִּיב;
 יִצַּנ H20 יִצִּנ, Hp20 יִצִּנ;
 יִצַּע H20 יִצִּיע, Hp20 חִצִּיע;
 יִצַּק G24 אִצַּק, H25 יִצִּיקוּ;
 יִצַּר G24s2 אִצִּרָה, but Gc20 יִצִּר;
 יִצַּת Gc21 יִצִּתוּ, G25 יִצִּתוּ, H10 חִצִּית, H27 חִצִּיתוּ.

§29.4 NCC verbs, in addition to assimilation (§13.111), have two other noteworthy features.

§29.41 In G32 and G65 forms there is apheresis (§13.511), and the G65 then adds a “ballast” ת (§13.513), usually with resulting anaptyxis (§15.61).
Note: G32 **n'gaš* > *gaš* שָׂגַ, G65 **n'gaš* > *gēšet* גִּשְׁתַּ.

§29.411 Apheresis is permitted but not required in G65's of **yiqtal*-type verbs, and required in G32's of this type. Note: G20 יָנַע, G32 נָע, G65 לָנַע or נָנַע.

§29.412 Apheresis does not occur in **yaqtul*-type of NCC verbs: G20 יָפַל, G65 נָפַל.

§29.42 In NGC verbs (i.e. NCC with guttural in 2d rad.), the *nún* does *not* assimilate. These verbs behave as CCC verbs: יָנַחַ, יָנַחֵ, יָנַחִי, יָנַחֵ, יָנַחֵ, יָנַחֵ, יָנַחֵ. One exception is יָחַת (< יָחַת).

§29.43 In H-pass. of NCC's, *qubbûš* normally is found before the *dāgēs*: שָׁבַשׁ.

§29.44 The verb *ntn* נָתַן is especially noteworthy because the 3d rad.-} assimilates to consonantal sufformatives (§13.1111): **natantī* > *nātātī* נָתַתִּי. This is the *only* verb that behaves in this manner.

§29.45 The verb *lqh* לָקַח follows the pattern of NCC verbs except in the N-stem. Note: G20 יָקַח, G32 קָח, G65 קָחַת, but N10 קָלַח.

§29.5 CC² verbs were probably originally biconsonantal (cf. *Ges.* §67a), and have been expanded, probably by analogy, into triconsonantals in certain forms.

§29.51 The simplest development of the CC² is by gemination (§13.3) of the 2d rad. Some observations may be helpful. However, this is not intended as an exhaustive treatment; it is an aid to, not a substitute for, the student's observation. By faithfully observing these and other forms, the student will gradually master this difficult verb type.

§29.511 Some basic patterns for CC² verbs which develop by gemination of the 2d rad. include:

	CCC	CC ²	EXAMPLES		
G10	CaCaCa	CaC ² a	<i>tam</i>	תָּם	§29.5111, 5114
G11	CaCaCat	CaC ² at	<i>tāmmā^h</i>	תָּמָה	§29.5112
G14	CaCaCti	CaC ² ōti	<i>sabbōtī</i>	סָבֹתִי	§29.5113
G20	yaCCuCu	yaCuC ² u	<i>yāsōb</i>	יָסַב	§29.5111, 5114
G26	taCCuCnā	taCuC ² ēnā	<i>t'subbēnā^h</i>	תָּסְבִינָה	§29.5113
G20	yaCCuCu	yaC ² uCu	<i>yissōb</i>	יָסַב	§29.5115
G20	yiCCaCu	yiCaC ² u	<i>tēqal</i>	תָּקַל	§29.5111
G20	yiCCaCu	yiC ² aCu	<i>yimmal</i>	יָמַל	§29.5115
G65	CuCuCu	CuC ² u	<i>sōb</i>	סָב	§29.5111

H10	hiCCiCa	hiCiC ² a	<i>hēsēb</i>	חֶסֶב	§29.5111
H15	hiCCiCû	hiCiC ² û	<i>hēsábbû</i>	חֶסְבִּי	§29.5112
H12	hiCCiCtā	hiCiC ² ôtā	<i>hāsibbôtā</i>	חֶסְבוֹת	§29.5113
H20	yaCCiCu	yaCiC ² u	<i>yāsēb</i>	יָסַב	§29.5111
H25	yaCCiCû	yaCiC ² û	<i>yāsēbbû</i>	יָסְבִּי	§29.5112
H20	yaCCiCu	yaC ² iCu	<i>yassēb</i>	יָסַב	§29.5115

§29.5111 When the geminate consonant stands at word-end, it simplifies (§13.42); the short-*a*, however, does not lengthen under accent (§15.111). **tamma* > **tamm* (§15.51) > *tam* תַּם.

§29.5112 The geminate consonant is preserved in forms having vocalic sufformatives: **tamm* + *û* > *tammû* תַּמְּוִי.

§29.5113 The succession of 3 consonants is avoided by epenthesis (§15.64) before consonantal sufformatives. The epenthetic vowel is *ô* in perf. and *é* in impf. and impv. Study the following examples.

G14	CaC ² + tî	CaC ² ôtî	<i>sabbôtî</i>	סָבִיתִי
H12	hiCiC ² + tā	hiCiC ² ôtā	<i>hāsibbôtā</i>	חֶסְבוֹתָ
G26	taCuC ² + nā	taCuC ² ênā	<i>t^ésabbé^hnā^h</i>	תַּסְבִּינָה
H26	taCiC ² + nā	taCiC ² ênā	<i>t^ésibbé^hnā^h</i>	תַּסְבִּינָה

§29.5114 By necessity, the thematic vowel (§27.231) of CC² verbs follows the *first* radical, except in N20 forms and in some H-stem forms. Note the following:

G20	CCC	יָקַטַל	CC ²	יָסַב
G65	CCC	קָטַל	CC ²	שָׁךְ
N20	CCC	יָקַטַל	CC ²	יָסְבִּי

§29.5115 In some verbs, the *first* radical, rather than the second, is doubled. This is called “Aramaic doubling,” since the phenomenon is fairly common in Aram. Note: G20 יָסַב, יָסַל; H20 יָסַב.

§29.52 A second CC² pattern developed by analogy to the “strong verb”; note the following three sections.

§29.521 In some G10 and G11 forms, particularly of transitive verbs:

	normal	analogic	Examples	
	CC ²	CCC		
G10	CaC ² a	CaCaCa	<i>tam</i>	<i>sābab</i>
G11	CaC ² at	CaCaCat	<i>tammā^h</i>	<i>sāb^ébā^h</i>

§29.522 In forms which have a pure-long vowel preceding or following what would be the 2d rad.:

	CCC	CC ²	EXAMPLES	
G50	CâCiCu	CâCiCu	<i>sôbēb</i>	סֹבֵב סֹבֵבִים
G60	CaCâCu	CaCâCu	<i>šādôd</i>	שָׁדֹד שָׁדֹדִים
Gp50	CaCûCu	CaCûCu	<i>sādūd</i>	שָׁדוּד שָׁדוּדִים

§29.523 In forms which require a geminate middle radical:

D10	CiC ² iCa	CiC ² iCa	<i>hillēl</i>	חָלַל
Dp10	CuC ² aCa	CuC ² aCa	<i>šuddad</i>	שָׁדַד
HtD10	hitCaC ² iCa	hitCaC ² iCa	<i>tittammēm</i>	תִּתַּמֵּם

§29.53 In addition to the formation of D- and HtD-stems by expansion of CC² to CCC (§29.523), the intensive of CC² verbs is frequently formed by the L-, Lp-, and HtL- stems (§28.6). In rare cases, the R-stem (§28.7) is used. These forms are probably analogic with CWC and CYC verbs (§29.6). Note carefully the following:

L10	CâCiCa	CôCêC	<i>dômēm</i>	דָּוַם
Lp20	CâCaCa	CôCaC	<i>nôḏad</i>	נָדַד
L20	yaCâCiCu	y ^c CôCêC	<i>y^cšôḏēd</i>	יָשָׁדַד
HtL20	yitCâCiCu	yitCôCêC	<i>yithôlēl</i>	יִתְחַלֵּל
R10	CiCCiCa	CiCCêC	<i>gilgēl</i>	גִּלְגַּל
			<i>gilgālti</i>	גִּלְגַּלְתִּי
			<i>ši'āsa'</i>	שִׁיעָשַׁע

§29.54 It is quite possible that some biconsonantal roots also expanded by the insertion of a long-vowel, thus yielding CWC and CYC verbs, or by the addition of a long-vowel, thus yielding CCW and CCY verbs. These will be discussed below.

§29.6 The descriptions ע"ו and ע"י ('Ayin-Wāw and 'Ayin-Yôd) are somewhat imprecise. Some grammarians prefer to speak of "hollow verbs." The student should be alerted to the fact that there are at least four types of verbs that may be included in these terms:

CWC, with consonantal *wāw* in 2d rad.

CYC, with consonantal *yôd* in 2d rad.

CûC, with long-*û* within a biconsonantal root

CîC, with long-*î* within a biconsonantal root

A certain amount of analogic levelling has further complicated the problem.

§29.61 True CWC verbs are: כָּנַח, צָנַח, עָנַח, חָנַח, נָנַח, רָנַח. In all of these the *wāw* is a strong consonant, and the verb is treated accordingly as CCG, GCC, CCY, etc. In this *Handbook*, we shall not normally refer to such verbs as CWC, reserving this *siglum* for hollow verbs.

§29.62 True CYC verbs are: אָיַח, חָיַח, עָיַח. These verbs likewise can be treated as GCC or CCY verbs. In this *Handbook*, CYC will normally not refer to such verbs, but will be reserved for CīC verbs.

§29.63 “CWC” (i.e. CūC) verbs were probably originally 2-cons. roots which expanded by the insertion of a long-vowel.

§29.631 Some basic patterns for the G-stem of CūC verbs are as follows:

	CCC	CūC	EXAMPLES		
G65	C'CōC	CāC > CōC	<i>bō'</i>	בָּא	§29.6311
		CūC	<i>qūm</i>	קָוַם	
G10	CaCaCa	CāCa	<i>qām</i>	קָם	§29.6312
	CaCiCa	CiCa	<i>mēṭ</i>	מָת	
	CaCuCa	CuCa > CōC	<i>'ōr</i>	אָוַר (?)	
G11	CaCaCat	CaCat	<i>qāmāḥ</i>	קָמָה	§29.2613
	CaCiCat	CiCat	<i>mēṭāḥ</i>	מָתָה	
G12	CaCaCta	CaCtā	<i>qamtā</i>	קָמְתָ	
	CaCiCta	CiCtā	<i>māttā</i>	מָתָ	
G20	yaCCuCu	yaCūCu	<i>yāqūm</i>	יָקוּם	§29.6314
			<i>i'qūmē'ndāḥ</i>	הִקְוִינָה	§29.6315
	yiCCaCu	yiCāCu	<i>yēbōš</i>	יָבוֹשׁ	§29.6314
			<i>yē'ōr</i>	יָאוֹר	
			<i>yāmūt</i>	יָמוֹת	§29.6314
G50	CāCiCu	CāCu	<i>qām</i>	קָם	§29.6313
			<i>'ōr</i>	אָוַר	
		CēCu	<i>mēṭ</i>	מָת	
G60	CaCōCu	CōC	<i>qōm</i>	קָוַם	§29.6319
			<i>mōṭ</i>	מוֹת	
			<i>bōš</i>	בוֹשׁ	
G40	yaCCuC	yaCōC	<i>yāšōḥ</i>	יָשַׁב	§29.6317

§29.6311 The lexical form of CūC verbs is the inf. cstr. (G65), since this form preserves the long vowel. The thematic vowel occurs between the two radicals in most forms of these verbs.

§29.6312 The G10 of almost all CūC/CōC verbs is CāC: כָּא, קָא, אָא, נָא, רָא, שָּא, פָּא, עָא, etc. Thematic *i* or *u* is quite rare, cf. §29.6317.

§29.6313 Whether the *a* in the G10 form is *long ā* or lengthened *short ā* is debatable. If it had been long *ā*, it should have undergone the Canaanite shift to *ō* (§14.11); however, the same could be said for the G50 form, where the basic pattern would seem to require *ā*. If it is *ā*, §15.221 would account for the short vowel in *קָמַת*. The verb *קָמַת* almost certainly has a short-vowel *i* > *ē* due to accent. It undergoes the *i* > *a* shift in *קָמַח* (§15.33). The verb *בּוֹשׁ* appears to have a long *ō* in G10. It is possible that originally there were CaC, CiC, CuC (?), as well as CāC and CīC verbs.

§29.6314 Except for the “Heavy endings,” the stress accent remains on the root in finite forms: *קָמַח*, *קָמַי*. Note §29.6318.

§29.6315 Almost all impfs. of CōC/CūC verbs are of the form yāCūC. Two exceptions are *יָאֹר* and *יָבוֹשׁ*, both intransitive (thematic *u* in perf.), developing possibly **yiCāCu* > **yiCāC* > *yēCōC*. A similar development would be expected for *קָמַת*, but here the G20 is *יָמוֹת*.

§29.6316 Before consonantal sufformatives, an epenthetic vowel is used, *ō* ¹ in the perf., and *ē* ² in impf., impv., and juss., possibly by analogy to CC² verbs, cf. §29.5.

§29.6317 The characteristic long-vowel of CūC/CōC verbs stands in an originally-closed syllable in G40 and Gc20 forms. In accordance with §15.221, such vowels reduce and then behave as short-vowels. Note carefully: G20 *יָשׁוּב*, G40 *יָשָׁב*, Gc20 *יָשָׁב*. Cf. 29.6324, .6412.

§29.6318 The ptc. forms (G50/51) can easily be confused with the perf. (G10/11), hence the student must observe the accent and the context.

G10	<i>sāb</i>	שָׁב		
G50	<i>sāb</i>	שָׁב		
G11	<i>sābā^h</i>	שָׁבָה		
G51	<i>sābā^h</i>	שָׁבָה	<i>mētā^h</i>	מָתָה
G55	<i>sābī</i>	שָׁבִים	<i>mētīm</i>	מָתִים
G57	<i>sābē^y</i>	שָׁבִי	<i>mētē^y</i>	מָתִי

§29.6319 The G60 has characteristic long *ō* regardless of the perf. thematic vowel.

§29.632 The basic patterns for other stems of CūC/CōC verbs include the following:

	CCC	CvC	EXAMPLES	NOTES
N10	naCCaCa	naCōCa	<i>nādōš</i>	נָדָשׁ §29.6321
N10		naC ² ōCa	<i>nimmōl</i>	נָמַל §29.6322
N20	yanCaCiCu	yanCōCu	<i>yikkōn</i>	יָכַן R. 4, 11, 18
N50	naCCaCu	naCōCu	<i>nākōn</i>	נָכַן §29.6323

H10	hiCCîCa	hiCiCa	<i>hêqim</i>	הָקִים	§29.6324
H14	hiCCîCtî	h'CiCôtî	<i>hâqimôti</i>	הָקִימוֹתִי	§29.6316
H20	yaCCîCu	yaCiCu	<i>yâqim</i>	יָקִים	§29.6323f.
H40	yaCCîC	yaCiC>yâCêC	<i>yâqēm</i>	יָקֵם	§29.6325
H32	haCCîC	haCiC>haCêC	<i>hâqēm</i>	הָקֵם	§29.6325
H60	haCCîC	haCiC>haCêC	<i>hâqēm</i>	הָקֵם	§29.6325
H65	haCCîCu	haCiCu	<i>hâqim</i>	הָקִים	
L10		CôCiCa	<i>kônēn</i>	כֹּנֵן	§29.6326
L20		y'CôCiCu	<i>y'kônēn</i>	יְכֹנֵן	
L32		CôCiC	<i>kônēn</i>	כֹּנֵן	
L50		m'CôCiCu	<i>m'sôbēb</i>	מְשׁוֹבֵב	
HtL10	hitCôCiCa	hitCôCiCa	<i>hitmôf'îd'</i>	הִתְמוֹמֵסָה	§29.6326
HtL20		yitCôCiCu	<i>yitkônēn</i>	יִתְכֹנֵן	
			<i>tikkônēn</i>	תִּתְכֹנֵן	
R10		* <i>kilkala</i>	<i>kilkel</i>	כִּלְכֵּל	§29.6327
R20		* <i>y'kalkilu</i>	<i>y'kalkēl</i>	יְכַלְכֵּל	
R50		* <i>m'kalkilu</i>	<i>m'kalkēl</i>	מְכַלְכֵּל	
R65		* <i>kalkilu</i>	<i>kalkēl</i>	כַּלְכֵּל	
HtR20		* <i>tithalhalu</i>	<i>tithalhal</i>	תִּתְחַלְחַל	§29.6327

§29.6321 The characteristic long-vowel of the G-stem is replaced by *ô* in the N-stem; whether this developed from a thematic *u* is not clear. This vowel shows up in all N forms: N10 כֹּנֵן, N20 יְכֹנֵן, N32 הִכֹּנֵן, N50 נְכֹנֵן, N60 נְסֹנֵן, N65 הִפְסֹנֵן.

§29.6322 CûC/CôC verbs sometimes have “Aramaic doubling” of the 1st rad. in N-perf. and H-stem. Cf. נִפְּוֵל with נִפְּלָתָם, הִפְּיִיתָ with הִפְּיִיתָהּ, יִפְּיִיתָ with יִפְּיִיתָהּ. Cf. §29.5115.

§29.6323 Note that because of the monosyllabic nature of CûC roots, the preformative vowel frequently stands in an open syllable and lengthens or reduces according to its relation to the stress-accent.

§29.6324 The characteristic long-vowel of CûC/CôC verbs is replaced in the H-stem by the customary long *i* of that stem: H10 הָקִים, H20 יָקִים, H50 הָקִים, H65 הָקִים.

§29.6325 Because the juss., inf. cstr., and some impv. forms were originally closed (§15.221), the long vowel of the H-stem reduces in those forms and is subject to the short-vowel rules. Note H20 יָקִים but H40 יָקֵם, Hc20 יָקֵם, H32 הָקֵם, H60 הָקֵם (but we also find הָקִין and הָקִים). Cf. §§29.6316, .6412.

§29.6326 Since there is no middle radical to double, CûC verbs properly have no D-, Dp-, or HtD-stems. They are normally replaced by the L- (Pôlêl), Lp- (Pôlal), and HtL- (Hithpôlêl) stems. However, probably by analogic forma-

tion, some D- and HtD-stems are found in some C^vC stems, particularly in late Heb., e.g.: D10 קָיָם, Dc24 וְיָאֲקִיבָהּ, D32s4 קִיָּמְנִי, D65 קָיָם.

§29.6327 Instead of the L- and HtL-stems, the reduplicated forms (R and HtR, §28.7) are found in some C^vC verbs.

§29.633 CWC and CC² verbs are alike in formation in Gc20, Hc20, Hp forms, and the L forms. Therefore CWC verbs often develop other forms by analogy that appear to be CC² forms. Note: G10 בָּז is from בָּזַ, but the form appears to be from בָּזַ; N10 נָמַר (for נָמֹר*) is from נָמַר, but it appears to be from נָמַר. The student will only learn these analogic formations through much careful observation. Every time he comes across a form which he cannot explain, he should seek every possible solution. In this way, a high degree of mastery will ultimately be gained.

§29.64 The CYC ('Ayin-Yôd) verbs, actually CîC, differ from CWC (CûC/CôC) only in the impf. (20), impv. (32), and inf. cstr. (65) forms. It is possible, therefore, that these were yaqtil formations of C^vC verbs and should be treated as such.

§29.641 Some basic patterns for CîC verbs are:

	CCC	CîC	<i>mples</i>	NOTES
G65	CîCîC	CîCu	<i>šîm</i>	שִׁים §29.6411
G20	yaCCîCu	yaCîCu	<i>yāšîm</i>	יָשִׁים §29.6323
G40	yaCCîC	yaCîC>yaCîC	<i>yāšêm</i>	יָשִׁם §29.6412
G32	CCîC	CîC	<i>šîm</i>	שִׁים
H20	yaCCîCu	yaCîCu	<i>yābîn</i>	יָבִין §29.6413

§29.6411 The G65 form of CîC verbs is the lexical form, since the characteristic long-*i* is preserved in that form. Cf. §29.6311.

§29.6412 In the G- and H-juss. and conv. impf. forms of CîC verbs, the thematic vowel (long-*i*) occurs in an originally-closed syllable and therefore reduces to a short-vowel, subject to the short-vowel rules. Note: G20 יָבִין but G40 יָבִן, Gc20 וְיָבִן. Cf. §§29.6316, .6325.

§29.6413 Because the characteristic long-*i* replaces the thematic vowel, the G and H forms of impf. and juss. fall together. The student must depend on context and lexical indications of usage to determine the stem in such cases.

§29.642 Some verbs occur as both CûC/CôC and CîC verbs; note שִׁים and שִׁוּם, לִין and לִין, etc.

§29.7 The so-called “Lamed-Hê” verbs (i.e. those with ה in the 3d rad. in the lexical form), are in fact CCW and CCY verbs. (For true CCH verbs, see §29.15). In those forms where the semivowel *w* or *y* (§12.51) would stand at word-end they have been lost (§13.54). Since only isolated forms of CCW verbs occur in OT, we shall use CCY to designate all ל”ה verbs. *Ges.* §75.

§29.71 The following CCY endings should be *memorized*:

ה- the perf. 3 ms (10) forms in all stems, not having suffixes:

G10 בָּנָה, D10 צָנַח, N10 נִבְנָה, H10 הִסְבִּיחַ, etc.;

ה- all impf. forms without sufformatives (20, 21, 22, 24, 29) and the ptc. m.s.a. (50) in all stems:

G20 יִבְנֶה, D21 תִּבְלֶה, N24 אִבְנֶה, H50 מְרַאֵחַ, etc.;

ה- impv. 2 m.s. (32) forms in all stems:

G32 פָּנַח, D32 צָנַח, N32 תִּרְאֶה, H32 תִּקְרָא, etc.;

ה- all G60 and N60 and some D60 forms:

G60 עָלַח, N60 תִּרְאֶה, D60 קָנַח;

ה- all inf. cstr. (65) forms in all stems:

G65 בָּנוּת, N65 תִּבְנוּת, D65 צֹאחַ, etc.;

י- Gp50 of true CCY:

בָּנִי 3

ו- Gp50 of CCW, often simply ו-

§29.711 Note that the normal indicators of D, H-, and other stems may be partially or completely obscured in CCY verbs. At this point the student should make a careful comparison of CCY with CCC forms in the synoptic paradigms.

§29.712 In the perf. before consonantal sufformatives, the 3d rad. develops to -ay in the passive and to -f in the active (suggesting a basic CaCiCa type): G12 בָּלִיתַּי, Dp12 צָנִיתַּי.

§29.7121 Note that י- is consistently found in G-perfs. with consonantal sufformatives, but in H-, D-, N-, and HtD-stems, there is alternation between י- and י- in the perf. In Hp- and Dp- perf., י- is consistently found. N14 תִּבְלִיתַּי, N19 תִּבְלִינִי, H12 תִּבְלִיתַּי, H14 תִּבְלִיתַּי; Dp12 צָנִיתַּי, Dp14 צָנִיתַּי.

§29.7122 Before consonantal sufformatives in the impf. (26,28), impv. (38), and juss. (46,48), the original *y* develops to -ay. With monophthongization, this results in the ending יָנַח, similar to CC' verbs (§29.2): G26/28 תִּבְנֶה, similar to CC' verbs (§29.2): G26/28 תִּבְנֶה.

§29.713 Before vocalic sufformatives, the original -y usually elides: G15 *galayú > gālú בָּלִי. Similarly, there is elision of yód before suffixes: D10s5 *siwwayām > siwwām בָּנִים.

§29.7131 Note especially the perf. 3 fs (11) form. After elision of the original *-y*, the fem. sufformative *-at* was added directly to the firm radicals, and then (possibly at a later date) the *-ā* ending was added, resulting in a pleonastic form עָשְׂתָהּ:תָּהּ. In nonpausal forms, the penultimate vowel is reduced, עָשְׂתָהּ, Rule 17.

§29.72 An important phenomenon in CCY verbs is *apocopation* (§13.53) in the conv. impf. (c20), juss. (40), and, in some stems, even in impv. (32) forms. Anaptyxis may or may not follow (§15.61). Note the following examples:

G20 *yiglayu > *yiglay > yiglé' יִגְלֶה

G40 *yiglay > yigl > yígel יִגֵּל

Gc20 *way + yiglay > wayyigl > wayyígel וַיִּגֵּל

Gc21 *wat + tiklay > wattikl > wattékel וַתִּקֵּל

Gc21 *wat + tibkay > wattibk > wattébk וַתִּבֶּקַע

Note that the preformative *i* usually develops to *ē* – after *tāw*.

§29.721 Anaptyxis does not occur in apocopated forms ending in ב, ר, ב, ת, מ, or ק. Note: וַתִּבֶּקַע, וַיִּשָּׂק, וַיִּרְד, וַיִּשָּׂק. Cf. *Ges.* §28d.

§29.723 The very common verbs הָיָה and הָיָה are subject to the action of Rules 9 and 16 after apocopation: G20 yihyé' הָיָה, G40 *yihy > *yihī > y'hi הָיָה, pausal הָיָה.

§29.723 Apocopated forms of GCY verbs, yaqtil-type, are identical in Gc20 and Hc20. In such cases only context will show whether the verb is simple or causative—and sometimes even context does not help. Note: וַיִּשָּׂק, וַיִּשָּׂק, וַיִּשָּׂק. The *yiqtal* types, however, are different: Gc20 וַיִּשָּׂק, Hc20 וַיִּשָּׂק.

§29.8 *Doubly-weak verbs.* Some verbs have 2 or even 3 “weak” radicals: NC', NCY, NWG, 'CY, YC', CW', GC², etc. Cf. *Ges.* §76. *The student will have to observe such roots with extreme care.* For example, the verb הָיָה occurs as an alternate for הָיָה, and, developing as a CC² verb, its G10 is הָיָה. Such forms will only be learned through wide reading and careful observation.

§29.81 Grammarians occasionally speak of “defective” verbs, cf. *Ges.* §78. These verbs, in reality, take some stems from one root, and some from another, usually combining such types as CC² with CWC, or CWC with CYC.

§29.9 Certain alterations (or perhaps restorations) are made in the verbal form to which suffixes are added (review §20.21).

§29.91 In the perf. with pron. sufs., several points are noteworthy:

§29.911 The *-t* of 3 fs (11) is preserved by the suffix: וַתִּבֶּקַעְתִּי.

- §29.912 The original *-tš* of 2 fs (13) is preserved, making the form identical with 1cs (14): ילדתיני.
- §29.913 In 2 mp (17), *-tú* replaces *-tem* before suffixes. The *-u* is probably original, cf. Arab. *qataltum*. תשליתני.
- §29.914 In forms ending with a consonant, a connecting vowel (*a -*) is found: אכלני.
- §29.92 In the impf., in forms ending with a consonant, a connecting vowel, *-ē*, is found: תגמלני.
- §29.93 With G32 and G65 forms, the suffix is added to the basic form but with different reduction of the vowels in the pattern. Note carefully the following:
- G32 **kutub* > *kʰtōb* כתב
- G32s1 **kutub* + *āh* > *koṭbāh* כתבה (*qāmāš ḥāṭūp!*)
- G65 **muluk* > *mʰlōk* מלך
- G65s0 **muluk* + *ō* > *molḵō* מלכו
- G65 **zaʿaṗ* + *ō* > *zaʿpō* זעפו
- G65s4 **šibir* + *i* > *šibrī* שברי
- G65s7 **ʾakul* + *kem* > *ʾākolkem* אכלכם. Cf *Ges.* §61.
- §29.931 In yiqtal-type verbs, however, the penultimate vowel remains, with near-open lengthening: G32 שלח, G32s4 שלחני.
- §29.94 For discussion of suffixes added to verbal forms, see §§23.12f., 23.13f.

DIVISION THREE. SYNTAX

§30. *Syntax* is the joining together of words to convey meaning. In grammar, syntax is the study of such patterns or structures and the synthesizing of rules defining the various elements of syntax for any given language. The native speaker learns from childhood by constant trial and error how to express his thoughts so as to convey meaning and how to understand what another speaker is saying to him. The foreigner must analyze many sentences and formulate rules, whether from the spoken or written language itself or from grammars that contain such analyses. Syntax is the most important part of language study.

§30.1 A *sentence* is the simplest communication of a complete idea. (In modern studies, the term *clause* is often used.) A sentence is a word or group of words that conveys an idea. "Run!" "Sit down!" "Fire burns." "John threw a stone." "While I was running, I tripped and fell." In traditional terms, a sentence consists of a *subject* and a *predicate*.

§30.11 The *subject* is that about which something is stated. It is the person, place, or thing that is, or acts, or is acted upon. It is that which the sentence is about—hence the name subject. The term *topic* is sometimes used.

§30.111 The *simple subject* is a noun or other substantive. "*Vashti* refused to come." "*He* had raised Hadassah." "The *righteous* will be rewarded." "*Swimming* is good exercise."

§30.112 The *complete subject* is composed of the simple subject and the words that explain or define or complete its meaning. "*Vashti the queen* refused to come." "*The quick, brown fox* jumped . . ." "*Lifting a heavy box* may cause an injury."

§30.113 A *compound subject* consists of two or more subjects that have a common predicate. They are usually joined with a conjunction. "*The man and his wife* were killed." "*Rain or snow* is predicted for tonight."

§30.12 The *predicate* is that which is stated about the subject, or that which is *predicated*. When the term "topic" is used in lieu of "subject," then the term "comment" is used for "predicate."

§30.121 The *simple predicate*, in English, is a verb or verb-phrase. "God *is* (= exists)." "Mordecai *had brought* Hadassah *up*." In Hebrew, a simple predication may be made without a verb. *lôbaṭ mar'ê^h hî* 'good of appearance [was] she.'

§30.122 The *complete predicate* is composed of the simple predicate and the word or words that explain or complete the meaning. "The king *appointed officers in all the provinces of his kingdom*." In Hebrew, a complete

predication may be made without a verb, cf. F. I. Anderson, *The Hebrew Verbless Clause in the Pentateuch*, 1970.

§30.123 A *compound predicate* consists of two or more predicates joined to the same subject. “Mary *climbed the stairs, undressed, turned out the light, and climbed into bed.*”

§30.1231 A compound predicate may have a compound subject (30.113). “Jim and Jane got in the car and drove to Lake Gregory.”

§30.13 A sentence may be *declaratory* (declaring a fact), *interrogative* (asking a question), *imperative* (expressing a command or request), or *exclamatory* (expressing surprise, grief, or some other emotion as an exclamation). “Abraham believed God.” “Where is the lamb?” “Turn and be saved!” “Hallelujah!”

§30.14 *Ellipsis* is the omission of a word or group of words that would be necessary for grammatical completeness of a sentence or clause. Such a clause is *elliptical*.

§30.141 If there is no possibility of confusion or misunderstanding, the subject may be omitted, as in imperative sentences spoken directly to the subject, or in replies to questions. “Run!” (The subject is “you.”) “Screamed, would be more accurate” (in reply to the question, “Did she sing?”).

§30.142 If there is no ambiguity, the predicate may be omitted. “Harry” is perfectly clear as a reply to the question, “Who met you?”

§30.143 In replies to specific questions, both subject and predicate are commonly omitted when the answer is “Yes,” “No,” “Maybe,” or the like. In fact, such replies can be conveyed in silence by a shrug of the shoulders, a nod of the head, or by some other means. In studying a written language, we have no means of recognizing such methods of communicating ideas.

§30.144 In an inflecting language (§04.21), such as Hebrew, the verb inflection may indicate the subject. It is not correct to consider this as ellipsis. *lô' biq' sâ^h dābār* ‘she did not ask anything’ (“she” is in the verb form).

§30.2 Most statements are not simple, therefore other elements are present in the sentence. Some are used to modify either the subject or the predicate, hence are known as *modifiers*. Some are used to complete the predicate, hence are known as *complements*. Some are outside the main thread of subject-and-predicate and are therefore *independent elements*.

§30.21 The *modifier of the subject* may be one or more of the following:
the definite article, “*the* queen,” §36.2
a possessive pronoun, “*his* daughter,” §36.521
an interrogative pronoun, “*which* book?” §36.55

- an indefinite pronoun, “*whatever* place,” §30.3124
- a demonstrative pronoun, “*this* year,” §36.54
- an attributive adjective, “*big* box,” §36.1
- an adjectival participle, “*speeding* car,” §36.7
- an adjectival infinitive, “a night *to remember*,” §36.8
- an adjectival phrase, “the Jews *in Susa*,” §36.4
- an adjectival clause, “a word *which speaks to us*,” §38.4
- an appositional word or phrase, “Mordecai *the Jew*,” §36.6

§30.211 Some of the above can be placed in other categories, such as the relative clause (“*which speaks to us*,” §38.4), or the independent element (“*the Jew*,” §36.6). We are attempting to describe the elements functionally. Furthermore, we are attempting here to describe the elements of syntax *as they are found in English*, in order to have a basis for discussing the elements of syntax as they are found in Hebrew.

§30.22 The *complement of the verb* may be one or more of the following:

- a direct object, “he hit *John*,” §34.1
- a predicate nominative, “this is *he*,” §31.2
- a predicate adjective, “John is *tall*,” §34.5
- an infinitive or infinitival clause, “she wants *to sing*,” §34.6
- a cognate accusative, “he ran *a race*,” §34.2
- a predicate objective, “they crowned him *king*,” §34.3
- a predicate genitive, “the book was *John’s*,” §§34.3, .5
- an indirect object, “he gave the book *to John*,” §35.1
- a supplementary participle, “he came *running*,” §34.9
- a direct quotation, “he said, ‘*Go!*’” §38.81
- an indirect quotation, “he said *he would go*,” §38.82

§30.221 The complement of the verb when a substantive (§30.31) may in turn be modified by any of the types of modifiers listed in §30.21.

§30.222 We repeat that this is a description of elements found in English, and is not to be considered as a description of the elements in Hebrew. It will serve as a basis for analysis and comparison when we turn to Hebrew syntax.

§30.23 The *modifier of the predicate* may be one or more of the following:

- an indirect object, “he gave it *to him*,” §35.11
- an adverb, “he ran *quickly*,” §35.2
- an adverbial phrase, “he fell *through the window*,” §35.3
- an adverbial clause, “she talked *while she was working*,” §35.4
- the nominative absolute, “*the matter having been settled*, we shook hands,”
- an adverbial accusative, “I have waited *hours*,” §35.5

§30.24 Modifiers can be used *to modify other modifiers* (§37). For example, the adverb often modifies the adjective which is modifying a noun or other substantive. “A *very* tall building.”

§30.25 *Independent elements* include interjections, vocatives, parenthetical statements, and the like. “*Behold*, three men stood at the door of the tent.” “*John*, how are you?” “He brought up Hadassah (*that is Esther*), the daughter of his uncle.”

§30.251 *Apposition* is the setting of a word, phrase, or clause alongside another without a connective, usually to define or limit the latter. It is a specific kind of independent element, since the sentence would be *grammatically* complete without it. At the same time, it is an essential part of the statement, since the communication would be incomplete without it. A noun or pronoun so used is an *appositive*, and a phrase or clause so used is *appositional*. “A bus, *Number 6*, runs to Babylon.”

§30.2511 In Hebrew, the use of words, phrases, and clauses without a connective is a very common feature. Cf. F. I. Anderson, *The Sentence in Biblical Hebrew*, 1974, Chapter 3.

§30.3 The *words* in a sentence have rather well-defined duties in the expression of the thought. We classify them according to their use in the sentence as *parts of speech*: nouns, pronouns, adjectives, articles, verbs, adverbs, prepositions, conjunctions, and interjections.

§30.31 A *substantive* is a noun or any word serving as a noun. A word or group of words so used is employed *substantivally*.

§30.311 A *noun* is the name of a person, place, or thing. It can serve as:

- a defined subject, “the *jar* leaked,” §33.1
- a direct object, “I offended the *boy*,” §34.1
- a cognate accusative, “he sailed the *sea*,” §34.2
- a predicate nominative, “that was *Jim*,” §31.21
- a predicate genitive, “the book was *John’s*,” §34.5
- an objective complement, “they crowned him *king*,” §34.3
- an indirect object, “I gave it to the *girl*,” §35.11
- the object of a preposition, “take it from my *share*,” §36.4
- an adverbial accusative, “we walked *miles*,” §35.5
- a modifier of a noun, “the mammon of *unrighteousness*,” §36.3
- the object of a participle, “leaving *Rome*, we turned north,” §35.41
- the subject of a nominative absolute, “*morning* having come, I awoke”
- object of an infinitive, “to know *John* is to love *him*”
- subject accusative of an infinitive, “I want *him* to go”

§30.312 A *pronoun* is a word which stands for a noun. It designates a person, place, or thing (or the plurals), without naming it. A pronoun can serve in any of the ways a noun does. Cf. §30.311.

§30.3121 A *personal pronoun* indicates a person: “I,” “we,” “you,” “he,” “she,” “they.” “It” is an impersonal pronoun.

§30.3122 A *possessive pronoun* is a personal pronoun inflected to show possession. “My wife,” “her book,” “their child.”

§30.3123 A *demonstrative pronoun* is a pronoun that indicates or singles out the person(s) or thing(s) referred to. “This is my book.” “These are your keys.” “That is her car.” “Those are good seats.” A demon. pron. can serve as an adj.: “Those books.”

§30.3124 An *interrogative pronoun* is a pronoun that asks “who?,” “what?,” etc. “Who are you?” “What is that?” “To whom does this belong?” “Which is yours?” Some interrog. prons. can serve as adjs. “Whose book is this?” “Which car shall we use?”

§30.3125 An *indefinite pronoun* is a pronoun that does not identify the referent. “Anybody can do it.” “Some are visitors.” An indef. pron. may serve as an adj. “Some men are born free.”

§30.3126 A *reflexive pronoun* is a compound pronoun used as the object of a verb or preposition when the object denotes the same person or thing as the subject. “I hurt myself.” “They deceive themselves.”

§30.3127 An *adjective pronoun* is a word that can be used either as an adjective or as a pronoun, such as the demonstrative pronoun and the indefinite pronoun.

§30.3128 A *relative pronoun* is a pronoun used to *relate* a clause to a substantive or a substantival clause. “The crown *which* Vashti wore was gold.” “He objected to a woman being president, *which* was, in his view, unconstitutional.”

§30.313 The *antecedent* of a pronoun is the substantive to which it refers.

§30.314 In inflecting languages, a substantive may be inflected to indicate gender, number, and case. In English, most nouns are inflected to show number, and some pronouns also have morphological indicators of gender and case (cf. *he, she, him, her*).

§30.3141 *Gender* (in grammar) is the morphological indication of membership in a class, often defined by one of the terms *masculine, feminine, and neuter*. These terms are usually, but not always, related to the sex of the person,

place, or thing named. (Many neuter objects are personalized, such as “she” for a ship.) In Eng., certain prons. are inflected to show gender: masc. “he,” fem. “she,” neut. “it.”

§30.3142 *Number* (gram.) is the morphological indication of whether there is one (singular), two (dual), three (trial), or more (plural) of the referent. The trial is not found in languages with which most of us are familiar. The dual is comparatively rare. Accordingly, “plural” generally means “more than one.” Sing. “house,” “I,” “it”; plur. “houses,” “we,” “they.”

§30.3143 *Case* (gram.) is the morphological indication of the syntactical relationship of the word to other words in the sentence. In Eng. we generally indicate the nominative, possessive, and objective cases. Nom. “I,” “he,” “they”; poss. “my,” “his,” “their”; obj. “me,” “him,” “them.” In the familiar inflecting languages, we find the following cases: nominative, genitive, dative, accusative, ablative, locative, instrumental.

§30.3144 *Definiteness* is the morphological indication that the word is *definite* or *defined*. In Eng. we simply use the def. or indef. art. (§30.3223), but in some languages (cf. Swedish) an inflectional morpheme serves this purpose. The term *state* is used to describe such inflection in Sem. languages.

§30.32 An *adjective* is a word which describes or defines (limits) a substantive. An adjective can serve as a substantive (§30.311), but *as an adjective* it serves either as a predicate adjective (§31.22) or as an attributive adjective (§36.1).

§30.321 A *predicate adjective* is an adjective used in the predicate, generally after a copulative verb. “They are *sick*.” Normally the predicate adjective modifies the subject, but in certain expressions, it may modify the object. “It made him *ill*.”

§30.322 An *attributive adjective* is an adjective that expresses an attribute, serving to define, describe, particularize, supplement, or otherwise limit the substantive or substantival word-group with which it is constructed.

§30.3221 A *descriptive adjective* describes a substantive by stating a characteristic that sets the substantive apart from other substantives of the same name. “A *small* house.” “A *wooden* box.”

§30.3222 A *definitive adjective* defines or limits a substantive by designating or pointing out one specific member of the class to which the substantive refers. “*The* book.” “*That* man.” “*One* woman.” “*What* city?”

§30.3223 The definite article and the demonstrative pronouns are specific kinds of definitive adjectives

§30.323 *Adjectives of comparison* are used to express a comparison or relative degree of an attribute. Such an adjective may be in the *positive* degree (“warm”), the *comparative* degree (“warmer”), or the *superlative* degree (“warmest”).

§30.324 A group of words may serve as an *adjectival phrase* or an *adjectival clause*.

§30.33 A *verb* is a word which can assert something – usually an action – concerning a person, place, or thing. Since some verbs express state or condition, it is imprecise to define a verb as “an action word.” “He *runs*.” “It *stands* there.” “They *were hit* by the car.” “*Wait!*”

§30.331 A *verb phrase* is a group of words used as a verb, generally consisting of a verb and its auxiliaries. In inflecting languages, the verb form is often a single word that requires a verb-phrase in English translation. “It *shall be given* to you.”

§30.332 Verbs may be *inflected* or otherwise qualified to indicate any or all of the following categories: *tense, voice, mood, person, number*.

§30.3321 A *finite* verb is one which can be inflected to show tense, voice, mood, and the person and number of the subject, or any combination of these elements.

§30.3322 A *nonfinite* verb is any verb that is not finite. In Heb. this category includes the verbal adjective (participle) and the two verbal nouns (infinitive construct, infinitive absolute).

§30.333 *Tense* (gram.) is a category of verb inflection signifying time and/or duration. In Eng. it is usually expressed by verb-phrases, such as “I *was running*,” “he *will run*,” “you *used to run*,” etc. In inflecting languages, tense is generally indicated by verb morphology: *je suis* ‘I am,’ *je serai* ‘I will be,’ *j’étais* ‘I was.’

§30.3331 We generally categorize tenses as *past, present, or future*. “He *ran*.” “I *say*.” “They *will fall*.” We also have compound tenses, such as “I *have already voted*.” “She *will be leaving*.” “They *will have been gone* three weeks.”

§30.3332 In the Sem. languages, the verb is inflected to show *aspect* or *kind of action* (*Aktionsart*), rather than tense. The verb predication is either *completed* or *incomplete*.

§30.334 *Voice* is a set of categories in verb inflection which indicate the relation of the verbal predication to the subject.

§30.3341 In the *active voice*, the subj. is the agent, the doer, and the action or predication of the verb is directed to another object (person, place, or thing). “The car *struck* Joe.” Stative verbs are considered to be active: “The village smithy *stands*.”

§30.3342 In the *passive voice*, the subj. is the recipient of the action or predication expressed by the verb. “Joe *was hit* by a car.” The passive can be turned around to form an active, by reversing the subj. and the verb modifier: “The car *hit* Joe.”

§30.3343 In the *reflexive voice*, the subj. is both the agent and in some way the recipient of the predication of the verb. “I *cut myself*.” וְהִתְנַחֲמִיתִי “I will magnify myself” (Ezek. 38:23). *lāmmā titrā’û* “Why do you look at one another?” (Gen. 42:1).

§30.335 *Mood* (in grammar) is the expression of the relation of a verb to reality, the attitude of the speaker toward what he is saying, such as certainty, uncertainty, command, wish, and the like. In Eng. mood is often expressed by the auxiliary verbs *can*, *may*, *might*, etc. In inflecting langs. it can be expressed by the verb morphology.

§30.3351 The *indicative mood* (indic.) is the mood of the verb used for ordinary statements, whether declaratory or interrogative. “That *is* treason.” “Where *are* you?”

§30.3352 The *subjunctive mood* (sbjtv.) is used for doubtful, hypothetical, or subordinate statements, whether declaratory or interrogative. “If this *be* treason.” “If I *were* you.”

§30.3353 The *imperative mood* (impv.) is used for commands. “*Take* this and go.” Sometimes a modified form is used for requests: “Please *take* a letter.” The impv., strictly speaking, is limited to 2d pers. sg. or pl.

§30.3354 The *cohortative mood* (cohort.), which is often subsumed under the sbjtv. or the impv., is a mood expressing exhortation, encouragement, entreaty, and the like. “*Let us go* now even unto Bethlehem.” Strictly speaking, the cohort. is limited to 1st pers. pl.

§30.3355 The *jussive mood* (juss.) is used to express a suggestion or a mild command. It is often subsumed under the sbjtv. “*Let* the king *write* a letter.” Strictly speaking, the juss. is limited to the 3d pers. sg. or pl. In some verbal systems, however, a “jussive” is found in all three persons sg. and pl.

§30.3356 The *optative mood* (opt.) expresses a wish or desire. It is often subsumed under the sbjtv., and sometimes under the impv., cohort., or juss. “*Would* that he were here.”

§30.3357 The *precative mood* (prec.) expresses entreaty or supplication. It is often subsumed under the subjv. or opt. “*Let no one defile this tomb.*” Strictly speaking, it is limited to the 3d pers. sg. or pl.

§30.336 A verb may be inflected to show the *person* of the subj. In Eng. we use independent pers. prons., since the verb inflection does not convey this information.

§30.3361 The *first person* is the speaker of the utterance. “*I did it.*” “*We plan to leave early.*” πιστεύω ‘I believe,’ שמענו ‘we heard.’

§30.3362 The *second person* is the person (or persons) addressed. “*Thou art our Father.*” “*Ye are my brethren.*” “*You can’t go.*” πιστεύεις ‘you (sg.) believe,’ שמעתם ‘you (pl.) heard.’

§30.3363 The *third person* is the person(s) or thing(s) spoken about. “*He grew suddenly.*” “*She is very pretty.*” “*It is too large.*” “*They are all through.*” πιστεύει ‘he/she believes,’ שמעו ‘they heard.’

§30.337 The *gender of the subject* is often indicated by the verb form, cf. §30.3141.

§30.338 A verb may be inflected to show the *number* of the subj. It may be *singular* (“he runs”) or *plural* (“they run”).

§30.339 Several terms are in more or less common use to describe other characteristics of a verb.

§30.3391 A *transitive verb* is a verb which expresses an action that extends beyond the subj. It is capable of taking a direct object, and it can be made into a passive.

§30.3392 An *intransitive verb* is a verb which indicates a complete action or other predication without the need of a direct object. “The dog just *lies* in his bed.’ Normally an intrans. verb cannot be put in the passive.

§30.3393 A *stative verb* is a verb expressing a state or condition. It does not take a dir.obj. “The tree *stands* in the garden.” (Contrast the transitive verb, “He *stands* the plants in a row.”)

§30.3394 A *factitive verb* is a verb which takes both a dir. obj. and an object complement indicating consequence. It is usually a verb expressing the idea of *making*. “They *made* him king.”

§30.3395 To avoid the confusion caused by the terms *active* (= not *stative*) and *active* (= not *passive*), the term *fientive* is used by some grammarians for the former (active, not stative).

§30.34 An *adverb* is a word which modifies a verb, an adjective, or another adverb. Most adverbs answer one of these questions: "How?" "When?" "Where?" or "By how much?" Note these examples. "They grow *tall*." "He was here *yesterday*." "I went *home*." "It is *very* far."

§30.341 A group of words may serve as an *adverbial phrase* or an *adverbial clause*.

§30.342 *Adverbs of comparison* are similar to adjs. of comparison (cf. §30.323). Note the following degrees: pos. "he threw the ball *far*"; comp. "Sue drives *better* than Eileen"; super. "Steve carried the ball *farthest*."

§30.35 A *preposition* is a word placed before a substantive (§30.31) to indicate the relationship of that substantive to some other word in the sentence or clause. The substantive is called the *object* of the preposition, and the preposition is said to *govern* its object. "I got it *from her*." "I gave it *to Fred*."

§30.351 The object of a preposition is usually in some grammatical case. In English, it is the objective case. "I gave it *to him*." In Semitic languages where case-endings are preserved, the object of a preposition is usually in the genitive case. (In Akkadian, some pronouns also distinguish a dative case.)

§30.352 A preposition may be used before other parts of speech than nouns and pronouns (such as infinitives, participles, adjectives, etc.). In such instances, we should think of the object of the preposition as acting substantivally (§30.311).

§30.353 A preposition sometimes governs more than one object. "We went *to London and Paris*." In Hebrew, the preposition is usually repeated.

§30.354 The prepositional phrase (i.e. the preposition and the word or words it governs) may be used as an adverbial phrase (§30.341) or as an adjectival phrase (§30.323). "I have found favor *in his sight*" (the phrase modifies the verb). "The man *from Mars* had three eyes" (the phrase modifies the noun).

§30.36 A *conjunction* is a word used to connect words or groups of words. Unlike the preposition, it has no grammatical object, and the connection indicated is much less definite than that which is indicated by a preposition. "Esther rose *and* stood." "Take the robes *and* the horse." "Tea *or* coffee?" "I saw *where* it was." "If you go, I'll go."

§30.361 *Coordinating conjunctions* join words or statements that are equal in rank, or coördinate. They may be copulative ("and") or adversative ("but"). "Take the robes *and* the horse." "My wife went, *but* I stayed home."

§30.362 *Subordinating conjunctions* are used to introduce subordinate (dependent) clauses, i.e. clauses that are dependent on the main clause, and are principally temporal, local, causal, final, or result clauses.

§30.3621 A *temporal* clause (§38.51) modifies the main predication by telling *when* it occurred. “*When Esther’s maids came and told her, she was distressed.*”

§30.3622 A *local* clause (§38.52) tells *where* it occurred. “He took her to the house *where the women lived.*”

§30.3623 A *causal* clause (§38.53) tells *why* (as a result of what cause) the predication occurred. “I told you *because I thought you should know.*”

§30.3624 A *final* or *purpose* clause (§38.54) tells *why* (for what purpose or objective) it occurred. “He gave it to me *so that I could read it.*”

§30.3625 A *result* clause (§38.55) tells the *result* of the main predication. “I taught him carefully *so that he was able to hold the job.*” Sometimes the line between result and purpose is very fine.

§30.363 *Correlative conjunctions* are generally used in pairs to relate two otherwise independent statements (*either . . . or, not only . . . but also, etc.*).

§30.3631 Ellipsis (§30.14) is frequently found in correlative statements. “Either you take it or I shall be angry” (= “either you take it and I shall be pleased, or you refuse it and I shall be angry”). “You or I will have to go” (= “either you will have to go or I will have to go”). “Either one” (= either of two alternatives presented in the context).

§30.364 *Asyndeton* is the juxtaposition of clauses without a conjunction. “I came, I saw, I conquered.”

§30.37 An *interjection* is a cry or other exclamatory sound, expressing some emotion or feeling. It has no grammatical connection with the word or group of words in which it stands, strictly speaking, hence its name. “*Oh well, I guess I can do it.*” “She saw, *alas!*, that she could not make it.” Many of our ordinary interjections are not used in literary language, and some are unprintable (such as the labiolingual trill called the “*razzberry*”).

§30.38 *Infinitives* and *participles* are unique in their ability to serve in a dual capacity in a sentence, in contrast to other words which are used as a particular part of speech in any given sentence. It therefore is extremely important that we learn to recognize the dual usage of these parts of speech. In English we use the terms “gerund” for a verbal noun and “gerundive” for a verbal adjective. In Hebrew, the participles, and especially the infinitives, are not exact counterparts of what we understand by the English terms.

§30.381 An *infinitive* is a verb-form which serves as both verb and noun. As a verb, it can perform many of the functions of a verb, in a main clause (§30.4221) or in a subordinate clause (§30.43). As a noun, it can perform many of the functions of a noun (§30.311).

§30.3811 The infinitive may be used:

- as a verbal complement, §32.222
- in a noun clause, §33.5
- in an adverbial clause, §35.42
- as an appositive, §36.63
- as a noun modifier, §36.8
- as a modifier of a modifier, §37.43
- in a substantival clause, §38.312
- in an adjectival clause, §38.44
- in an adverbial clause, §38.5ff.

§30.3812 In Hebrew we must distinguish further between the *infinitive absolute* and the *infinitive construct* (§32.38f).

§30.382 A *participle* is a verb-form that is both verb and adjective. Like the infinitive, it can serve in a dual capacity in a sentence. It can serve as a verb (“The king saw Queen Esther *standing* in the court”). It can also serve as an adjective (§30.32ff.). In the example just given, “standing” describes “Esther.” The participle may be used substantivally (§§30.31, .311). It may also be used adverbially (“*Lifting* his hand, he began to speak”). In English the participle is most frequently used to form compound verb forms: “I *was waiting* for hours.”

§30.3821 The participle may be used:

- as subject of a nominal sentence, §31.133
- as a substantive in the predicate of a nom. sent., §31.24
- as a substantive to define the subj. of a verb, §33.4
- in an adverbial clause to modify the verb, §35.41
- as a noun in construct, §36.7
- as an appositive, §36.64
- as a noun modifier, §37.41
- as a modifier of a modifier, §37.4
- in an adjectival clause, §38.421

§30.39 A word may serve in various ways: it may be a noun in one sentence and a verb in another, a verb in one sentence and an interjection in another, etc. “He clouted the ball.” “You’ve got to have clout.” “Shoot him.” “Shoot! I missed it.”

§30.391 For such reasons, some scholars object to the idea of “parts of speech.” Nevertheless, *in any given clause* each word has its own peculiar usage and can be defined *for that clause* as a specific part of speech.

§30.392 In the Semitic languages, where many types of words have multiple usage, some grammarians distinguish only the verb, the substantive, and the particle. It is my opinion that the student learns a strange language better if he retains some of the familiar categories of his own language while attempting to master the idiosyncracies of the new language.

§30.4 A *group of connected words* in a sentence may serve as a part of speech. If the group does *not* contain a subject and a predicate, it is called a *phrase*. If it *does* contain a subject and a predicate, or a word which implies or replaces a predicate, it is called a *clause*.

§30.41 A *phrase* can be used as a noun, an adjective, an adverb, or a verb. In some instances a phrase may also serve as one of the other parts of speech.

§30.411 A phrase used as a noun is a *noun-phrase*; one used as a verb is a *verb-phrase*. A phrase used as an adjective is an *adjective-phrase*, and a phrase used as an adverb is an *adverbial phrase*. A verb-phrase is sometimes called a *periphrastic*, and the use of a periphrastic is *periphrasis*.

§30.4111 The use of the verb *to be* and a participle (“I was speaking”), although quite common in English, is found in the Bible generally only in later Hebrew. In Modern Hebrew it is more common, especially with the verb in the perfect (past) to form a past-continuous tense.

§30.412 Many adjectival and adverbial phrases consist of a preposition and its object with or without other words.

§30.413 An *appositional* phrase is a phrase used in apposition to a substantive or another substantival phrase. “Jeremiah, *a man of deep emotion*, was never married.”

§30.42 A *clause* is a group of words that forms part of a sentence and that contains a subject and a predicate (cf. §30.4). In some modern grammars, the term “clause” is used where “sentence” is used in this grammar.

§30.421 A *compound sentence* contains two or more clauses, each of which is able to stand independently as a simple sentence. The clauses are called “coördinate” (cf. §30.361). “He is going and I am staying home.”

§30.422 A *complex sentence* consists of two or more clauses, one or more of which cannot stand independently, and at least one of which *can* stand independently.

§30.4221 The clause which *can* stand alone is the *main clause* (or the *independent clause*). “If he goes, *I shall go with him*.”

§30.4222 The clause which *cannot* stand alone is the *dependent* or *subordinate clause*. “If he goes, I shall go with him.”

§30.423 An *appositional clause* is a clause used in apposition to a substantive or substantival clause. “Jeremiah, *who urged submission to Babylon*, was taken to Egypt.”

§30.43 A *subordinate clause*, like a phrase, can be used as a part of speech. If it is used as a noun, it is a *noun* or *substantive clause*. If it modifies a substantive, it is an *adjectival clause*. If it serves as an adverb, it is an *adverbial clause*.

§30.431 Subordinate clauses are generally introduced by *subordinating words*. Relative pronouns (*who, to whom, whose*, etc.) are used for adjectival clauses. Adverbial conjunctions (§30.362) or relative adverbs (*so that, where, while, for*, etc.) are used for adverbial clauses.

§30.44 It is possible to build a sentence with an unlimited number of dependent and independent clauses (like the way Aunt Maggie talks on the telephone – all one sentence). Only the inability of the hearer/reader to comprehend the entire sentence limits the complexity with which the speaker/writer may construct his sentence.

§30.5 The *study of syntax* usually begins with the basic elements of the sentence. Each part of speech is analyzed in its usage. In my opinion, this results in a knowledge of the parts but a corresponding loss of the sense of the whole. In this *Handbook*, I propose to consider the verb of the predicate (or the verbless predicate, in verbless sentences) as central, and the other parts of the sentence are then studied in their relationship to the main predication.

§30.6 In my *Handbook of New Testament Greek* (1973), I used the portion numbered §30.6ff. to present sentence diagrams. While I believe that this is an excellent way of seeing the structure of the sentence and getting into the meaning of the text, I have been unable to come up with any way of diagramming Hebrew sentences. We could, of course, diagram the English translation – but that would not help us visualize the structure of the Hebrew. How, for example, could we diagram the clause *lāmā ‘āzabṭānī* ‘Why did you leave me’? How can we put this in the standard sentence diagram? The student who wishes to diagram the English translation may consult my *Handbook of New Testament Greek*.

§31. *The verbless predication.* In the Semitic languages, a predication expressing a constant condition is often formed by the juxtaposition of the subject with a verbless predicate. To translate it into English, we must add a copula.

- §31.01 Arab grammarians consider any clause that begins with a noun to be a *nominal sentence*. Since the subject is in the verb morphology, a sentence such as “Maḥmud loves Maryam” is described as a subject (Maḥmud) and a predicate (he loves Maryam). In Hebrew syntax, we sometimes find sentences where the predicate contains a verb, but where the sentence structure seems to indicate a nominal or verbless sentence.
- §31.1 The *subject* of a verbless (nominal) clause can be a noun or any word or word-group serving as a noun (§30.4).
- §31.11 The subj. may be a *noun*. וְהָיְתָה יֶפֶת-תֵּימָר וְמוֹכֶת בְּרָאָה ‘The girl was shapely and comely’ (Est. 2:7).
- §31.111 It may be a compound subject (§30.113). *ûk[‘]day bizzāyôn wāqāšep* ‘and like enough [will be] (the) *scorn and anger* (= scorn and anger will be plenty)’ (Est. 1:18).
- §31.112 Repetition of the noun gives the subj. distributive force. *ûb[‘]kol-m[‘]dīnā^h ûm[‘]dīnā^h* ‘and in every last city’ (Est. 4:3).
- §31.12 The subject may be any kind of pronoun.
- §31.121 The subject may be a *personal pronoun*. אֲנִי יְהוָה ‘I [am] YHWH’ (Exod. 6:2) *hî* ‘estēr ‘she [is] Esther’ (Est. 2:7).
- §31.122 The subj. may be a *demonstrative pronoun*. מַה-זֶּה ‘What is *this* ?’
- §31.123 The subj. may be a *relative pronoun*. אֲשֶׁר לְמֶלֶךְ ‘which [belonged] to the king’ (Est. 1:9).
- §31.124 The subj. may be an *interrogative pronoun*. *mā^h-lla‘dšōt bammalkā^h* ‘what [is one] to do with the queen?’ (Est. 1:15).
- §31.125 The subj. may be an *indefinite pronoun*. מִי-בָעַל דְּבָרִים ‘whoever is lord of words (= has a complaint) (Exod. 24:14).
- §31.13 The subject of a nominal sentence may be a *noun-phrase* (§30.411).
- §31.131 The noun-phrase may be two or more nouns in annexion (cstr.). כְּטוֹב לִבִּי-הַמֶּלֶךְ ‘when good [was] *the heart of the king*’ (Est. 1:10).
- §31.132 The noun-phrase may be a noun modified by an adjective. אֶבֶל גָּדוֹל לַיהוּדִים ‘*Great mourning* [was] to the Jews’ (Est. 4:30).
- §31.133 The noun-phrase may be a prep. phrase. וּלְנֶגֶד מֶלֶךְ ‘and for a prince [was one] from him’ (= of his descendants, one became a prince) (1 Chr. 5:2).

- §31.14 The subj. of a nom. sent. may be a *noun-clause* (an infinitive + any words connected with it).
- §31.141 The noun-clause generally is formed with an inf. cstr. לֹא טוֹב הָיְתָה הָאָדָם לְבָדּוּ 'not good [is] *man's being by himself*' (Gen. 2:18).
- §31.142 The use of the inf. abs. in such a sentence is rare. אָכַל רַב־שׁ אֲכָל רַב־שׁ 'to eat much honey [is] not good' (Prov. 25:27).
- §31.2 The *predicate* of a nom. sent. may be a noun or an adjective or any word or group of words serving in either of these capacities.
- §31.21 The pred. may be a *noun*. הַמִּזְבֵּחַ עֵץ 'the altar [was] *wood*.' (Ezek. 41:22). הֲלֹא בֹאֵז מִירְעָתָנוּ '[is] not Boaz our *acquaintance*?' (Ruth 3:2).
- §31.211 The pred. may be a compound noun: *w^e'ansē s^edōm rā'im w^ehaṯṭā'im* 'and the men of Sodom [were] *wicked and sinners*' (Gen 13:13).
- §31.22 The predicate may be a *pronoun*.
- §31.221 The pred. may be a *personal pronoun*. אֲנִי הוּא 'I [am] *he*' (Isa. 43:25).
- §31.222 The pred. may be a pronoun object of a preposition. פֶּה-לָהֶם 'a mouth [is] *to them*' (= they have a mouth) (Psa. 115:5); *lî hakkéseṣ* 'to me (= mine) [is] the silver' (Hag. 2:8); *w^elô štê nāšîm* 'to him (= he had) two wives' (1 Sam. 1:2).
- §31.223 The pred. may be an *indefinite pronoun*: מִה-שְׁאֵלְתָּךְ ... וְתַתְּנָתָּ לָּךְ 'Whatever [is] thy request ... let it be done for thee' (Est. 7:2).
- §31.224 The pred. may be an interrogative pronoun. מִי-אַבִּימֶלֶךְ 'who [is] Abimelech?' (Judg. 9:28).
- §31.23 The pred. may be an *adjective*. וְזָהב הָאָרֶץ טוֹב 'and the gold of that land [was] *good*' (Gen. 2:12).
- §31.231 The pred. may be a phrase used adjectivally. *mēhem 'al-k^elê hā'ābōdā^h* '(some) of them [were] *over the vessels of the cult*' (1 Chr. 9:28).
- §31.232 The pred. may be an adjective of number: *snēm 'āsār 'ābādē'kā* '(we) *twelve* [are] thy servants' (Gen. 42:13).
- §31.233 The predicate adjective agrees with the noun to which it refers in gender and number, but it is *without* the definite article (cf. examples in §31.23 above).
- §31.24 The pred. may be a *participle* (cf. §30.382). וְנָהָר יֹצֵא מִעֵדֶן 'and a river [was] *going out from Eden*' (Gen. 2:10).

§31.25 The pred. may be an *adverb*. Since the nom. cl. juxtaposes a subj. and a pred., it is questionable whether the adverbial force is not the product of English translation. *ûp'nehem 'ahōrannî* 'and their faces [were] *backward* (= turned away)' (Gen. 9:23); *šām habb'dōlah* 'there [is] the bdellium' (Gen. 2:12); *לְעוֹלָם חֶסֶד* 'for ever [is] his covenant love' (Ps. 136:1). *'ē' hébel* 'where [is] Abel?' (Gen. 4:9). *'ōšer b'bēto* 'wealth [is] in his house' (Ps. 100:3). *בְּשָׁלוֹם* 'peacably (lit. peace) [is] your coming?' (1 Kgs. 2:13).

§31.251 The pred. may be an *adverbial phrase*. *אֲשֶׁר לִפְנֵי שַׁעַר הַמֶּלֶךְ* 'which [was] before the king's gate' (Est. 4:6).

§31.26 The pred. may be a *noun-phrase*: *m'lō' kol-hā'āreš k' bōdō* 'the fullness of all the earth [is] his glory' (Isa. 6:3).

§31.27 The pred. may be a *noun-clause*. *וְאֲנִי הִנְנִי מְקִים אֶת-בְּרִיתִי אִתְּכֶם* 'I – I indeed [am] raising my covenant with you' (Gen. 9:9).

§31.3 In some nominal sentences, a *copula* is used to tie the subj. to the pred. The copula may be (1) the 3d pers. pron., (2) a form of the verb *הָיָה*, or (3) either of the particles *וְ* or *אִין*.

§31.31 The pron. may be a simple copula. *'ahat hī' yōnāṭī* 'one she (= is) my dove' (Cant. 6:9). *אֵלֶּה הֵם מִשְׁפְּחֹת הַקֹּהָתִי* 'these they (= are) the families of the Qohathites' (Num. 3:27).

§31.311 The demon. pron. may serve also as a copula or as both pron. and copula. *הוּא אֲחַשְׁוֶרֶשׁ הַמֶּלֶךְ* 'that [was the] Ahasuerus who [was] ruling' (Est. 1:1).

§31.32 The pron. may add emphasis to the subj. *w'yōsēp hū' haššallī* 'al-hā'āreš 'Joseph, *he* (= was) the governor over the land' (Gen. 42:6). *אַתָּה הוּא הָאֱלֹהִים* 'You [are] he, the (true) God (= it is you who are God)' (1 Kgs. 18:39).

§31.321 Often the pron. is not truly a copula, but rather the subj. of a nom. cl. which is in apposition to another word or group of words. In addition to the two examples just given, consider these: *זֹאת מַתַּת אֱלֹהִים הִיא* 'this – the gift of God [is] it' (Eccl. 5:18). *w'sēba' haššibbōltm haṭṭōbōt sēba' šānīm hēnnā'* 'and the seven good cars – seven years [are] they' (Gen. 41:26).

§31.33 The particle *וְ* 'existence of' is used as a copula. *אֲכֵן וְיִהְיֶה בְּמָקוֹם הַזֶּה* 'surely existence of YHWH (= Y. was) in this place' (Gen. 28:16).

§31.331 Likewise, the part. אֵין 'nonexistence of' is used as a copula. *ki 'ēn lāh 'āb wa'ēm* 'for nonexistence to her (= she had no) father and mother' (Est. 2:8). אֵין יוֹסֵף בְּבֹר 'nonexistence of Joseph (= J. was not) in the pit' (Gen. 37:29). *w'ānēk 'ad-'ōlām* 'and nonexistence of you for ever (= you will be no more)' (Ezek. 27:36).

§31.34 Forms of הָיָה are often used as a copula in a noun clause, especially for a more exact specification of time. *w'hā'āres hā'ētā lōhū wābōhū* 'and the earth was waste and emptiness' (Gen. 1:2). The distinction between a verbless clause and a verbal clause in such sentences is not clear-cut. *Ges.* §141g.

§31.4 *Word-order* in the nominal sentence is significant. Since the subj. is generally the important item, the order is normally *subj.-pred.* If emphasis is on the pred., it stands first. Joüon §154f-j. (C. Albrecht, "Die Wortstellung im hebräischen Nominalsätze," *ZAW* 7: 218ff., 8: 249ff.)

§31.41 The interrog. pron. stands first, and the reply is usually in the same order, *pred.-subj.* מֵעֵין אֵתָם 'Where are you from?' מֵהָרֶן אֲנִינֵנו 'We are from Haran' (Gen. 29:4 cf. Gen. 24:23-24).

§31.42 After a relative particle, the order is *pred.-subj.* אֲשֶׁר וָרָעוּ בּוֹ 'which its seed [is] in it' (Gen. 1:11). הָעָם שִׁיחֻהוּ אֱלֹהָיו 'the people who YHWH [is] its God' (Ps. 144:15).

§31.43 After certain conjunctions the order is normally *pred.-subj.* כִּי עָרִים אֲנִכִּי 'for naked [am] I' (Gen. 3:10, cf. 3:19). *'im lōqē^ah ya'āqōb 'iṣṣā^a* 'if Jacob [is] taking a wife' (Gen. 27:46). If the subj. is emphatic, it stands first. אִם יְהוָה הָאֱלֹהִים 'if YHWH [is] the (true) God' (1 Kgs. 18:21).

§31.44 The student should note carefully the various examples of word-order in verbless clauses. For example: *subj.-adv.-pred.* Gen. 26:29b; 12:6b; *adv.-subj.-pred.* Gen. 4:7; 37:16; *pred.-subj.-adv.* Gen. 43:2b; *adv.-pred.-subj.* Gen. 41:2, etc.

§31.5 The *tense* of a verbless clause can only be determined by context. A verbless cl. may be used for past, present, or future time, or it may predicate a timeless condition. *Ges.* §140e.

§31.51 The context may require translation in *past* tense. וְלוֹט יוֹשֵׁב 'and Lot [was] sitting' (Gen. 19:1).

§31.52 The context may require *present* tense. מִדּוּעַ אַתָּה עֹבֵר אֶת-מִצְוַת הַמֶּלֶךְ 'Why [are] you transgressing the king's command?' (Est. 3:3).

- §31.53 The context may even require translation in *future* tense. 'For after seven days אֲנִכִּי סָסָמִיר I [will be] causing (it to) rain' (Gen. 7:4).
- §31.54 In many expressions, the verbless predication is *timeless*. אֲנִכִּי יְהוָה 'I [am essentially and timelessly] YHWH.'
- §31.6 The verbless clause may be used in several ways in addition to simple copular predications. Note the following.
- §31.61 The nominal sentence may be optative or jussive. עָלַי קִלְלָתְךָ 'upon me [be] thy curse' (Gen. 27:13). *ri'sôn hû' lākem l'ḥodsē haššānā* 'first [let this become] to you with reference to the months of the year' (= make this the first month of the year; Exod. 12:2) *Ges.* §141f.
- §31.62 The verbless clause may be used in a condition. אִם יְהוָה הָאֱלֹהִים 'if YHWH [is] the (true) God' (1 Kgs. 18:21).
- §31.63 Note the following: כְּמִזֶּה כְּפָרְעָה 'like you like Pharaoh' (lit. 'as you [are] so Pharaoh [is]'; (Gen. 44:18).
- §31.64 It becomes obvious that the statement in *Ges.* §140e ("Noun-clauses with a substantive as predicate, represent something *fixed*, a *state* or in short, a *being so* and so") leaves something more to be said. For further study, cf. F. I. Anderson, *The Hebrew Verbless Clause in the Pentateuch*, 1970.
- §31.7 Ellipsis (§30.14ff) is often found in the verbless clause.
- §31.71 After הִנֵּה the subj. is often omitted. *hinnē^h šiphātēk* 'Behold, [I am] thy handmaid' (Gen. 16:6). וְהִנֵּה עֹמֵד 'and behold, [he was] standing' (Gen. 24:30).
- §31.72 The subj. may be omitted. אִם-עַל-חֶסְדְּךָ טוֹב 'If [it seems] good to the king' (Est. 1:19). *w'ḡam hōlēk liqrā'ī kā* 'and indeed [he is] coming to meet you' (Gen. 32:7 [ET6]).
- §31.8 Of special noteworthiness is the "dangling" construction (something like a *nominative absolute*), where a verbless clause is placed in apposition with a noun or a noun-clause. הָאֵל תָּמִים דְּרָכּוֹ 'God – his way [is] perfect' (Ps. 18:31). *b'nf s'kem ḥās'qā^h napšō b'bit^h kem* 'My son Shechem – his soul longs for your daughter' (Gen. 34:8). *hā'ānāšīm hā'ēllē^h s'lēmīm hēm 'ittānū* 'These men – peaceful [are they] with us?' (Gen. 34:21). *YHWH 'ēlōhēkā 'eš 'ōk^h lā^h hū'* 'YHWH your God – a consuming fire [is] he' (Deut. 4:24).
- §31.9 Concord in the verbless cl. at times seems unusual.
- §31.91 A collective subj. may have a plur. pred. וְכָל-הָאָרֶץ בָּכִים 'and the whole land [was] weeping' (2 Sam. 15:23). *ūbē'ī sāl hōl'kīm* *w'dallīm* 'and the house of Saul [was] going and weak (= becoming steadily

weaker)' (2 Sam. 3:1). Note the following: **הוּא אֶחָדָן וּמֹשֶׁה** 'that [was] Aaron and Moses' (Exod. 6:26).

§32. A *verbal* predication (§30.121)—as distinguished from the verbless predication (§31.)—states more than an equivalence between subject and predicate. If the verb is transitive (§30.3391), the action of the subj. on the obj. of the verb is indicated. If the verb is intransitive (§30.3392), some change in state, or some effect of the state, is generally indicated. In some sentences where the subj. precedes the verb, it is possible that a nominal sentence is intended (cf. §31.01). *Ges.* §142a-e. **נַעֲשֶׂה אָדָם בְּצַלְכֵּנוּ** 'let us make man in our image' (Gen. 1:26). In contrast, note: *ûmord'kay yāda'* 'et-kol-'āšer na'āsā^h 'And (as for) Mordecai, [note *r'bi'*] he knew all that was done' (Est. 4:1).

§32.1 By its morphology, the verb indicates person, gender, and number of the subj. (§30.144), as well as other elements, such as aspect (tense), voice, mood, etc.

§32.11 The subj. indicated morphologically may be 1st pers. (the one speaking), 2d pers. (the one spoken to), or 3d pers. (the one spoken about).

§32.111 In the 1st pers., there is no need to define the subj. more closely; the hearer/reader knows that it is the speaker/writer (or the one represented as such in the context) who is making the predication. 'āšer 'āsīti lō 'which I have made for him' (Est. 5:4).

§32.1111 The pron. may be used for emphasis. *wa'āni zāqānti wāsābtī* 'and I am old and grey' (1 Sam. 12:2).

§32.1112 In letters or inscriptions the author often inserts his name to define the subject, since he is not visible. **וְרָאִיתִי אֲנִי דָנִיֵּאל** 'and I *Daniel* saw' (Dan. 12:5).

§32.112 In the 2d pers. there is no need to define the subj., since the hearer/reader(s) know(s) that he/she/they is/are the person(s) addressed by the speaker/writer. **מָה־זָּאת עָשִׂית** 'What is this thou hast done?' (Gen. 3:13).

§32.1121 For the sake of emphasis, the subj. may be defined. **הֲלֹא אִתָּם שָׂנְאָתָם אִתִּי** 'Did you not hate me?' (Jud. 11:7).

§32.113 When the subj. is 3d pers., it must be more closely defined, except when it is clear from the immediate context. *wayyōm'ru na'ārē hammélek* 'and they said, i.e. the servants of the king, ...' (Est. 2:2). *wayyagged-lō mord'kay* 'and he (i.e. Mordecai) told him' (Est. 4:7).

§32.1131 If the subj. is clear from context, it may be omitted. *zākar 'et-wašti* 'he remembered Vashti' (Ahasuerus is the subj., just mentioned: Est. 2:1).

wattišlah b'gādim 'and she sent clothes' (i.e. the queen, mentioned in the previous clause, Est. 4:4).

§32.1132 Sometimes the subj. is not specified, even though it has not been mentioned for several sentences/lines. *nātan lō* 'he gave to him' (Est. 4:8; Mordecai, mentioned in 4:7 gave to Hatach, mentioned in 4:6).

§32.1133 Even when it is clear from context, the subj. may be defined. *wattā'an 'estēr* 'and Esther answered'. (Since the conversation is between Esther and Mordecai, and since the verb forms distinguish masc. from fem., it is perfectly clear that Esther is the subj. Nevertheless, possibly for stylistic reasons, she is named.)

§32.114 The *impersonal subject* is often expressed by the 3d sing.: *וַיָּהִי* 'and it came to pass'; *וַיֵּאֻר* 'and it became light'; *וַתֵּצַר לְדָוִד* 'and it was narrow for David' (= he was in a jam). *Ges.* §144b-c.

§32.115 The *indefinite subject* is often expressed by the 3mp. *וַיִּשְׁקוּ* 'they [= people in general] watered (the flocks at that well; Gen. 29:2); *y'baq'sū lammélek* 'let them seek on behalf of the king ...' (Est. 2:2).

§32.1151 The 3d sing. (m. or f.) is also used for an indef. subj. *Ges.* §144d.

§32.1152 The ptc. pl. is often used in this manner. *Ges.* §144i.

§32.1153 The indef. subj. is often best rendered by a passive, cf. Est. 2:2.

§32.12 The verb morphology also distinguishes the *gender* of the subj., either *masculine* or *feminine*. There is no *neuter*, and inanimate things have either masc. or fem. grammatical gender. In some verb forms, masc. and fem. are not distinguished. *'āsā hammélek ... mištēh* 'the king made a banquet' (Est. 1:5). *gam wašti hammalkāh 'ās'tāh mištēh nāšim* 'Vashti the queen also made a banquet for the women' (Est. 1:5). *w'ēd ya'ālēh min-hā'āreš* 'and a mist (m.) used to go up from the earth' (Gen. 2:6). *w'hā'āreš hāy'tāh tōhū wābōhū* 'and the earth (f.) was *tohu* and *bohu*' (Gen. 1:2).

§32.13 The verb morphology generally distinguishes the *number* of the subj., either *singular* or *plural*. The dual, if it ever existed in Heb. verb morphology, has disappeared. *wayyō'mer hāmān* 'and Haman said (sg.)' (Est. 3:8). *wayyō'm'ērū 'abdē hammélek* 'and the king's servants said (pl.)' (Est. 3:3).

§32.2 Some verbs predicate a state or condition, and are called *stative* verbs (§30.3393). Other verbs predicate an act, and are called *active* (or *fiensive*) verbs. Verbs of the latter category may confine the activity to the agent (*intransitive*, §30.3392), or the activity may extend to a person or thing other than the agent (*transitive*, §30.3391). However, in Heb. these distinctions are not always equivalent to our Western system.

§32.21 The G-stem of some verbs predicates a state or condition (§§27.23, 233): כָּבֵד 'he is heavy,' קָטְנָה 'she is small,' יָכַלְתִּי 'I am able,' וְכִנֵּיתִי 'I am old.'

§32.211 The predication of a stative verb in Heb. may be complete, כָּבֵד 'he is heavy,' or it may be incomplete, חָפֵץ 'he is delighted with, takes pleasure in.'

§32.2111 If the stative verb makes an incomplete predication, this may be completed by: (1) a substantive in the accusative, (§34.1), (2) a prepositional phrase (§34.112), or (3) a complementary infinitive (§34.82). In some instances, the verb appears to be transitive. יָכַלְתִּי 'I have prevailed over him' (Ps. 13:5); *hammélek hāpēs bī'qārō* 'the king delights in his honor' (Est. 6:7); חָפֵצְתִּי צְדָקָה 'I desire thy justification' (Job 33:32).

§33.212 Verbs which are *stative* in the G-stem may be *fientive* or *transitive* in the D or H-stem: לָבַשׁ 'he dressed, put on clothing,' הִלְבִּישׁ 'he clothed [another person].'

§32.22 The G-stem of other verbs predicates an action. These verbs are usually called *active*, but because of the confusion between "active = not passive" and "active = not stative," some grammars use the term *fientive*.

§32.221 The predication of a fientive (active) verb may be complete ("he lied") or incomplete ("he made").

§32.2211 If the fientive verb makes an incomplete predication, this is generally completed by a substantive in the accusative, or its equivalent (§34), and the verb is considered to be *transitive*. *b'rēšīt bārā' 'ēlōhim 'ēt haššāmāyīm w' 'ēt hā'āreš* 'when in the beginning God created the heavens and the earth ...' (Gen. 1:1).

§32.222 Verbs which are simply transitive (i.e. take only *one* object) in the G-stem, may take two objects in the D- or H-stem; רָאָה 'he saw x,' הִרְאָה 'he caused y to see x,' or 'he showed y x.'

§32.23 It becomes apparent that we cannot hold to a simple distinction between *transitive* and *intransitive* verbs. יָכַל *stative* 'he is able,' may take an obj.: *yāḏā'tī kī-kōl tūḵāl* (pausal) 'I know that you shall prevail over all' (Job 42:2). Likewise, *sākab* (stat.) 'he lay down,' may be used transitively, וְאִם אָחָה לְשָׁכַב אִישׁ אִתָּהּ 'and if a man shall indeed lie (with) her ...' (Lev. 15:24).

§32.24 Certain verbs may take *two* objects. Most common are *factitive* verbs (§30.3394). The objects may be *act and consequence*, *material and result*, etc. See §34.3ff. This is not to be confused with a compound object. *Object of act and consequence*: 'they crowned him king.' *Compound object*: 'the car struck John and Mary.'

§32.3 For *mood*, review §30.335ff. In Heb., the loss of final short vowels (§15.51) has made it impossible to identify certain moods, such as the subjunctive, the energetic, and, in most instances, the jussive. If Heb. was like Akk. in the use of the sbjtv., the verb in every dependent clause should be in the sbjtv. On the other hand, if it was like Arab., the use of the sbjtv. would be much more restricted.

§32.31 The *indicative* is the mood used for ordinary predications (§30.3351). In the absence of final short vowels, we assume that all finite verbs not in the impv., juss., or cohort. are indicative – which may be quite wrong.

§32.311 The indic. is used in a *declaratory* statement (§30.13): *wayy'kullū haššāmáym w'hā'āreš w'kol-š'bā'ām* 'and the heavens and the earth and all their host were finished' (Gen. 2:1).

§32.3111 A *negative* declaratory predication is indicated by the use of לֹא with the indic. The neg. adv. is almost invariably placed immediately before the verb. *כִּי לֹא הִקְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ* 'for the Lord God had not caused it to rain on the earth' (Gen. 2:5). Cf. *Ges.* §152a.

§32.3112 For the use of לֹא and impf. for negative commands, see §32.3211.

§32.312 The indic. is used in an *interrogatory* predication. *mī higgīd l'kā kī 'ē'rōm 'ātāh* 'who told you that you (were) naked?' (Gen. 3:11).

§32.32 The *imperative* mood is found only in the 2d pers. (§27.4ff.). It is used for commands, and in some instances for permission, assurance, consequence, and the like (*Ges.* §110).

§32.321 The impv. generally expresses real *commands*: *תְּלוּהוּ עָלָיו* 'Hang him on it!' (Est. 7:9).

§32.3211 A *negative command* is not expressed in the impv. It is generally expressed either by לֹא + impf. or by אַל + juss.

§32.322 The impv., especially after a previous attempt to dissuade, may express *permission*: *וַיֹּאמֶר לוֹ רוּץ* 'so he said to him, "(O.K.), run!"' (2 Sam. 18:23).

§32.323 The impv. may express *certainty* or *assurance*: *kī-'im-šîšû w'gîlû 'ādē'*-'ad 'but rejoice and be glad forever' (Isa. 65:18) – i.e. in the new heavens and the new earth which YHWH promises to create (65:17). *וְדַעַי וְרָאִי כִי-יָרַע נֶאֱמַר עֲזַבְדָּאֵת יְהוָה* 'then know and see that your forsaking YHWH is evil and bitter' (Jer. 2:19) – after a reproof for their wickedness.

§32.3231 The impv. of the N-stem is used with this force. *wʿattem hēʿāsʿrū* ‘and you shall be bound’ (Gen. 42:16; lit., ‘and you, be bound!’). ‘Ascend this mountain ... and die ... *וְהָאֱסָף אֶל-עַמִּי* and be gathered to your people’ (Deut. 32:48-50).

§32.324 An impv. which follows another impv. (with conjunctive *wāw*) may express the consequence of complying with the first command: *zōʿt ʿāsū wiʿhʿyū* ‘do this and live’ (Gen. 42:16). *פָּנוּ אֵלַי וְהוֹשַׁעוּ* ‘turn to me and be saved’ (Isa. 45:22). *Ges.* §110f.

§32.325 An impv. which follows a juss., a cohort., or an interrog. sentence (with conj. *wāw*) may express a consequence which is intended or which is certain. *wʿhitpallēl baʿadkā wehʿyēh* ‘and he will pray for you, and you shall live’ (lit., so live!; Gen. 20:7). *waʿābārek kā waʿāgadd lāh sʿmékā wehʿyēh bʿrākāh* ‘and I would bless you and make your name great, so be a blessing’ (Gen. 12:2). *וּבְשָׁח אֶכְפֹּר וּבְכֶבֶד וּבְקִרְבִּי* ‘and with what shall I make atonement that you may bless (lit. and bless, *impv.*) the inheritance of YHWH?’ (2 Sam. 21:3).

§32.326 The impv. with *חַי* (the “lengthened impv.”) seems to be merely a stylistic variant, not perceptibly different from the normal impv. *gʿšāh-nnā ūšāqāh-lli* ‘come here and kiss me!’ (Gen. 27:26). Note especially: *molʿkāh ʿālēʿnū* ‘reign over us’ (Judg. 9:8) and *mʿlōk-ʿālēʿnū* ‘reign over us’ (Judg. 9:14).

§32.327 *נָא* ‘please’ may be added to either the normal or the lengthened impv. Sometimes it seems to be little more than a stylistic variant. *נָא-וָשָׁח* ‘come here’ (Gen. 27.26). *לֵי הַגִּידִי נָא* ‘tell me, pray’ (Gen. 24:23).

§32.34 The *cohortative* (sometimes called the “lengthened impf.,” §27.53) occurs usually in 1st pers., and expresses the intention or desire of the speaker to accomplish that which is predicated by the verb. *נִלְכְּה וְנַעֲבֹדָה אֱלֹהִים* ‘we would go and serve other gods’ (Dt. 13:7). *ūbʿyad ʿādām ʿal-ʿeppōlāh* ‘but into the hand of man (*vice* YHWH) let me (lit, I would) not fall’ (2 Sam. 24:12).

§32.341 In general, when the speaker is free to act, the cohort. expresses intention, determination, or desire. *nʿnattʿqāh* ‘let us break asunder’ (Ps. 2:3). When the speaker is bound by or dependent upon others, the cohort. expresses a wish or request. *naʿbʿrāh-nnāh* ‘we would like to pass through, please’ (Num. 20:17).

§32.342 The cohort. following an impv. or juss. (with conj. *wāw*) expresses an intention or intended consequence. וְהָבִי־אֵחָד־לִי (leng. impv., §32.326) וְאִכְלָה 'so bring it to me and I would eat (= that I may eat)' (Gen. 27:4). *w'ṭiqrab w'ṭābō'ā* ... *w'nēdā'ā* 'and let (the counsel of the Holy One of Israel) draw near and enter, and we would (= that we may) know' (Isa. 5:19). *Ges.* §108*d*.

§32.343 The cohort. may express a contingent intention in the protasis or apodosis of a conditional sentence. *'im-āḏabb'raḥ lō'-yēhāsēk k'ābī w'ahdēlāḥ maḥ-minnī yahālōk* (unusual G65 form) 'if I would speak, my grief is not assuaged, and would I forbear, what has gone from me?' (Job 16:6). כִּי לֹא תִתְנַחֵם וְאִתַּתְּנָה 'for you do not delight (in) sacrifice, else would I give (it)' (= if you did, I would give) (Ps. 51:15). *Ges.* §108*e-f*.

§32.344 The cohort. on rare occasion occurs in 3d pers. *y'mahēr yāhīśāḥ ma'āsēhū* 'let him hasten, let him speed his work' (Isa. 5:19). וְעִלְתָּהּ 'and your burnt offering may he regard favorably (selah)' (lit., may he make fat = acceptable) (Ps. 20:4).

§32.345 The cohort. may be followed by *נָא* 'I pray, please, would you': נָא נַעֲבְרָה-נָא 'let us pass through, we pray' (Num. 20:17).

§32.35 The *jussive* (sometimes called the "shortened imperfect," §27.51) occurs generally in the 3d pers., and expresses the intention of the speaker that another person might accomplish the predication of the verb. *Ges.* §109.

§32.351 The juss. may express a *wish*, *request*, or *restraint*. יְקַם יְהוָה דְּבָרִי 'may YHWH establish (filfill) his word!' (1 Sam. 1:23). *tāšob-nā' népēs-hayyéled hazzēḥ* 'let the life of this child return!' (1 Kg. 17:21).

§32.3511 The subj. of the juss. may be impersonal or indefinite. יְהִי אֹר 'let there be light!' (Gen. 1:6).

§32.3512 The addition of *נָא* seems to strengthen a request, making it like an optative or precative. *yēšeb-nā' 'abd'kā...w'hannā'al yā'al* 'let thy servant stay ... and let the boy go up' (Gen. 44:33).

§32.352 The juss. may express *advice* or *recommendation*. הֲלֹא אֲחֻתָּהּ חֲסִידָהּ טוֹבָה מִכִּסְיָהּ תְּהִי־נָה לָהּ תַּחְתֶּיהָ 'Is not her little sister better (prettier) than she? Let her be yours, I pray, instead of her (the older sister)' (Judg. 15:2).

§32.353 The juss. occurs in the 2d pers., generally with *אֵל* to indicate a lighter form of the *negative command*, *dissuasion*, or *deprecation*. רָדָה אֵלַי 'come down to me; don't delay' (Gen. 45:9). *z'kōr 'al-tiškah* 'remember; don't forget' (Dt. 9:7).

§32.354 The juss. occurs occasionally in 1st pers. In this usage, it approaches the cohort. in force. וְלֹא-נִשְׁאַחַת בָּהֶם אִישׁ 'and let us not leave a man of them' (1 Sam. 14:36). *w'ló'-nôtar bô ... gam-'ehād* 'and let us not leave in it ... even one' (2 Sam. 17:21).

§32.355 The juss. (with conj. *wāw*) following an impv., cohort., or an interrog. clause may express an intention or an assurance of a contingent occurrence. *qah wālēk ūt'hi' 'išā^h l'ben-; ādōné^ukā* 'take (her) and go, and let her be (= she shall be) a wife for the son of your lord' (Gen. 24:51). *'immāl' tā^h nnā' šāmmā^h ... ūt'hi' napšī* 'let me escape thither, I pray, ... and let my soul live (= and I shall be safe)' (Gen. 19:20). וְיִנָּתֶן לְךָ ... וְיִשָּׂא בְקִשְׁתְּךָ 'What is your petition ... and let it be given to you' (= and it shall be given to you)' (Est. 5:3). *Ges. §109f.*

§32.356 The juss. may be used in either protasis or apodosis of conditional sentences. תַּשְׁתְּ-חֹשֶׁךְ וְיָהִי לַיְלָה 'let you make darkness, then let it be dark' (= if you make darkness, then it is night, Ps. 104:20). *w'im šākôb yiškab 'iš 'ôlāh ūt'hi' niddātā^h 'ālā'w w' tāmē' šib'at yāmīm* 'and if a man shall indeed lie with her (lit., bed her), and let her uncleanness be upon him, then he shall be unclean seven days' (Lev. 15:24). *Ges. §109h.*

§32.357 In a number of passages the H-juss. (H40) יֹסֵף occurs where it has no jussive force. Possibly this is a G20 *yaqtīl* form **yawsip*. Num. 22:19; Dt. 18:16; Hos. 9:15; Jon. 2:2; Ezek. 5:16; Gen. 4:12.

32.36 Omitted arbitrarily.

§32.37 The *participle* is not a mood. It is a verbal noun, often serving adjectivally, and may be used as a noun
as subj. of a verb, §33.4
as obj. of a verb, §34.112
as a governing noun in annexion, §36.311
as a modifier of a noun, §36.1

The *ptcp.* may also be used as a verb, and as such it is considered here.

§32.371 General observations about the verbal nature of the *ptcp.* include the following.

§32.3711 The *act. ptcp.* has various shades of meaning and is sometimes difficult to translate. Thus מֹת may mean 'dying' (Zech. 11:9), 'dead' (often, and *hammēt* is always 'the dead'); נֹפֵל may mean 'falling' (often), 'fallen' (Judg. 3:25, 1 Sam. 5:3), 'ready to fall' (Isa. 30:13, Amos 9:11); and עֹשֶׂה may mean 'will be doing, is about to do' (Gen. 41:25).

§32.3712 The *pass. ptcp.* generally describes a state or condition as the result of activity, but we must observe certain features. Gp50 כָּתוּב 'written,' Np50 נֹרָא 'to be feared,' *nehmād* 'to be desired, desirable,' Dp50 מ'חֻלָּל 'worthy to be praised' (Ps. 18:4).

§32.3713 The stative verb (§32.21) properly does not form a ptcp., but rather an adj. of the form CāCēC or CāCōC: *kābēd* 'heavy,' *qāṭōn* 'small.' Some verbs which are stative in form (i.e. CaCiCa) are transitive, e.g. *sānē* 'he hated,' and have true ptcps.: *sōnē*, *sānū*. *Ges.* §116b.

§32.3714 If a verb has *both* ptcp. CōCēC and adj. CāCēC forms, they are notably different. לָעַן *b'la'anē sāpāh* 'by (men) of stammering lips' (Isa. 28:11), but cf. לֹאֵן *kullō lō'en lī* 'everyone mocks me' (Jer. 21:7).

§32.372 The ptcp. may take an obj. in the acc., or, if the verb from which it is derived takes a prepositional obj., the ptcp. will do the same. 'ōhēb 'et-dāwīd 'hating David' (1 Sam. 18:29). עָשָׂנִי 'who made me' (Job 31:15). מִי רֹאֵנֵנוּ 'who sees us?' (Isa. 29:15). *hārōdīm bā'am* 'who rule over the people' (1 Kg. 9:23). *hin'ni rōpē lāk* 'behold, I will heal you' (2 Kg. 20:5).

§32.3721 The verbal adj. CāCēC may take an acc. of the person or thing if the verb from which it is derived does so. *mālē rū'h hokmāh* 'full of the spirit of wisdom' (Dt. 34:9).

§32.3722 The pass. ptcp may take an acc. after the abs. form, or a gen. after the cstr. form. לְבוּשׁ בְּרִימִים 'clothed (in) linen' (Ezek. 9:2). *qārū'ē b'gādīm* 'torn of (= in respect to) clothes' (2 Sam. 13:31). *s'rūpōt 'ēš* 'burnt with fire' (Is. 1:7).

§32.373 The ptcp. sometimes stands in a "dangling" construction (*casus pendens*), which may be considered as subj. of a compound noun-clause. *šōpēk dam hā'ādām bā'ādām dāmō yiššāpēk* 'the one who sheds man's blood, by man shall his blood be shed' (Gen. 9:6). *kol-'iš zōbē'h zēbah ūbā' nā'ar hakkōhēn ...* 'if any one sacrificed a sacrifice, then the priest's servant came ...' (1 Sam. 2:13). *Ges.* §116w.

§32.374 A ptcp. may be followed by a finite verb. שָׁם תִּבְלֶה כְּמִדְבָּר וְעָרָיו תִּהְיֶינָה כְּמִדְבָּר 'who made the world like a wilderness, and its cities he overthrew' (Is. 14:17). *masdīqē rāsā' 'ēqeb šōhad w'sidqat šaddīqīm yāštrū mimmennū* 'who acquit the guilty for a bribe, and the right of the righteous they take from him' (Is. 5:23).

§32.3741 According to Driver *Tenses* §117, a ptcp. followed by perf. with conj. *wāw* asserts something indefinite or undetermined and may generally be translated, 'whoever, whenever, if ever.' מִכָּה אִישׁ וְכֹת מוֹת יוֹמָת 'whoever smites a man and he dies shall surely be put to death' (Exod. 21:12).

§32.3742 A ptcp. followed by impf. with conv. *wāw*, on the other hand, asserts an actual concrete event. It is generally translated by a clause introduced by 'who, that.' *lā'el hā'onēh 'ōtī b'yôm sārātī way'hi 'immādi* 'to the God who answered me in the day of my distress and was with me' (Gen. 35:3).

§32.375 In some passages we seem to see the ptcp. developing as a historical tense (continuous past, continuous present, etc.) in Bib. Heb. Such usage is fairly common in Aram. and Syr., and fully developed in Mod. Heb. תִּבְקֹר הָיוּ חֲרָשׁוֹת 'the cattle were plowing' (Job. 1:14). wayyihyú niqrā'im liṭnē hammélek 'and they were being read in the presence of the king' (Est. 6:1).

§32.376 According to E. Sellin, *Über die verbal-nominale Doppelnatur der hebräischen Participien und Infinitive*, usw., p.40ff., the ptcp. when construed as a verb expresses a single and comparatively transitory act, or relates to particular cases, historical facts, and the like, while the ptcp. construed as a noun indicates repeated, enduring, or commonly occurring acts, occupations, or thoughts. *Ges.* §116f.

§32.38 The *infinitive construct* is not a mood, but a verbal noun. As such, it may be used:

- as subj. of a verb, §33.5
- as obj. of a verb, §34.12
- as gen. after a cstr., §36.312
- as obj. of a prep., §35.42

As a verb, the inf. cstr. can be used in the following ways.

§32.381 The inf. cstr. may be used after יֵשׁ, אֵין, or לֹא, as follows:

§32.3811 After *yeš*, it indicates possibility or permission. הֲיֵשׁ לְדַבֵּר-לְךָ אֶל-הַמֶּלֶךְ 'Is it OK to speak to the king on your behalf?' (2 Kg. 4:13). 'im 'iš (= *yēš*) l' hēmîn 'if it is possible (= it is not possible) to go to the right ...' (2 Sam. 14:19).

§32.3812 After אֵין *'ēn* it indicates impossibility or prohibition. כִּי אֵין לָבוֹא אֶל-שַׁעַר הַמֶּלֶךְ 'for it is not permitted to enter the king's gate' (Est. 4:2).

§32.3813 After לֹא it indicates a more absolute or categorical impossibility. . *ki lō' l' hōrīs 'et-yōš' bē' hā'ēmeq* 'for he could not dispossess the inhabitants of the plain' (Judg. 1:19). לֹא לְהִזְכִּיר בְּשֵׁם יְהוָה 'Don't mention the name of YHWH' (Amos 6:10).

§32.382 In some instances, the inf. cstr. by itself serves as a finite verb. אִם אֶמָּר 'if I say' (Job 9:27). מָה לַעֲשׂוֹת 'What shall we do?' (Est. 1:15). 'ahat dātō l' hāmūt 'his law is single (= clear): put (him) to death!' (Est. 4:11).

§32.3821 In a sequence of clauses, the inf. cstr. is usually followed by a finite verb. וְאֶקְרָא 'when I lifted my voice and cried' (Gen. 39:18). 'ad bō'ī w' lāqahī 'etkem 'until I come and take you' (2 Kg. 18:32).

§32.3822 An inf. cstr. may be used in a clause following one with a finite verb. כִּי לֹא-אֶשָּׂא אֶשְׂר-לִי לַיהוָה וְהַעֲלוֹת עָלָה הָנָם 'for I will not lift up to YHWH

what is yours and offer up a burnt-offering free (= what cost me nothing)' (1 Chr. 21:24).

§32.3823 The inf. cstr. often serves in indirect discourse (cf. §38.824).

§32.383 Especially to be noted is the use of the inf. cstr. with ל as a periphrastic future. *w'ēprāyim l'hōsī' el-hôrēg bānā'w* 'and Ephraim is for bringing forth his sons to the slayer' (= his sons are destined to be slain, Hos. 9:13).

§32.384 The inf. cstr. puts its obj. in the same case as the verb from which it is derived, and if the verb can take two objs., so can the inf. cstr. *l'hāmīt 'et-dāwīd* 'to kill David' (1 Sam. 19:1). *l'hillāhem bō* 'to fight with him' (Num. 22:11). *'ahārē hōdī' 'ēlōhīm 'ōtkā 'et-kol-zō't* 'since God has caused you to know all this' (Gen 41:39). *לְהוֹצִיאֵנוּ מִמִּצְרַיִם* 'to bring us forth from Egypt' (Exod. 14:11).

§32.385 The inf. cstr. (except as described in §§32.3812f.) is generally negated by לֹא-לֵךְ. *šiwwītikā l'bilti 'akol-mimmēnnū* 'I commanded you not to eat any of it' (Gen. 3:11).

§32.386 In a number of instances, the inf. cstr. appears to be used as an inf. abs. (Cf. Joūon §123q). *w'hašqōt biklē zāhāb* 'and they drank from gold vessels' (Est. 1:7). *הִכּוּת אֶת-מוֹאָב* 'and they smote Moab' (2Kg. 3:24). But cf. §32.3822.

§32.39 The *infinitive absolute* is not a mood. However, since it is sometimes used as a finite verb, this usage may be listed here. *Ges.* §113.

§32.391 After a clause with a finite verb, the inf. abs. may be used to predicate action by the same subject. *wayyitq'ū baššōpārōt w'nāpōš hakkaddīm* 'and they sounded with the rams-horns and broke the pitchers' (Judg. 7:19). *שָׂדוֹת יִקְנוּ וְכִתּוּב בְּסֵפֶר וְהַטּוֹם וְהַשֵּׁר עֲרִים* 'and they shall buy fields and write deeds (lit., in the documents) and seal (them) and cause witnesses to witness (them)' (Jer. 32:44).

§32.3911 The inf. abs. may follow a perf. (Hag. 1:6), a conv. perf. (Zech. 12:10), an impf. (Jer. 32:44), a conv. impf. (Gen. 41:43), a cohort. (Josh. 9:20), an impv. (Isa. 37:30), or a ptcp. (Hab. 2:15). *Ges.* §113z.

§32.392 The inf. abs. may be used at the beginning of a narration, in which case its use must be determined from context.

§32.3921 The inf. abs. may be used as an impv.: *שְׁמֹר אֶת-יְיָם הַשַּׁבָּת לְקֹדְשׁוֹ* 'keep the day of the Sabbath to hallow it' (Dt. 5:12). *Ges.* §113bb.

§32.3922 It may be used for the juss.: יהוה 'let the sons of Aaron offer it before Y.' (Lev. 6:7, ET 14). *Ges.* §113cc.

§39.3923 It may be used for the cohort.: *ākōl w'sātō* 'let us eat and drink' (Isa. 22:13).

§32.3924 It may be used for an impf. in emphatic promises: אכול והותר 'you/they shall eat and some left over' (2 Kg. 4:43). *Ges.* §113ee.

§32.3925 The inf. abs. may be used for any historical tense. *Ges.* §113ff.

§32.3926 In some instances, the inf. abs. seems to have the force of the passive, cf. עשה אלה לך 'these things have been done to you' (Ezek. 23:30, but see RSV). *Ges.* §113ff.

§32.393 The subj. may be added when the inf. abs. takes the place of a finite verb. יהוה 'The sons of Aaron [are] to offer it before YHWH' (Lev. 6:7 [ET 14]).

§32.4 The *voice* of the verb is indicated by verb morphology (§27.112). In Western languages, we think of *active* and *passive* as rather clearly defined terms. In Heb. there is some degree of confusion of which the student must be aware.

§32.41 In the term *active voice*, the word "active" may be misleading. It defines the relationship of the subj. to the predication of the verb (§30.3341), and may, with some verbs, indicate no *action* at all. Note these different actives: *kātābtī* 'I wrote,' *qātōntī* 'I am (have become) small,' *māl'ū* 'they were full.'

§32.411 Be careful not to confuse the auxiliary *was/were* of a pass. verb with the copular verb *was/were*. "The pitcher *was broken*" is pass.; "the pitcher *was full*" is act.

§32.42 The *passive* in general identifies the subj. as the recipient of the action predicated by its verb (§30.3342). Thus intransitive and stative verbs cannot be passive. The intr. 'I rise' will not form a pass. 'I was risen,' nor will the stat. 'I am heavy' form a pass. 'I was heavied.' In Heb., however, we find several noteworthy points about the passive that run counter to our understanding of the pass. in Eng. *Ges.* §121.

§32.421 A trans. verb can, of course, be made passive. ותקם רחל 'and Rachel died and was buried' (Gen. 35:19).

§32.4211 The personal agent or efficient cause is usually expressed by the prep. -ל. ויעתר לו יהוה 'and YHWH was entreated by him' (Gen. 25:21). ברוך הוא יהוה 'blessed be he by YHWH' (Ruth 2:20).

§32.4212 The agent may be expressed by **בְּאִדָּם יָמוּ יְשָׁרָא** 'by man his blood shall be poured out' (Gen. 9:6).

§32.4213 The agent may be expressed by **וְלֹא-יִקְרַעַת כֹּל-בָּשָׂר אוֹד מִיָּמֶה** 'and all flesh shall not again be cut off by the waters of the flood' (Gen. 9:11).

§32.422 The pass. may be impersonal or indefinite. **אֵינָהּ לֹא-עָבָד** 'a heifer which has not been worked' (Deut. 21:3 – the act. would be 'one had not worked the heifer,' a very unlikely construction in Eng.).

§32.423 Verbs which take two objects in the active (§32.24) may retain one (the second or more remote obj.) in the pass., while the nearer obj. becomes the subj. *Ges.* §121c. Compare the following: **אֲשֶׁר אֶרְעָכָה** 'which I will show you' (act.) (Gen. 12:1); **אֲשֶׁר אֶתְּרָה מִרְעֶה** 'which you have been shown' (pass.) (Exod. 25:40). In both clauses, *which* stands for the 2d obj.

§32.4231 Both objs. are retained with the pass. in an unusual clause: **וְיִכְלָא כְבוֹד-יְהוָה אֶת-כָּל-הָאָרֶץ** 'and the earth will be covered (with) the glory of YHWH' (Num. 14:21).

§32.424 The sign of the acc. **אֶת** sometimes is used with a pass. *wayyuggad l'ribqāh* 'et-dibrē 'ēšāw 'and there were told to Rebecca the words of Esau' (Gen. 27:42). *wayyiwwālēd laḥānōk* 'et-'irād 'and Irad was born to Enoch' (Gen. 4:18). Grammatically, we would have to assume that the speaker was thinking of an active verb, 'one told the words ...,' 'his wife bore Irad' But there are enough examples of this phenomenon that we must consider it as acceptable grammatically. *Ges.* §121b.

§32.5 The *aspect* or *tense* (*Aktionsart*) of the predication is indicated by verb morphology (§27.111). It is extremely important to understand how these forms are to be translated. Cf. S. R. Driver, *The Use of the Tenses in Hebrew* (3d ed. 1892), F. R. Blake, *A Resurvey of Hebrew Tenses* (1951), C. Brockelmann, *Hebräische Syntax* (1956), §§40–42.

§32.51 The Heb. *perfect* (CaCaCa, CaCiCa, CaCuCa) predicates actions, states, or events which, from the viewpoint of the speaker, are portrayed as *completed*, whether in the past (was completed), the present (is complete), or the future (will have been completed). This also holds true when simple (conjunctive) *wāw* is added, but it does not hold true with *conversive wāw*, see §32.54.

§32.511 The perf. may be used to predicate action or state in past time.

§32.5111 The perf. may indicate action or state as simple past. **וַאֲדָם אָמַר** 'and to Adam he said ...' (Gen. 3:17). *gam wašti hammalkāh 'ās-'tāh mištēh nāšim* 'also, Esther made a women's banquet' (Est. 1:9).

§32.5112 The perf. may indicate continuous past action or condition. *sālōs šānim mālak bī'rūsālāim* 'he reigned for three years in Jerusalem' (1 Kg. 15:2).

§32.5113 The perf. may indicate repeated action in the past. *wayyēs'ū sārē p'lišīm way'hi middē šē'ām sākal dāwid mikkōl 'abdē sā'ul* 'and the chiefs of the Philistines used to go forth, and as often as they went forth, David was more successful than all the servants of Saul' (1 Sam. 18:30).

§32.5114 The perf. may be used as a *pluperfect* or *past anterior*. וַיִּנָּחֵם וַיֵּשֶׁב אֶת-הָאָדָם 'and YHWH repented that he had made man' (Gen. 6:6). *w'lābān hālak liğzōz 'et-šō'nō wattignōb rāhēl 'et-hatt'rāpīm* 'for Laban had gone to shear his sheep, so Rachel stole the terraphim' (Gen. 31:19).

§32.512 The perf. may be used to predicate action or state occurring in the present.

§32.5121 This may be a present condition that results from completed action. וְזָכַרְתָּ אֶת-יְהוָה לָמָּה נָפְלוּ פָנֶיךָ 'why is your face fallen?' (Gen. 4:6). וְזָכַרְתָּ אֶת-יְהוָה 'they have forsaken YHWH (and still are in that condition)' (Is. 1:4). *lāmmā' rāg'sū gōyim* 'why do (the) nations rage?' (Ps. 2:1).

§32.5122 With certain verbs, present activity is the result of action that has just been completed, hence the perf. is used. *higgādī hayyôm* 'I declare today' (Dt. 26:3). וְאֶתְּנֶה לְךָ 'for I advise' (2 Sam. 17:11). וְאֶשְׁבַּע בְּיְהוָה 'I swear by YHWH' (2 Sam. 19:8).

§32.5123 With certain verbs, present state or achievement is the result of past activity. This is sometimes called the *perf. of experience*. *gam-hāsīdā' baššāmāyim yād'ā' mō'ādēhā w'tôr w'sis w'āgûr sām'ru 'et-bō'ānā'* 'even (the) stork in the heavens knows her appointed times, and (the) turtledove, swallow, and crane observe the time of their coming' (Jer. 8:7).

§32.5124 Such verbs may also be used to describe a past event. *'ākēn yēs YHWH bammāqôm hazzē' w'ānōkī lō' yādā'ti* 'therefore YHWH was in this place and I didn't know (it)' (Gen. 28:16).

§32.5125 Only slightly different is the *inchoative perf.*, which expresses a condition that is viewed as having just begun. וַיֵּהְיוּ מְלָכִים 'YHWH has become (and is now) king!' (Ps. 97:1).

§32.5126 With stative verbs, the perf. very often expresses a present state which obtains because of completed activity. *zākāntī lō' yādā'ti yôm mōtī* 'I am old; I don't know when I will die' (Gen. 27:2). וְלֹא אָהַבְתָּנִי וְלֹא אָהַבְתָּנִי 'you only hate me; you don't love me' (Judg. 14:16).

§32.513 The perf. may even be used of future time. Context will determine this.

§32.5131 The perf. is used to describe graphically an event that is to take place.
helqat haśśādē^h māk^ʿrā no'ōmī 'Naomi is selling (is going to sell) the portion of the field' (Ruth 4:3). *הִנֵּה עַבְדִּי נִתְּחִי רוּחִי עָלָיו* 'behold my servant! I will put my spirit on him' (Is. 42:1).

§32.5132 Quite similar, but usually put in a separate category, is the *prophetic perfect*. *וְגָלָה עַמִּי מִבְּלִי-רָעָה* 'my people will go into captivity for lack of knowledge' (Is. 5:13). (This could be put in §32.5131.) *kī yēled yullad-lānū* 'for to us a child is (= will be) born' (Isa. 9:5). *hahōl^ʿkīm bahōšek rā'ū 'ōr gādōl* 'those who walk in darkness will see a great light' (Isa. 9:1).

§32.5133 The perf. may serve as a *future perf.* *'ad 'im-killū liśtōl* 'until they shall have finished drinking' (Gen. 24:19). *kī 'āz yāšā' YHWH lipānēkā* 'for then YHWH shall have gone before you' (2 Sam. 5:24).

§32.514 The perf. may be used to express hypothetical situations.

§32.5141 The perf. may express a simple hypothetical statement or question.
בְּמַעַם שֶׁכֵּב אַחֵר הָעָם אֶת-אִשְׁתְּךָ 'one of the people might have bedded your wife' (Gen. 26:10). *w^ʿka'āšer 'ābādī 'ābādī* 'and when (if) I perish, I perish' (Est. 4:16).

§32.5142 The perf. is regularly used in *unreal* or *contrary-to-fact* statements, and if conditional, in both protasis and apodosis. *lo'-āsīti m^ʿ'ūmā^h kī-śāmū 'ōti babbōr* 'I did nothing that they should have put me in the pit' (Gen. 40:15). *לֹא הָיָה לְהַמִּיתָנוּ לֹא לָקַח עָלָה* 'If he had wanted to kill us, he would not have received a burnt-offering' (Judg. 13:23).

§32.5143 The perf. may be used to express an unfulfilled desire. *לֹא מָתָנוּ* 'would we had died!' (Num. 14:2).

§32.5144 The use of the perf. as a precative is debatable. The following sentences may be precatives. *hēbē'īā yōm-qārā'īā w^ʿyihyū k^ʿmōnī* 'bring in the day which thou hast announced, and they shall be (let them be) like me!' (Lam. 1:21). *עֲצֵת רָשָׁעִים רַחֲמָה מִנִּי* 'far be the counsel of evildoers from me!' (Job 21:16). But cf. Driver, *Tenses*, §20.

§32.515 In some instances, the perf. appears to serve as a past ptc., which is lacking in Heb. *way^ʿhappēs baggādōl hēhēl ūbaqqāṭōn killā^h* 'and he searched, beginning with the oldest and ending with the youngest' (Gen. 44:12).

§32.52 The *imperfect* (yaCCuCu, yiCCaCu, yaCCiCu) predicates an action, condition, or event which from the viewpoint of the speaker is seen as *incomplete*, whether in past time, present, or future. This description holds true when simple (conjunctive) *wāw* is added, but it does not apply with conversive *wāw*. Cf. §32.53.

§32.521 The impf. predicates an action or state viewed as not complete but which is to be completed (in contrast to the ptc., which views the action as always continuous), hence the impf. is often similar to the *future tense*.

§32.5211 The impf. may sometimes be translated by a simple future. יִדְעָתִי כִּי קִלּוֹךְ תִּהְיֶה 'I know that you shall certainly be king' (1 Sam. 24:21). *w'ēhēn lō'-ya'āmīnū lī w'lō' yišm'ū b'qōlī* 'Look, they won't believe me and they won't listen to me!' (Exod. 4:1).

§32.5212 The impf. may portray a future event from a past or future viewpoint, thus requiring a compound tense for translation. *'āšer lō' yiqqārē* 'who shall not have been called' (the context requires action anterior to the clause which precedes; we would probably say 'who has not been called,' Est. 4:11). *w'et-d'mē y'rūsālayim yādī'h miqqirbāh* 'and the blood of Jerusalem he shall have cleansed from her midst.' (Is. 4:4). וַיִּקַּח אֶת־בְּנוֹ אֲשֶׁר יִמְלֹךְ תַּחְתָּיו 'and he took his son who was to reign in his stead' (2 Kg. 3:27).

§32.5213 The impf. often portrays an event that has some contingency or uncertainty, or one that is hypothetical or unrealized. In such instances, it is generally translated with a modal auxiliary. מִפְּרִי עֵץ־הַגֶּן נֹאכֵל 'from the fruit of (any) tree of the garden we may eat' (= 'we are permitted to eat,' Gen. 3:2). *kol 'iš w'iššāh 'āšer-yābō' 'el-hammēlek* ... 'any man or woman who may enter (by chance enters) into the king ...' (Est. 4:11). *hāyādō' nēda' kī yō'mar* 'should we indeed have known what he would say?' (Gen. 43:7).

§32.5214 The impf. sometimes expresses obligations or commands, and is translated by 'should' or 'shall' or the like. *'al-g'hōkā tēlēk w'āpār tō'kal* 'on your belly you shall walk, and dust you shall eat' (Gen. 3:14). מַעֲשֵׂי אֲשֶׁר לֹא־עָשׂוּ עִשְׂתִּי עָשִׂיתִי 'deeds which should not be done you have done to me' (Gen. 20:9).

§32.5215 The impf. with לֹא is used in strong prohibitions. *lō' tō'k'lu mimmēnnū* 'you shall not eat (any) of it' (Gen. 3:3). *lō' tiršah, lō' tin'ap, lō' tiġnōb* 'you shall not murder; you shall not commit adultery; you shall not steal' (Exod. 20:13-15).

§32.5216 The impf. is used in conditional statements, real or hypothetical. *'im-ōtāh tiqqah-l'kā qāh* 'if you want to take it, take it' (1 Sam. 21:10, ET 9). כִּי־אֵלֶךְ בְּגִיא צִלְקֹנֶת לֹא־אִירָא רַע 'if I should walk in the valley of deep darkness, I would not fear evil' (Ps. 23:4).

§32.5217 The impf. is often used after final (telic) conjunctions. לְמַעַן יֵאֱמְנוּ 'in order that they might believe' (Exod. 4:5). *'āšer yf'ītōb l'kā* 'that it might be well with you' (Deut. 4:40). מִן־תָּמֹתוֹן 'lest you die' (Gen. 3:3).

§32.5218 The impf. is often found in indirect discourse (*oratio obliqua*), in which case we must follow Eng. rules for translation. *lir'ōt mā^h-yyiqrā' lō* 'to see what he would call it' (Gen. 2:19). *שָׁמְעוּ כִּי-שָׁם יֵאָכְלוּ לֶחֶם* 'they heard that they would (be able to) eat bread there' (Gen. 43:25).

§32.522 The impf. often resembles the *present tense*.

§32.5221 The impf. is used to portray continuing activity in the present. *מָה-תִּבְקֹשׁ* 'what are you looking for?' (Note the reply, *אֲנִי כִי תִבְקֹשׁ*, Gen. 37:15f.). On the other hand, note *mē'āyin yābō'ū* 'where did they come from?'; reply, *bā'ū* 'they came from,' 2 Kg. 20:14).

§32.5222 The impf. is often used for actions of general occurrence, universal truth, habit, etc. *'al-kēn yē'amar* 'therefore it is said (as a proverb) ...' (Gen. 10:9). *mikkol-ma'ākāl 'āšer yē'ākēl* 'of all food which may be eaten (= is edible)' (Gen. 6:21). *bē ḥākām y'šammaḥ-āb* 'a wise son makes a father happy' (Prov. 10:1). *ka'āšer yālōq hakkēlēb* 'as a dog laps' (Judg. 7:5). *kol 'āšer y'dabber bō' yābō'* 'whatever he speaks surely comes (true)' (1 Sam. 9:6). *lō' yitrabbē' 'alay tōb* 'he never prophesies good about me' (1 Kg. 22:8).

§32.5223 The impf. is sometimes used for potentiality. This appears to be somewhat weaker than the use of *יָכַל* with an inf. *אֵיכָה אֶשָּׂא לְבָדִי* 'how shall (= can) I bear the burden by myself?' (Dt. 1:12, cf. 1:9). *'āšer lō'-yō'm' rû zō't 'izābel* 'so that no one will be able to say (= can say), "This is Jezebel"' (2 Kg. 9:37).

§32.5224 The impf. is sometimes used like an adjective. *binyāmīn z'ēb yitrāp* 'Benjamin is a wolf that devours (a devouring wolf)' (Gen. 49:27). *'ēš lō' yiqraḥ* 'a tree that does not rot' (Is. 40:20). *'ām lō'-yābīn* 'an undiscerning people' (Hos. 4:14).

§32.523 The impf. sometimes has the force of a *past tense*. This is usually in connection with actions that were customary or general in the past.

§32.5231 The impf. is used of events that occurred regularly. *וְאֵל יַעֲקֹב יָעַל* 'and a mist used to go up' (Gen. 2:6). *ūm'el qātōn ta'āšē^h-llō 'immō* 'and his mother used to make a little robe for him every year' (1 Sam. 2:19). *'aḥat l'sālōš šānīm tābōnā^h 'ōniyyōt taršīš* 'once every 3 years the ships of Tarshish came' (2 Chr. 9:21). *w'elō' yitbōšāšū* 'and they were not (at any time) ashamed' (Gen. 2:25).

§32.5232 Similar is the use of the impf. to describe continuous state in past time. *כֹּכָה יַעֲשֶׂה אִיּוֹב כָּל-יְמֵיָם* 'this is the way Job was always doing' (Job 1:5).

§32.5233 The impf. is regularly used of past time after certain conjunctions. *'āz yāšīr mōšēh* 'then Moses sang' (Exod. 15:1). *w'kol-'ēšēb ḥaššādē^h tērem yišmāḥ* 'and no herb of the field had yet sprouted' (Gen. 2:5). *wā'ōkal b'tērem tābō* 'and I had already eaten before you came' (Gen. 27:33).

§32.524 In a fairly large number of cases, the impf. appears to be a *perfect* in everything except form, suggesting that a *yqtl* perf. (like Akk. *iprus*) may have been present at one time in Heb. **תִּבְלַעְמוּ אֶרֶץ** ‘earth swallowed them’ (Exod. 15:12, and often in that chapter). *kī ’ādabbēr ’el-nābōt* ‘for I spoke to Naboth’ (1 Kg. 21:6). *w’et pō’al YHWH lō’ yabbītū ūma’āsēh yādāw lō’ rā’ū* ‘and the work of YHWH they did not contemplate and the deed of his hands they did not see’ (Is. 5:12; in the prophets, the impf. often interchanges with the perf.). *’a’alēh ’et-kem mimmišráyim* ‘I brought you up from Egypt’ (Judg. 2:1).

§32.53 The *converted imperfect* is formed by the addition of *wāw*, *pattāh*, and *dāgēs hāzāq* (§27.311). If the verb is 1cs (with preform. **נ**), *dāgēs* is rejected and *pattāh* is lengthened to *qāmās* (§15.14). The conv. impf. can be used in many of the situations where the simple perf. is used (cf. §32.51). Note that the *wāw* cannot be separated from the verb, and the verb *must* stand *first* in its clause.

§32.531 Some preliminary observations may be helpful.

§32.5311 The name “*wāw* consecutive” was based on the theory that such forms were always preceded by a perf. or some other verb form, and therefore followed in consecution. This is *not* supported by biblical data. The Heb. term **וְהַפְּסוּקִים** ‘the *wāw* of the reversal,’ or Eng. “*wāw* conversive” or “*wāw* *inversive*” is to be preferred. See Joūon §117a, n.1.

§32.5312 It should be noted that the conv. impf. is not an impf. at all. In every instance where the Heb. juss. is formally distinguished from the impf. (§§29.6317, .6325, .6412), the conv. impf. has the form of the juss., except that in some forms there is also an accent shift (G40 **יָקָם**, Gc20 **יָקָם**, paus. **יָקָם**). For the theory of a *yqtl* perf., cf. §32.524.

§32.5313 Driver *Tenses* §70 explains the accent-shift in the conv. impf. as due to the “*heavy prefix* +].” This is not convincing, for every word with +], +], etc., has the same kind of “*prefix*” – and the accent never shifts. Further, Driver notes forms with the same accent shift but without the +], which leaves the reason for the shift unexplained (*Tenses* §83, Obs.).

§32.5314 Joūon compares the Heb. conv. impf. with Arab. *lam yaqtul* and Akk. *iqtul*, §117c, n.1.

§32.532 The conv. impf. of statives in general is equivalent to the perf. of statives. *wayyimmālē’ hokmāh* ‘and he was full of wisdom’ (1 Kg. 7:14). **וַיְהִי** ‘and it was, *kai ēgyéeto*’ (often).

§32.533 The conv. impf. of fientive verbs very often conveys the idea of past time together with some notion of succession with the preceding verb (if any). *ūb’arba’ ešrēh sānāh bā’ k’qorlā’ōmer ... wayyakkū et-r’pā’im* ‘and in the 14th year came Chedorlaomer *et al.* and they smote the Rephaim’ (Gen.

14:5). *לֹא שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל* ‘for you listened to the voice of your wife and you ate’ (Gen. 3:17). *hāsāma’ ām qōl YHWH wayyēhi* ‘has a people ever heard the voice of YHWH and lived?’ (Dt. 4:33). *w’lāmmā^h lō’-sāmā’tā b’qōl YHWH wattā’a^t ‘el-haššālāl* ‘why did you not obey the voice of YHWH, but you swooped on the plunder’ (1 Sam. 15:19).

§32.5331 When the succession is absent, conv. impf. is avoided. *wayyēšē’ ... wayyābō’* ... *w’rāhēl lāq’hā^h watt’šimēm* ‘and he went out ... and he entered ...; now Rachel had taken and had put them ...’ (Gen. 31:33f.).

§32.5332 The conv. impf. is avoided if the action, though actually subsequent, is not presented as such. *וְהוּא קָלְלָנִי ... וְהוּא יָרַד לִקְרָתִי* ‘and he cursed me ... but when he went down to meet me ...’ (1 Kg. 2:8).

§32.5333 The conv. impf. is avoided when the second action is simultaneous with the first. *watt’hi lāhem hall’bēnā^h l’āben w’haḥēmēr hāyā^h lāhem laḥómer* ‘and they had brick for stone and bitumen for mortar’ (Gen. 11:3).

§32.5334 The conv. impf. is avoided when repeating an account. *וַיֹּאבֵד וְכָל-חֵי צָבָא וְיֹאבָב וְכָל צְבָא אֲשֶׁר-אִתּוֹ בָּאוּ* ‘and Joab and all the army that was with him came’ (they had already come in the previous verse, 1 Sam. 3:22f.).

§32.534 The conv. impf. is used to express logical sequence. *lāmā^h ‘āmārtā ‘āhōtī hī’ wā’eqqah ‘ōtāh lī l’issā^h* ‘why did you say “she is my sister” so that I took her for my wife?’ (Gen. 12:19).

§32.5341 The c20 may be used to “recap” an account. *way’kullū haššāmāyim w’hā’āreš w’kol-š’bā’ām* ‘so the heavens and the earth and all their host were finished’ (Gen. 2:1).

§32.5342 The c20 may be used for explanation. *wattiqrā’ š’mó mōšē^h wattó’mer kī min-hammāyim m’šūthū* ‘and she called his name Moses, for she said, “Because I drew him from the water”’ (Exod. 2:10).

§32.5343 The conv. impf. is often used in a narrative when no sequence at all is intended. *וַיֹּאכַל וַיִּשְׁבֶּה וַיֵּשֶׁב וַיֵּשֶׁב* ‘and he ate and he drank (no sequence intended), and he returned and he lay down’ (1 Kg. 19:6).

§32.535 The conv. impf. may serve as an instantaneous present. *וְעַתָּה יְהוָה ... וְנִקְרַב אֶת-קָרְבֵּן יְהוָה* ‘your servants have taken up ... and we now present YHWH’s offering’ (Num. 32:49-50).

§32.536 There are a number of relatively rare usages that are noteworthy.

§32.5361 The conv. impf. may be used after a perf. of a stative verb with a pres. meaning. *יֵשֶׁן כִּי נָגְחוּ בָנוֹת צִיּוֹן וְתִלְכְּנָה נָטִיּוֹת גְּרוֹן* ‘because the daughters of Zion are haughty and they walk with outstretched necks’ (Is. 3:16).

'*āhabtā sédeq wattisnā' réša*' 'you love righteousness and hate wickedness' (Ps. 45:7).

§32.5362 The conv. impf. following a simple impf. is relatively rare. וְהִנֵּה וְהִסְבִּינָה אֶל־פְּתִיכֵם וְהִשְׁתַּחֲוִינוּ, לְאֶלְמָתִי 'and behold your sheaves were gathering around and bowing down to my sheaf' (Gen. 37:7). *w'ra'ā sā'ul kol-'is gibbôr w'kol-ben-háyil wayya'as pēhû* 'and any time Saul saw a strong man or a valiant man, he attached him (to himself)' (1 Sam. 14:52).

§32.5363 The conv. impf. may follow a ptc. וְהַקָּרָא לַמַּי הַיָּם וַיִּשְׁפֹּךְם 'the one who calls the waters of the sea and pours them out' (Amos 5:8).

§32.5364 The conv. impf. may follow an inf. cstr. *kahārimī qôlī wā'eqrā* 'when I lifted my voice and cried' (Gen. 39:18).

§32.5365 The conv. impf. may follow a prophetic perf. and have the same force. *kī-yēled yullad-lānû bēn nittan-lānû watt'hl hammišrā* 'al-šikmô 'for a child has been (= will be) born to us, a son has been given to us, and the government shall be on his shoulder' (Is. 9:5).

§32.5366 The conv. impf. may be used in a conditional sentence. לֹא־יִלְדִי מִהֲרָתָּ וְתִבֹּתָ לִקְרָאתִי 'unless you had hastened and had come to meet me' (1 Sam. 25:34).

§32.54 The *converted perfect* can be formed by the addition of *-l* to a verb in the perf. There is a shift of stress-accent in verbs which have a closed penult and an open ultima, resulting in an accented ultima. If the verb form is incapable of accent-shift, we must identify the conv. perf. by context alone. The effect of the *wāw* (and the accent shift) is to give the verb the force of the impf. Cf. Driver, *Tenses*, §105ff.

§32.541 The conv. perf. may be used without any preceding verb (cf. §32.5311). *'ānī YHWH w'hôšē'it'etkem* 'I am YHWH and I will bring you forth' (Exod. 6:6). וְהָיָה כִּתְּתַת יְיָ לָנוּ אֶת־הָאָרֶץ 'and it shall be, when YHWH gives us the land' (Josh. 2:14). *w'āhabtem 'et-haggēr* 'you shall love the sojourner' (Dt. 10:19). *hēn-rabbī 'attā* 'am *hā'āreš w'hisbattem 'ôtām missiblôṭām* 'Behold the people of the land are now many, and do you want to give them rest from their labors?' (Exod. 5:5).

§32.542 The conv. perf. may be used after an impf. It often serves as a future tense. וְאַבְרָהָם הָיָה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרָכְו בּוֹ כָּל־גּוֹי הָאָרֶץ and Abraham shall surely become a great and mighty nation and in him all the nations of the earth shall be blessed' (Gen. 18:18).

§32.5421 The conv. perf. may follow an impf. denoting frequent or customary action. *'al-kēn ya'āzob-'is 'et-'ābīw w'et-'immô w'dābaq b'-'isô w'hāyū l'-'bāsār 'ehād* 'therefore man shall leave his father and mother and he shall cleave

to his wife and they shall become one flesh' (Gen. 2:24 – this is a general statement about any man). וְאֵלֶּה כֹּן-הָאָרֶץ (וְהַשָּׁמַיִם אֶת-כָּל-פְּנֵי הָאָרֶץ) 'and a mist used to go up from the land and water all the face of the ground' (Gen. 2:6).

§32.5422 The conv. perf. may follow an impf. used with hypothetical or modal force. *w'im-yēhāb'u b'rō's hakkarmel miššām 'āhappēs ūl'qaḥtīm* 'and though they would hide themselves in the top of Carmel, from there I would seek and I would take them' (Amos 9:3).

§32.543 The conv. perf. may be used after an impv. ... עֲשֵׂה לָךְ תֵּכֶת עֲצֵי-גִפְסֹר (וְכִסֵּיתָ אֹתָהּ) 'make yourself an ark of gopher wood ... and cover it' (Gen. 6:14).

§32.544 The conv. perf. may be used after a juss. וְהָיוּ לְאֻמֹּת ... יְהִי כְאֻמֹּת 'let there be luminaries ... and let them become signs' (Gen. 1:14f.). *'al-nā' tiqb'rēnt b'miṣrāyim w'sākabtī 'im-'ābōtay* 'please don't bury me in Egypt, but I shall (= let me) lie down with my ancestors' (Gen. 47:29f.).

§32.545 The conv. perf. may be used after a cohort. *w'attāh l'kāh nikr'tāh b'rīt ... w'hāyāh l'ed* 'and now, come, let us make a covenant ... and let it become a witness' (Gen. 31:44). *'ālaqōṭāh-nnā w'āsapīt bā'ōmārīm* 'please let me glean and I will (= let me) gather with the reapers' (Ruth 2:7).

§32.546 The conv. perf. may be used after a ptcp. *hin'nt mēbī' 'et-hammabbūl māyim 'al-hā'āreṣ ... w'hāqīmōtī 'et-b'rīt 'ittāk* 'behold I am bringing (= will bring) the flood waters upon the earth ... and I will raise up my covenant with you' (Gen. 6:17f.).

§32.547 The conv. perf. may follow a perf. *mānā'tī mikkem 'et-haggēšem ... w'himṣartī 'al-yr 'ahāt w'al-yr 'ahāt lō' amītr* 'I withheld the rain from you ... and I would cause it to rain (Hc14) on one city, while on another city I would not cause rain (H24)' (Amos 4:7); note interchange of conv. perf. and simple impf.

§32.5471 The conv. perf. may follow a prophetic perf. *hinneḥ bēráktī 'ōtō w'hīprē'tī 'ōtō w'hīrbē'tī 'ōtō* 'behold I have blessed (= will bless) him, and I will make him fruitful and multiply him' (Gen. 17:20 – note accent on the perf. forms).

§32.548 The conv. perf. is used following an impf. which is preceded by certain particles and conjunctions. In fact, it is rare in such instances to find an impf. repeated; the preference seems to favor the conv. perf. Cf. Driver *Tenses* §§115f.

§32.549 Simple or conjunctive *wāw* may be used with the perfect. There is *no* accent shift and *no* inversion of meaning. *wa'ānī zāqāntī w'sābtī* 'and as for me, I am old and grey' (1 Sam. 12:2).

§32.6 [Permansive. Omitted in Heb.]

§32.7 [Ventive. Omitted in Heb.]

§32.8 From the basic root of the verb, a number of *derived stems* (§28) may be formed. It is essential to understand the significance of these stems for translation and exegesis.

§32.81 The D-stem (cf. §28.2) basically predicates an action that involves *repetition* or *continuity* of activity. בָּקַשְׁתִּי 'I sought,' שָׁבַר 'he broke in pieces, smashed,' דִּבֶּר 'he spoke,' לִמַּרְתָּ 'you taught.' Ges. §52f.

§32.811 The D of an active (fientive) verb often has *causative* force. Compare *lāmad* 'he learned,' and *limmēd* 'he caused to learn, he taught.' *ūl'madtem 'ôtām* 'and you shall learn them' (Deut. 5:1); *limmadtī 'etkēn ḥuqqīm ūmišpātīm* 'I have taught you statutes and ordinances' (Deut. 4:5).

§32.812 The D of stative verbs is often *factitive* or *causative*. מָלָא 'it was full'; מָלֵאתִי 'I filled.' אֲשֶׁר מָלֵאתִיו רוּחַ חָכְמָה 'whom I filled (with) a spirit of wisdom' (Exod. 28:3).

§32.813 The D often has *forensic* meaning, especially with certain verbs. צִדְקָהּ נִפְשָׁהּ מִשֶּׁבַּח יִשְׂרָאֵל מִבְּגֶדָה יְהוּדָה 'backslidden Israel has justified herself more than false Judah' (Jer. 3:11) *kī-hāpāstī sadd' qékkā* 'for I desire to justify you (= to declare you just)' (Job 33:22).

§32.814 The D-stem is used to form certain denominal verbs (i.e. verbs formed from nouns), e.g. שָׁרַשׁ 'he rooted out, extirpated,' שָׁלֵשׁ 'he did three times, tripled, divided into three parts, did for the third time,' כָּהֵן 'he acted as a priest.' Ges. §52h.

§32.815 The Dp (*pu'al*), as the passive of the D-stem, regularly expresses the passive of the various nuances of the D-active.

§32.82 The H-stem (cf. §28.3) basically expresses the idea of *causation*. בָּוֹא 'to enter,' הֵבִיֵא 'he caused to enter, brought in,' יָצָא 'he went out,' הוֹצֵא 'he caused to go out, sent out.'

§32.821 The H of an intransitive or stative verb generally becomes transitive. שׁוּב 'to turn, return,' הֵשִׁיב 'to turn (tr.), cause to return.' נָגַד (unused in G, but prob. 'to be conspicuous,' cf. נִגְדָּר), הִגִּיד 'to make conspicuous, report, announce.' Note the following: הִקְרִיב 'he brought near,' הִעֲמִיק 'he made deep,' הִחְיֶה 'he made alive' BDB 616f.

§32.8211 The H of a stative verb may indicate *entry into* a state or *the exhibiting of* a state. הִזְקֵנֵתִי 'I have become old,' הִשְׁכִּיל 'he acted wisely.'

§32.8212 The H of a stative may simply make it *fientive*. הִיטִיב 'he did good,' הִשְׁחִית 'he did evil,' הִרְבֵּה 'he made many, magnified,' הִקְטִינִי 'he made little.'

§32.8213 The H of some words is intransitive, but only in translation. הִקְשִׁיב 'he listened' (= caused to extend [the ear]), הִשָּׁיב 'he replied' (= caused to return [a word]). Joüon §54e.

§32.822 The H-stem expresses a *forensic* meaning, especially with the verbs צִדַק and רָשַׁע. w'*hišdīqū 'et-haššaddīq w'hiršī'ū 'et-hārāšā* 'and they (the judges) acquit (declare just) the righteous and condemn (declare guilty) the wicked' (Deut. 25:1).

§32.8221 The H may suggest the idea of *thinking* or *estimating* a state or condition. הִקְלִיט 'he belittled, despised' (2 Sam. 19:44).

§32.8222 Note these unusual meanings: הִשָּׁאִיל 'he consented (= permitted to be asked)', הִלְנִה 'he borrowed,' הִלְוִה 'he loaned (= permitted to borrow).'

§32.823 The H-stem is used to form certain denominal verbs. הִטְיִן 'he turned to the right,' הִשְׁמָאִיל 'he went to the left'; *maqrīn maḥrīs* 'growing horns (and) hooves' (Ps. 69:32).

§32.824 The H-passive (*hoph'al*) is generally the passive of the H-stem.

§32.83 The N-stem (cf. §28.4) may originally have been *reflexive* (cf. Arab.) or *passive* (cf. Akk.). The earliest Heb. N-stem forms appear to have been *reflexive*. נִשְׁמַר 'he kept/guarded himself,' נִסְתַּחֲתִי 'I hid myself,' and possibly נִשְׁבַּעְתִּי 'I swore, performed an oath (= sevened myself [?]).'

§32.831 The N-stem has replaced the G-pass. in Bib. Heb., and is often translated by the passive. יָדַע אֶת-כָּל-אֲשֶׁר גָּעַשָׂה 'and Mordecai knew all that was done' (Est. 4:1).

§32.832 The N is sometimes similar to the Gk. middle. נִשְׁאַל 'he asked permission (for himself)' (1 Sam. 20:6).

§32.833 The N is sometimes *reciprocal*. נִלָּחֲמוּ 'they fought (with one another).'

§32.834 The N may express a *permissive* or *tolerative* idea. הֵאָדָרֵשׁ 'אֲדָרֵשׁ לָהֶם 'Shall I indeed let myself be asked by them?' (Ezek. 14:3).

§32.84 The HtD-stem (cf. §28.5) is basically *reflexive* (Ht-) and *iterative* (D-). הִתְהַלַּכְתִּי 'I walked about,' הִתְהַבֵּא 'he hid himself.'

§32.841 The HtD may be *reciprocal*. לָמָּה תִּתְרָאוּ 'Why do you look at one another?' (Gen. 42:1).

§32.842 The HtD may be *reflexive* and *forensic* or *putative*. וְהִתְחַל 'and feign (impv.) illness' (2 Sam. 13:5). סָתַיְהָרִים 'pretending to be Jews' (or possibly 'becoming Jews').

§32.843 The HtD may be *reflexive* and *factive*. הִתְגַּדַּל 'he made himself great, acted arrogantly.'

§32.844 The HtR-stem (§28.121, §28.7) expresses action that involves twisting, turning, etc., for the subj. of the verb. *wattīḥalḥal hammalkāʰ m'ôḏ* 'and the queen writhed in anguish exceedingly' (Est. 4:4).

§33. The subj. of a verb is indicated by the verb morphology (§27. ff.). However, for emphasis or for greater clarity (especially in 3d pers.), the subj may be more closely defined. The *defined subject* of a verb may be:

a noun, §33.1

a noun group (a compound subject), §33.12

a noun-phrase, §33.13

a noun-clause, §33.6

a pronoun, §33.2

an adjective used substantively, §33.3

a participle, §33.4

an infinitive construct, §33.5

an infinitive absolute, §33.7

For a noun in construct with a finite verb, cf. §35.7.

§33.1 The defined subj. may be a *noun*, which we assume (from comparative studies) to be in the nominative case (§25.3). *wayye'ēhab* הֶסְלַךְ *'et-estēr* 'and he, viz. *the king*, loved Esther' (Est. 2:17). We simply translate a defined subj. as the subject, 'The *king* loved'

§33.11 The verb and its defined subj. are generally *in concord* (i.e., they agree in person, gender, and number). וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר 'and the *king* said to Esther' (Est. 9:12). וְאַסְתֵּר אָמְרָה 'and *Esther* said' (Est. 9:13). וַיֹּאמְרוּ גַּעֲרֵי 'and *the king's servants* said' (Est. 2:2). תֹּאמַרְנָה שְׂרוּת 'the *princesses* said' (Est. 1:18).

§33.111 Under certain conditions concord may be lacking.

§33.1111 A plural subject may be expressed by a verb in the singular, particularly if the verb stands first and is separated from its subj. וַיָּבֹאוּ אֵלַי אֲנָשִׁים 'and men came to me' (Ezek. 14:1). *wayyip̄p̄l miyyiśrā'ēl* *s'lēšim 'elep raglī* 'and of Israel 30,000 infantry fell' (1 Sam. 4:10). *w'ānāʰ 'iyyīm* 'and islands shall answer' (Isa. 2:17)

§33.1112 A feminine subj. often is found with a verb in the masc. וַיַּחֲמוּ הַצֹּאן 'and the flocks bred' (Gen. 30:39; cf. *wattēlāknā haṣṣō'n* in the same verse). *hā'ēben hazzō'ī ... yihyēʰ bē'ī' ēlōhīm* 'this stone ... shall be the house of

God' (Gen. 28:22). *יְהיוּ חָרָבָה* 'your cities will be waste' (Lev. 26:33). *w'kol-hannāšīm yitt'nu y'qār l'ba'alē'hen* 'Let all the women give honor to their husbands' (Est. 1:20).

§33.1113 If the subj. is morphologically masc. or fem., but the opposite in meaning, concord will be in meaning. *הָיָה קַהֲלֵת חָכָם* 'the preacher [f. in form, m. in meaning] was wise' (Eccl. 12:9).

§33.1114 If the defined subj. is a surrogate for the 1st pers., the verb may be in 1st pers. *נַפְשִׁי אֶמְצָא בַלַּיְלָה אֶפְרוּחִי בִקְרָבִי אֶשְׁחַקְךָ* (note verbs in 1st pers.) 'My soul (= I) longs for thee in the night, yea, my spirit within me seeks thee (lit., I seek thee)' (Isa. 26:9). *qôlî 'el-YHWH 'eqrā* 'My soul (= I) cries (G24) unto YHWH' (Ps. 3:5). These are not to be considered as "dangling" constructions.

§33.1115 Concord is sometimes lacking with the idiom *הָיָה לִי* 'to belong to, to have.' *תֹּרַח אַחַת יִהְיֶה לְאַחֶיךָ* 'One law shall be for the native ...' (Exod. 12:49). *'arba' yādōt yihyē^h lākem* 'You shall have four-fifths (lit. hands)' (Gen. 47:24).

§33.1116 The noun *אֱלֹהִים* generally is used with a sing. verb when it means "God" (vice "gods"), except when spoken by or to a pagan. *וַיֹּאמֶר אֱלֹהִים* 'and God said' (Gen. 1:3 and often). *'ēlōhīm 'āšer yēl'kū lipānē'nu* 'gods who shall go before us' (Exod. 32:1). Note the words of Jezebel, *kō^h ya'āsūn 'ēlōhīm* 'Thus may (your) God do...' (1 Kgs. 19:2), or Abram's words to Abimelech, *ka'āšer hit'ū 'ōtī 'ēlōhīm mibbē'ī 'ābī* 'when God caused me to wander from my father's house' (Gen. 20:13).

§33.112 If the subj. is collective, a plur. verb may be used with a sing. noun. *אֲשֶׁר תִּבְאֹן, תִּצְאֹן לִשְׁתּוֹת* 'where the flock comes to drink' (Gen. 30:38). *w'hā'am nāsū* 'and the people fled' (1 Chr. 11:13, but cf. *w'hā'am nās* 2 Sam. 23:11). *וַיִּרְאוּ כָּל-הָעָם וַיִּפְּלוּ* 'and all the people saw (sg.), and they fell (pl.)' (1 Kgs. 18:39).

§33.12 The defined subj. may be a *group of nouns* (i.e. a compound subj., §30.113). *וַיֵּשְׁבוּ הַמֶּלֶךְ וְחָמָן לִשְׁתּוֹת* 'And the king and Haman sat down to drink' (Est. 3:15). *kī nimkārnu 'ānī w'ammi* 'for I and my people are sold' (Est. 7:4). *וְאַתָּה וּבֵית אָבִיךָ תִּהְיֶינָה* 'and you and your father's house shall perish' (Est. 4:14).

§33.121 If the compound subj. is regarded as separate entities, the verb is generally in the plural. *מֹשֶׁה, אַהֲרֹן וְחֹרֵן עָלוּ* 'Moses, Aaron, and Hur went up (pl.)' (each one went up) (Exod. 17:10).

§33.122 If the compound subj. forms a unitary idea, the verb is generally in the singular. *šaq wā'ēper yuṣṣa' lārabbīm* 'sackcloth and ashes [both, not one or the other] was spread for the many' (Est. 4:3). *rēwah w'haṣṣālā^h ya'amōd*

'relief and deliverance will arise' (Est. 4:14). *késeḇ w'zāhāb yirbē^h-llāk* 'silver and gold [= wealth] will be multiplied for you' (Deut. 8:13).

§33.123 When the compound subj. is mixed in gender or number, the verb often agrees with the nearer subj. וְתָרַבְּ מִרְיָם וְאַהֲרֹן 'and Miriam and Aaron spoke' (Num. 12:1, but *wayyō'm'rū* in 12:2). *wattiggaš gam lē'ā^h wī'lādē'hā* 'Likewise Leah and her children drew near (f.s.)' (Gen. 33:7, the following word is m.p. *wayyištahwū*).

§33.124 If the compound subj. is considered as one subj. accompanied by another, the verb agrees with the principal subj. וְהַשְׂאֵר הָיָא וּשְׁנֵי בָנֶיהָ 'and she was left and her two sons [along with her]' (Ruth 1:3). *gam-'ānī w'na'ārōtay 'āšūm* 'I too shall fast and (together with) my maidservants' (Est. 4:16). *yābō' hammélek w'hāmān ... 'el-hammištē^h* 'Let the king along with Haman come to the banquet' (Est. 5:4).

§33.125 If the subj. is distributive, the verb is generally plural. וַיֹּאמְרוּ אֵיִשׁ אֶל-אָחִיו 'and each said to his brothers' (Gen. 37:19). *'āšer lō' yišm'ū 'iš s'paṭ rēyēhū* 'that they may not hear (= understand) each the language of his fellowman' (Gen. 11:7). *ḥiḡrū 'iš 'et-ḥarbō* 'Gird on, each of you, his sword!' (1 Sam. 25:13).

§33.126 When the subj. is *dual*, concord is irregular. יָרְפוּ יָדָיו 'his hands fell (= his courage failed)' (2 Sam. 4:1). יָדָיו תִּרְפֶּינָה 'all hands shall fall' (Isa. 13:7). *'ē'nay tir'ē'nā^h* 'my eyes will see' (Mic. 7:10). *w'ādāhaz b'siyyōn 'ē'ne'nū* 'and let our eyes gaze upon Zion' (Mic. 4:11).

§33.13 The subj. may be a *modified noun*, i.e. a noun with a pron. suf., or a noun in annexion (cstr.). נִרְדָּה שְׁנַת הַמֶּלֶךְ 'the king's sleep fled' (Est. 6:1). *wayyō'm'rū 'abdē' hammélek* 'and the king's servants said' (Est. 3:3). וְהִנֵּה תְבִינָה אֶלְפִתֵיכֶם 'and behold, your sheaves gathered around ...' (Gen. 37:7).

§33.131 The verb may agree with either of the nouns in cstr., and the observations in §§33.111ff. apply also. *kaḏ* (f.) *haqqémah* (m.) *lō' kālātā* (f.), *w'sapāhat* (f.) *haššēmen* (m.) *lō' ḥāsēr* (m.), 'The jar of meal was not finished and the pitcher of oil did not decrease' (1 Kgs. 17:16). בְּחַמֹּת שָׂדֶה תַעֲרֹג 'beasts (f.p.) of the field (m.s.) shall crave (f.s.) ...' (Joel 1:20).

§33.133 When the defined subj. consists of a noun in cstr. with כָּל, the verb is generally in concord with the governed noun (*nomen rectum*). וְהָצִיאוּ כָּל-הַנָּשִׁים 'and all the women went out' (Exod. 15:20). *kōl hann'sāmā^h t'ḥallēl yāh* 'Let all breath praise Yah!' (Ps. 150:6). Exod. 12:12 offers a rare exception, *kol-m'lā'kād^h lō'-yē'āšē^h* 'no work shall be done.'

§33.134 The subj. may be a substantive modified by partitive מִן-הָעָם. וְצִאוּ מִן-הָעָם לְקַמֵּץ 'some of the people went out to gather' (Exod. 16:27).

§33.2 The defined subj. may be a *pronoun*. For the use of personal pronouns see §§32.111–.113.

§33.21 The subj. may be a *personal pronoun*. הוּא נְתַנָּה-לִּי 'she gave me' (Gen. 3:12). הוּא יְשׁוּפֶה רֹאשׁ וְאַתָּה תְּשׁוּקְנוּ עֶקֶב 'he shall bruise your head and you shall bruise his heel' (Gen. 3:15).

§33.211 The use of the pers. pron. as the defined subject is not very common. Frequently it indicates some particular emphasis. Review §§32.111–.113.

§33.212 Note the following: וַיִּתְּלוּ שְׁנֵיהֶם 'and they two were hanged' (Est. 2:23).

§33.23 The defined subj. may be an *interrogative pronoun*. מִי הֵגִיד לָהּ 'who told you?' (Gen. 3:11). מַה-נַּעֲשָׂה 'what was done?' (Est. 6:3).

§33.24 The defined subj. may be an *indefinite pronoun*. לְדַעַת ... וּמַה-יַּעֲשֶׂה 'to know ... and whatever would be done with her' (Est. 2:11).

§33.25 The defined subj. may be a *demonstrative pronoun*. וַנִּהְפֹּךְ הוּא 'and that was overturned' (Est. 9:1).

§33.26 The defined subj. may be a *relative pronoun*. This is extremely common in relative clauses. אֲשֶׁר הִקְלָה 'who was taken captive' (Est. 2:7). *m'la'któ 'āšer 'āšā* 'the work which he did' (Gen. 2:2).

§33.261 The rel. pron. often serves for both antecedent and relator (e.g. *he who, that which*, etc.), and occasionally does so as subj. of a verb. אֲשֶׁר-בְּסִתְרִי עָשִׂיתִי בְּסִתְרִי 'I who was made (Dp14, prob. originally Gp14) in secret' (Ps. 139:15)

§33.4 The defined subj. may be a *participle*. Such usage generally indicates a general or vague subj. הַשֹּׁמֵעַ 'no one could flee' (Amos 9:1). וְכִי יִמְ-ב'זֹ'ת יִיחַלֵּל הַמִּיחַלֵּל 'and anyone who hears' (Ezek. 33:4). *kí 'im-b'zō't yithallēl hammithallēl* 'but let the one who glories glory in this' (Jer. 9:23).

§33.41 A ptcp. serving as a verb generally has its own subject defined. מִי יוֹדֵעַ 'Who knows?' (Est. 4:14). *'ē'n 'estēr maggēdeṭ mōlaḡtāh* 'Esther was not telling her kinship' (Est. 2:20). *w'kol-'abde' hammēlek ... kōr'im* 'and all the king's men were bowing' (Est. 3:2).

§33.5 The defined subj. may be an *infinitive construct*. Usually this is part of a noun-clause (cf. §33.6). אֵז הוּחַל לְקִרְא בְּשֵׁם יְהוָה 'then calling on YHWH's name was begun' (Gen. 4:26). According to Davidson, *Hebrew Syntax*, §90, Rem. 1, the inf. cstr. in such usage always is prefixed with לְ-.

§33.51 The inf. cstr. may have a defined subject, either in the nominative (accusative?) or in the genitive.

§33.511 The subj. is clearly not in cstr., hence in the nom. (or acc.) in numerous texts. **בְּהֵנִיחַ יְהוָה אֶלְהִיךָ לָךְ** (note *b^ehā-*) ‘when YHWH your God gives you rest’ (Deut. 25:19). *l^e biltī hakkôl-’ôlô kol-môš^e’ô* ‘so that no one finding him shall smite him’ (Gen. 4:15). **לָגֹם שָׂמָּה הָרָצֵחַ** ‘the manslayer to flee thither’ (Num. 35:6).

§33.512 In other passages, the subj. of the inf. cstr. must be in the genitive (i.e. construct, or with pronom. suf.). **בְּמָלְכוֹ** ‘when he ruled’ (1 Sam. 13:1). *biš^ena’l YHWH ’ôlānū* ‘in the Lord’s hating us’ (Deut. 1:27).

§33.513 In many instances it is impossible to determine either by pointing or by word-order whether the subj. of the inf. cstr. is nominative (accusative) or genitive. Cf. Joūon §124*h*. Obviously, the terminology of cases is taken from our Latin-Greek background.

§33.6 The defined subj. may be a *noun-clause* (i.e. a clause serving as a noun; we distinguish this from a verbless clause, §31.). **לֹא-יַעֲשֶׂה בֵּן בְּמִקְוֵמֵנוּ לְהַתְּחַצְעִירָהּ לִפְנֵי הַבְּכִירָהּ** ‘Giving the younger before the older (daughter) is not done in our place’ (Gen. 29:26).

§33.61 Frequently such noun-clauses are hidden in a sentence where the impersonal *it* or *there* is used with the verb, e.g. ‘It is pleasant to dwell in unity.’ Ask *who?* or *what?* is pleasant; and the noun-clause will answer the question. Study these examples: *w^elô’ yûkal lirô’l ’et-hā’āreš* ‘and it was not possible to see the earth’ (Exod. 10:5). *’ēl kol-’āšer tō’mar yinnāten lāh* ‘There would be given to her all that she would ask’ (Est. 2:13). **יְהִי אֹר** ‘Let there be light’ (Gen. 1:6).

§33.7 The defined subj. may be an *infinitive absolute*. This usage is quite rare. **וּמַה-יּוֹכִיחַ הוֹכֵחַ מִכֶּם** ‘What does *reproving* from you reprove?’ (Job 6:25).

§34. *Complement of the verb.* Some verbs require a word or words to complete the predication, cf. §30.122, §30.22. “She *fainted*” is a complete predication, but “he *threw*” leaves us waiting to hear the rest of the statement.

§34.1 The complement may be the *direct object* of a transitive verb (§30.3391). From comparative Sem. studies, we assume that it is in the accusative case.

§34.11 The dir. obj. is generally a noun or pronoun. *gam vaštī ’āš^elā^h mištē^h nāšīm* ‘Also Vashti made a women’s banquet’ (Est. 1:9). **וַיַּעַשׂ אֱלֹהִים**

אֶת־הַרְקִיעַ 'And God made *the firmament*' (Gen. 1:7). לֹא נִגְעִנֶה 'We did not touch *you*' (Gen. 26:29).

§34.111 The dir.obj. may be an *adjective* used substantively. אִשֶּׁר־עָשָׂה אִתְּךָ אֶת־הַגְּדִלֹת וְאֶת־הַנְּזָרֹת הָאֵלֶּה 'who has done with you *these great and fearsome (things)*' (Deut. 10:21)

§34.112 The dir.obj. may be a *participle* used substantively, cf. *hannôrā'ôt* in the previous example.

§34.113 The particle אֶת־\אֵת־\אֵת is used, as a general rule, when the dir. obj. is *definite* (§30.3144). Note the examples in §34.11.

§34.1131 A word is considered to be *definite* if it is one of the following:
 a proper noun (name) or an expression standing for such;
 a substantive with a definite article;
 a substantive with a pronominal suffix;
 a substantive in construct with a word that is definite;
 a noun preceded by כָּל 'every';
 a demonstrative pronoun;
 the interrogative pronoun מִי 'who(m)?' (but not מַה);
 אִשֶּׁר when it means 'that which, the one who';
 in certain instances a noun with a number

§34.1132 The particle 'ēṭ is sometimes called the *nota accusativi* 'sign of the accusative.' The name is not well chosen, since 'ēṭ sometimes stands before words which are clearly the subject of the sentence, cf. *Ges.* §117i.

§34.1133 The very complex use of 'ēṭ should be studied carefully in *Ges.* §117a-m, and Joüon §125e-i.

§34.1134 In a number of instances, particularly in later books, -ל is used much as אֶת, cf. *Ges.* §117n, Joüon §125k-l. Since *l-* is regularly the sign of the object in Aramaic, this may be due to Aramaic influence.

§34.114 Many verbs which are stative (§30.3393) in the G-stem, and which normally would not require a complement, become factitive (§30.3395) in D or H and require a complement. Cf. §32.812, §32.821ff.

§34.1141 Some verbs which are intransitive in Eng. take direct objects in Heb., and therefore may require a complement. לְבַשׁ בְּגָדֶיךָ 'Be clothed (with) *your garments*' (1 Kgs. 22:30). *wattimmālē' hā'āreṣ 'ôṭām* 'and the land was full (of) *them*' (Exod. 1:7). *yāṣ'û 'et-hā'ir* 'they went out (of) *the city*' (Gen. 44:4).

§34.1142 Likewise the dir. obj. may be found with the N- and HtD-stems of certain verbs, such as אָלַח (Ps. 190:3) and הִתְהַחֵל (Isa. 14:2). *Ges.* §117w.

§§34.115 A verb may be completed by a *compound object* (i.e. two or more objects). This is not to be confused with the two objects discussed in §34.3, below. In the compound object, the predication of the verb affects two *different* objects. *qah 'et-hall' bûš w'et-hassûs* 'take the clothing and the horse' (Est. 6:10).

§34.12 The complement may be a *noun-phrase* or *noun-clause*. לָרַעַת אֶת־שָׁלוֹם אֶסְתֵּר 'to know Esther's welfare' (Est. 2:11). wayyāśem 'et-kiss'ô 'and he placed his throne' (Est. 3:1). אִישׁ־עָשָׂהָ ... זָכַר 'he remembered ... what she had done' (Est. 2:1).

§34.13 After verbs of *saying* and the like, a *direct quotation* may serve as verbal complement. This is generally considered under *direct discourse*, §38.31. וַיֹּאמֶר לָהּ הַמֶּלֶךְ מָה־לָּךְ אֶסְתֵּר 'And the king said to her, "What's with you, Esther?"' (Est. 5:3)

§34.14 After verbs of *saying, thinking, feeling*, and other sensory actions, a clause may serve as complement. This is often discussed under *indirect discourse*, §38.82.

§34.141 The clause may be introduced with אֵת. wayyaggeḏ-lô mord'kay 'ēt kol 'ašer qārāhû 'And Mordecai told him *all that had befallen him*' (Est. 4:7). וַיֹּאמֶר אֵת אֲשֶׁר נָסְאוֹ 'and how he had elevated him' (Est. 5:11).

§34.142 The clause may be introduced with כִּי. וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם. 'And YHWH saw that the wickedness of man (was) great' (Gen. 6:5).

§34.143 The clause may be introduced with אֲשֶׁר. kī higgīd lāhem 'ašer hū' y'hūdāh 'for he had told them that he (was) a Jew' (Est. 3:4)

§34.144 There may be no introductory word. אָמַרְי־נָא אֶחָתִי אֵת. 'Say, indeed, you are my sister' (Gen. 12:13). וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי. 'And Esther said to take back (this reply) to Mordecai' (Est. 4:15).

§34.16 A participle in its verbal force may require a complement, which can be either in the accusative or in the genitive. אִי־ב אֶת־דָּוִד "hating David" (1 Sam. 18:29). אֵלֶּכֶּי שִׂמְךָ "those that love thy name" (Ps. 5:12). It is doubtful whether the ancient Hebrew thought of the one as a verb and the other as a noun, *vice Ges. §116f-g*.

§34.161 Verbal adjectives of the pattern CāCēC (distinguished by context from stative verbs) may take a complement if the verb of the same root requires one. kī lō' 'ēl hāpēs rēša' 'āttāh "For Thou (art) not a god delighting (in) wickedness" (Ps. 5:5 EV4). *Ges. §116f*.

§34.19 The object may be omitted if understood from context. In translation it is necessary to add “it” or “them” for acceptable English. *w'lo' qibbēl* ‘and he would not receive [*them*, i.e. the garments]’ (Est. 4:4).

§34.2 The *cognate accusative*. An intransitive verb sometimes takes as its object a word that is cognate with it, or whose meaning closely resembles that of the verb. The terms “internal object” and “absolute object” are also used, but “cognate accusative,” which was taken over from the classical languages, is not entirely inappropriate. *וְרָע וְרָע* ‘seeding *seed*’ (Gen. 1:29). *q'ḇûraṭ ḥāmôr yiqqāḇēr* ‘he shall be buried (with) *the burial of an ass*’ (Jer. 22:19). (Ges. §117p-r.)

§34.21 The complement may not be a cognate word. *wā'ez'aq qōl-gāḏōl* ‘and I cried (with) *a great voice*’ (Ezek. 11:13, cf. Est. 4:1).

§34.22 In many instances the “cognate acc.” seems to be an adverbial acc. (cf. §35.5), especially when a similar clause is found with a prep. obj. rather than a dir. obj. *kī-hālak šim'ī mīrūšālayim gat* ‘that Shimei had gone from Jerusalem (to) *Gath*’ (1 Kgs. 2:41, cf. 2:40, *wayyēlek gāttā* ‘and he went *Gathward*’).

§34.23 The use of the inf. abs. with a finite verb (§35.6) is a specialized use of the cognate acc., cf. Ges. p.367, n.1. *מֵוֹת תָּמוּת* ‘you shall die *dying*’ (Gen. 2:17).

§34.3 Factitive verbs (§30.3394) require both a *direct object* and an *objective complement* (or *predicate objective*) to complete the predication. These are often called “verbs with two objects,” which can lead to confusion with the the compound object (§34.115).

§34.31 Verbs of *calling, naming, choosing*, and the like, require an obj. comp. The dir. obj. (“nearer object”) can be distinguished by putting the predication in the passive, e.g. “They called *him* (dir. obj.) *John* (obj. comp.); in passive, the dir. obj. becomes the subject, “*He* was called *John*). *qār'ā ṣ'mō dān* ‘She called *his name Dan*’ (Gen. 30:6). *וַיִּשְׁתַּחֲוֶה אֱלֹהִים* ‘I exalted *him prince*’ (1 Kgs. 11:34)

§34.32 Verbs of *asking, answering, desiring, demanding* and the like often require an obj. comp. *שָׁאֲלוּנוּ שׁוֹבֵינֵנוּ דְּבָרֵי-שִׁיר* ‘Our captors asked *us words of song*’ (Ps. 137:3). *ūmeḥ-ānā ḥōtō bil'ām* ‘and *what* Balaam answered *him*’ (Mic. 6:5)

§34.33 Verbs of *making, fashioning*, and the like require an obj. comp. *וַיַּעַשׂ עֲמֻדָּיו כֶּסֶף* ‘He made *its columns silver*’ (Cant. 3:10). *wayyibnē ḥet-hā'ābānīm mizbēḥ* ‘He built *the stones (into) an altar*’ (1 Kgs. 18:22)

§34.34 In some instances, the obj. comp. is a cognate accusative (§34.2, subject to the observations there). אֵינִי עֹצֵר לְךָ עֵצָה “I would counsel you, pray, a counsel” (1 Kgs. 1:12).

§34.35 Transitive verbs in the D- or H-stem require an obj. comp. The object of the causation is the dir. obj. (“he caused *me* to see *them*”). הִרְאֵנִי אֶת-כְּבוֹדָהּ “Show *me*, pray, thy glory” (Exod. 33:18). *l’har’ôṭ hā‘ammim . . . ’et-yoṗyāh* “to cause *the peoples* to see *her beauty*” (Est. 1:11).

§34.351 An intransitive verb becomes transitive in the H-stem, requiring an object (§34.114). In some cases it may take a “cognate acc.” as an obj. comp. wayyalbēš ’ôṭô bigdê-šēš “And he clothed *him* (with) garments of fine linen” (Gen. 41:42).

§34.4 The verbal object may be a pronoun suffixed to the verb. watt’šawwēhû “And she commanded *him*” (Est. 4:5).

§34.41 If the pronoun cannot be suffixed, the particle אֵת must be used. See §34.11.

§34.42 If both the dir. obj. and the obj. comp. are pronouns, one is suffixed and the other is joined to אֵת. וְהִרְאֵנִי אֹתוֹ “and He will cause *me* to see *it*” (2 Sam. 15:25).

§34.43 Great care must be taken with the inf. cstr. plus suffix (65s-). The suffix is often *subject* of the predication of the inf. cstr.: b’har’ôṭô ’et-’ôšer k’bôd malkūô “when *he* showed (them) the wealth of the glory of his kingdom” (Est. 1:4). However, it may be the *object* of the inf. cstr.: לְהִרְגֵנִי “to kill *me*” (Exod. 2:14).

§34.5 The verb הָיָה requires a complement when it has the meaning “to become.” On the basis of Arab., we may assume that the predicate is in the accusative (Wright, *Arabic Grammar*, 2 §§41, 44, 74). וְהָיָה אִמָּה לְכָל-חַי “And she became *mother of all life*” (Gen. 3:20).

§34.6 (Arbitrarily omitted.)

§34.7 The *infinitive absolute* may serve as dir. obj. of the verb. לִמְדוּ הַיָּטֵב “Learn *to do well*” (Isa. 1:17)

§34.8 The dir. obj. may be an inf. cstr. used substantivally. לֹא אֲדַע צֵאת וְבֹא “I do not know *going out and coming in*” (1 Kgs. 3:7).

§34.81 The inf. cstr. in a noun-clause may require its own verbal complement. וְהַמֶּלֶךְ אָמַר לְהָשִׁיב אֶת-וַשְׁתִּי “The king said to bring back *Vashti*” (Est. 1:17). way’baq’šû lišlō’h yaḏ bammélek “And they sought to lay *a hand* on the king” (Est. 2:21). Cf. §38.82.

§34.82 Certain verbs require another verb (in the infinitive) to complete the predication. Such an infinitive is usually called a *complementary infinitive*. וַתִּסָּאן חַסְלָהָ וַשְׁתִּי לְבוֹא 'But Queen Vashti refused to enter' (Est. 1:12).

§34.821 It is a common mistake to consider an inf. cl. as a comp. inf. when in fact it is the subject of the verb in an inverted clause. Cf. *w^alammēlek 'ēn sōwē^h l'hannīhām* 'To be gracious to them is not fitting for the king.' (Est. 3:8) This error generally occurs when the subj. is anticipated by "it" ("it is not fitting to . . .").

§34.822 Verbs commonly requiring a comp. inf. are *to begin to, to cease to, to continue to, to hasten to, to want to, to refuse to*, and the like. Cf. BDB 517.7.b.(c).

§34.823 Quite commonly the inf. cstr. לִמְדָּר is used after verbs of *saying* and the like. It serves no function in the syntax and is best omitted in translation or represented by quotation marks. *way^abārek 'ōtām 'ēlōhīm lē'mōr* 'And God blessed them, *quote*' (Gen. 1:22).

§34.9 The *supplementary participle* may be found in Hebrew (Ges. §117h), especially with verbs of feeling. *wayyīšma^a mōšē^h 'et-hā'ām bōkē^h* 'and Moses heard the people *weeping*' (Num. 11:10). This might better be looked upon as an adj. modifying the noun "people."

§35. The *modifier of the verb*. The predication of the verb may be modified or defined more precisely in a number of ways (§30.23). Since such a modifier applies to the verb it is called an *adverb* or *adverbial modifier*.

§35.1 The *indirect object* is used to define more precisely the predication of verbs of *giving, telling, teaching, throwing*, and the like. Since it is possible in Eng. to use such expressions as "throw me the ball," "teach her Latin," "give them cake," etc., it is not always recognized that the pronouns following the verbs are essentially adverbial modifiers. The *direct* action of the verb is on the *thing* and the *indirect* action is on the person, which could be rephrased in a prepositional phrase, "throw the ball *to me*," "teach Latin *to her*," "give cake *to them*."

§35.11 The indir. obj. is generally indicated by the prep. לִּי. וַיִּגְדְּרוּ לָהּ 'And they told *her*' (Est. 4:4). *wattiqrā 'estēr lahātāk* 'And Esther called *to Hatach*' (Est. 4:5)

§35.111 The prep. לֵאלֹהִים is also used. *b'omrām 'ēlā'w yôm wāyôm* 'in their saying *to him* day by day' (Est. 3:4).

§35.112 Occasionally the indir. obj. is expressed by the acc. suffix. *ki 'éres hannégeb n'attáni* “for the land of the Negev thou hast given *me*” (Josh. 15:19). *Ges.* §117x.

§35.113 It is obvious that wherever the indir. obj. is indicated by a prep. it could be included in §35.3 under adverbial phrases.

§35.2 The verb may be modified by an *adverb* (§30.34). In addition to negative (§35.22) and interrogative (§35.23) adverbs, there are a number of primitive adverbs: of place, שם ‘there,’ הן and פה ‘here’; of time, אן ‘then’; of manner, כן and ככה ‘thus’; and of extent, גם and אף ‘also,’ אף ‘surely, only,’ רי ‘enough.’

§35.21 Besides primitive adverbs there are adverbs formed from nouns or adjectives, with or without affirmative elements, such as מאד ‘very,’ יחדו ‘together,’ נגדה ‘southward,’ יום ‘daily,’ etc. Cf. §§23.2, .4.

§35.211 Some fem. adjectives are used as adverbs. ראשונה ‘formerly,’ נפלאות ‘wonderfully,’ יהודית ‘in the Jewish language.’ *Ges.* §100d.

§35.212 A number of H60 forms are used as adverbs. הרבה ‘much,’ השכם ‘early,’ הערב ‘at evening.’ *Ges.* §100e.

§35.213 Numerals can serve as adverbs. שתיים ‘twice,’ שנית ‘for the second time,’ שבע ‘sevenfold.’ *Ges.* §100f.

§35.22 Negative particles can serve as adverbs. The most common are לא, אלא, לבלתי.

§35.221 לא with a verb (to be distinguished from its other uses) negates the verb. With the perf., and sometimes with the impf., (cf. §35.2212), it is a simple negative. *lô' higgîdâ 'estêr 'et-‘ammâ* ‘Esther had not made known her people’ (Est. 2:10).

§35.2211 If לא is not immediately before the verb, it changes the meaning of the predication. This is important for exegesis. *lô' ‘al-hammélek l'‘baddô ‘āw'îṭā waštî* . . . does not deny that Vashti had done evil, but rather denies that it affected only the king (Est. 1:16). Study BDB 518-520

§35.2212 לא before the imperfect, especially 2ms (22), expresses a strong prohibition, cf. §32.5215.

§35.2213 Before nouns or adjectives, לא negates the word or expresses the opposite, often in litotes. לא by itself is simply “no” or “not so.”

§35.222 אל expresses negation as a wish, rather than a reality, and is used with the jussive or cohortative. It is milder than לא + the impf. (cf. §35.221). BDB 39.

§35.223 לֹא־לֶחֱמֹתִי is used to negate the inf. cstr., expressing purpose or result (§§38.54, .55). 'āšer šiwwīlākā l'biltī 'ākōl-mimmēnnū 'which I commanded you not to eat from it' (Gen. 3:11). לֹא־לֶחֱמֹתִי אֹתוֹ 'so that no one should smite him' (Gen. 4:15).

§35.224 אֵין can be used as a neg. adv. to negate the ptc. אֵין שֹׁנֶה 'it is not fitting' (Est. 3:8). 'ēn 'estēr maggēdeṭ mōladtā^h 'Esther was not making known her kinfolk' (Est. 2:20).

§35.2241 אֵין before the inf. cstr. expresses impossibility. 'ēn lābō' 'el-šā'ar hammēlek bil'būs šāq 'it's impossible to enter the king's gate in sackcloth' (Est. 4:2).

§35.2242 To consider אֵין and אֵין plus pron. suf. as adverbs (*Ges.* §100o) is probably based more on translation than on Hebrew thought-pattern. The particles are basically substantives (cf. *Ges.* §§141k, 152i-p).

§35.229 It is important to observe the *position* of the negative particle. As a general rule, it negates the word, phrase, or clause which it immediately precedes

§35.23 *Interrogative adverbs* raise a question about the time, place, manner, or extent of the predication. The most common are: מִתֵּי 'when?,' אֵי or אֵיה 'where?,' אֵינָה 'whither?,' אֵיךְ or אֵיכָה 'how?,' מִדּוּעַ 'why?,' עַד־מִתֵּי 'how long?'

§35.231 The interrogative particle הֲ hä- (§22.3ff.) may with some degree of doubt be considered as an adverb, cf. *Ges.* §100i-n.

§35.3 An *adverbial phrase* consists of a preposition and its object, either a pron. suf. or a substantive (cf. §§30.35, .354), used to modify or define the predication.

§35.31 The adverbial phrase may limit the word(s) to which it refers in *place, time, manner, or extent*. Since prepositions can be used in various ways *the student must study the uses of each one!* Note the following: –בִּימֶה (1:1) temporal, ב'šūsān (1:2) local, ב'hablē-būs (1:6) manner; –כִּי k'sēbet (1:2) temporal, כ'yaḡ hammēlek (1:7) manner – and these are from just the first seven verses of Esther!

§35.32 In some sentences, the verb appears to be modified by a ptc. or by a noun in construct. לֵבָרְחֵם וְשִׂמְחָה וְטוֹב לֵב ... וַיֵּצֵא 'and Haman went out rejoicing and good of heart' (Est. 5:9). It is possible that the Hebrew thought of these terms as modifying "Haman" rather than describing how he went out. The line between an adjective and an adverb in such sentences is not easy to define.

§35.4 The verb may be modified by an *adverbial clause*, see also §38.5. Here we are considering only those adverbial clauses which do not have coördinating conjunctions (hence do not form complex sentences).

§35.41 A ptcpl. may form an adverbial clause. וְיָהִי שָׂאוֹל אֹיֵב אֶת־דָּוִד 'and Saul was *hating David*' (1 Sam. 18:29). If the ptcpl. cl. were simply a predicate, the verb would not be used, but see remarks in §35.32.

§35.42 The inf. cstr. is often used in adverbial clauses. וַתִּכְהֶיּוּ עֵינָיו מֵרָאֹת 'and his eyes were so dim *he couldn't see* (lit. 'from seeing'; Gen. 27:1).

§35.421 The inf. cstr. + ב- *b-* can form a *temporal* adv. cl., usually translated 'when.' ב' *hiqqābēš n'ārôt* 'when maidens were gathered' (lit., 'in the being gathered of maidens'; Est. 2:8).

§35.422 The inf. cstr. + כ- *k-* can form a temporal or circumstantial adverbial clause, usually translated 'when,' but sometimes more properly 'while.' כ' *šēbet hammēlek . . . 'al kissē' malkūtō* 'when/while the king was sitting on his royal throne' (lit., 'as the sitting of the king'; Est. 1:2).

§35.423 The inf. cstr. + ל- *l-* is commonly used adverbially in a purpose clause. ל' *dā'at 'et-š'lōm 'estēr* 'to know Esther's welfare' (lit., 'toward the knowing of'; Est. 2:11). ל' *ra'at et-h'ecir* 'to see the city' (Gen. 11:5).

§35.4231 The inf. cstr. + ל may also suggest incipency. וְיָהִי הַשֶּׁשֶׁשׁ לָבוֹא 'and when the sun was *about to go down*' (Gen. 15:12).

§35.4232 The inf. cstr. + ל may suggest appointing or compelling to do something. וְיָהִי הַשַּׁעַר לִשְׁגֹּר 'and the gate was (= had) *to be shut*' (Josh. 2:5). כִּי אֵין לָבוֹא 'for no one *may enter*' (Est. 4:2). *'ālay lāteṭ l'kā* 'it was incumbent upon me *to give you*' (2 Sam. 18:11).

§35.4233 The inf. cstr. + ל is often used as a complementary infinitive, cf. §34.82.

§35.43 An *infinitive absolute* may be used in an adverbial clause. הֵלֵךְ עָרֹם וְיָחַף 'walking naked and barefoot' (Isa. 20:2). *'āqim 'el-'ēli . . . hāhēl w'kallēh* 'I will raise against Eli all I have spoken . . . *from beginning to end*' (1 Sam. 3:12).

§35.5 An *adverbial accusative* may be used to modify a verb (cf. §35.211). Since case-endings have all but vanished in Heb., the *hē*-directive is one of the few clear examples of this usage. נֵלְכָה דְּתַיִנָּה 'let's go *to Dothan*' (Gen. 37:17). *wayyissa 'abrām hālōk w'nāsō 'hannēgbāh* 'and Abram set out, going and traveling (= traveling continuously, Ges. §113s-t) *toward the Negev*' (Gen. 12:9).

§35.6 An *infinitive absolute* is often used to modify a verb of the same root (and generally the same stem) by lending great strength to the predication. It is most difficult to translate into Eng. הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ 'will you indeed reign over us?' (Gen. 37:8). 'im 'annē^h ū'annē^h 'ōtō ki 'im-sā'ōq yiš'aq 'ēli sāmō^{ac} 'ešma' sa'āqā^{tō} 'If you *do* afflict him, *indeed* if for any reason he should cry out to me, I will *certainly* hear his cry' (Exod. 22:22 MT; supporting the injunction, 'You shall not afflict a widow or an orphan').

§35.7 A verb may be modified by a *substantive in construct* with the verb. Such a construction, common in Akk. (with sbjtv.) and found in Arab. but generally not recognized in Heb., puts the verb in a subordinate clause. הַתְּחִלָּתָא דְּבִרְיָהוּה 'the beginning of YHWH spoke' (Hos. 1:2, = 'when YHWH first spoke [by Hosea]'). b'rē'sīt bārā' 'ēlōhīm 'in the beginning of (= when) God created' (Gen. 1:1)

§35.71 Very common is the use of אֶשֶׁר (cstr. of אֶשֶׁר 'place') in cstr. with a finite verb. בְּכָל אֶשֶׁר-הִתְחַלֵּקְתִּי 'in every place of (= where) I walked about' (2 Sam. 7:7)

§35.711 As 'āšer came to be used more as a conj., it lost the meaning 'place of,' and מְקוֹם was added to express the idea. b'kol-m' dīnā^h ūm' dīnā^h m'qôm (cstr.!) 'āšer d'bar-hammēlek . . . maggi^{ac} 'in each city where the word of the king reached' (Est. 4:3).

§36. The *modifier of the noun*. A substantive quite often does not stand alone in a clause, but is modified or defined in some way, cf. §§30.2, .21.

§36.1 A noun may be modified by an *attributive adjective* (§30.322f). לְגוֹי גָּדוֹל 'into a *great* nation' (Gen. 12:2). Cf. Ges. §132.

§36.11 The adj. is in *concord* with the noun (i.e. it agrees with the noun in gender, number, and definiteness). Note that agreement in *gender* refers to the *grammatical* gender and not to the morphology. זְעָקָה גְּדוֹלָה 'a *great* cry' (Est. 4:1). m'lākīm 'addīrīm 'majestic kings' (Ps. 136:18). n'ārōt rabbōt 'many maidens' (Est. 2:8). הַחֲצֵר הַפְּנִימִית 'the *inner* court' (Est. 4:11). nāsīm nokrīyōt 'strange women' (1 Kgs. 11:1). bayyôm hašš'liš 'on the *third* day' (Est. 5:1).

§36.111 It is unusual in Heb. to modify two substantives with a single adj.; where two substantives are modified by the same modifier, the adj. is usually repeated. l'sallah 'is 'et-'abdō w'is 'et šiphātō hā'ibri w'hā'ibrit hoṣšīm 'and each man shall send away free his *Hebrew* manservant or maid-servant' (Jer. 34:9).

§36.1111 If a single adj. is used, it will agree with a masc. substantive. ūr'hōbōt hā'ir yimmāl' ū y'lādī w'lādōt m'sahaqīm bir'hōbōtēhā 'and the city's

streets shall be filled with boys and girls *playing* in its streets' (Zech. 8:5). חֲסִים 'good statutes and commandments' (Neh. 9:13).

§36.1112 When two substantives form a unitary idea, a single adjective may be used. צֶאֱן וּבָקָר הִרְבֵּה כָּאֵד 'very many flocks and herds' (2 Sam. 12:2). Deut. 31:21, *rā'ôṭ rabbôṭ w'šārôṭ* may contain two nouns ('many evils and troubles'), or it may have two adjectives, 'evils many and sore').

§36.112 With a *collective* noun a plur. adj. may be used. צֶאֱן רַבּוֹת 'many sheep' (Gen. 30:43). *hā'ām hahôl'kîm bahôšek* 'the people walking in darkness' (Isa. 9:1). נַפְשֵׁי שְׁנַיִם 'two souls' (Gen. 46:27).

§36.113 When אֱלֹהִים stands for the God of Israel, it generally takes a sing. adj. (and verb) צַדִּיק O *righteous* God' (Ps. 7:10).

§36.1131 When referring to false gods, אֱלֹהִים takes pl. adjs. (and verbs) אֱלֹהִים אֲחֵרִים 'other gods' (Exod. 20:3).

§36.1132 When a Hebrew speaks to a gentile or vice versa about the God of Israel, the pl. adj. may be used. Cf. 1 Sam. 28:13, אֱלֹהִים רָאִיתִי עָלַי 'I saw God going up from the earth.' The use of pl. verbs in such instances is more common than the use of adjs.

§36.1133 This distinction is not consistently made, cf. אֱלֹהִים חַיִּים (Deut. 5:23, EV 26) and אֱלֹהִים חַי (2 Kgs. 19:16) '(the) living God.' Note pl. adj. and sg. pron. in the following: *kî 'ēlôhîm q'dôšîm hû'* 'for He is a holy God' (Josh. 24:19).

§36.114 A subst. in the *dual* is modified by a *plural* adj. עֵינַיִם רַמּוֹת 'haughty eyes' (Ps. 18:28).

§36.115 A substantive may have more than one modifier. הָאֵל הַגָּדֹל הַגִּבּוֹר הַחַזָּק 'the great, mighty, and terrible God' (Deut. 10:17).

§36.1151 When two adjs. follow a fem. subst., sometimes only the nearer agrees in gender. רוּחַ גָּדֹל וְחַזָּק 'a great and strong wind' (1 Kgs. 19:11).

§36.12 The adj. regularly stands *after* the substantive it qualifies. See examples in preceding sections.

§36.121 If the subst. is in *construct* the modifying adj. stands after the annexion. אִישׁ אֱלֹהִים קָדוֹשׁ 'a holy man of God' (2 Kgs. 4:9). *'ătēret zāhāb g'dôlā* 'a great crown of gold' (Est. 8:15).

§36.122 The pl. adj. רַבּוֹת\רַבִּים when it means 'many' (but not when it means 'great') may precede the noun. רַבִּים צֹדִיקִים 'many hunters' (Jer. 16:16). But cf. יָמִים רַבִּים 'many days' (Gen. 21:34 and often).

§36.13 The distinction between “adjective” and “substantive” in the Semitic languages is not clearly defined. Accordingly we find adjs. serving as substantives, modifying substantives by annexion (§36.3), and substantives modifying substantives by annexion (§36.3) or apposition (§36.6). Many times our confusion arises from translation and failure to understand the Hebrew idiom.

§36.14 Because of the complex nature of numeral modifiers, we shall treat them separately, cf. §36.9.

§36.15 The substantive כֹּל ‘completeness, wholeness, whole’ requires special attention. Like Gk. *πας*, it does not follow the noun it modifies, but precedes it. In Heb., however, it is considered to be in construct (§36.31) with the following substantive (which is therefore in the gen.). Study carefully BDB 481f.

§36.151 *kōl* before a determinate (definite, cf. §34.1131) substantive means ‘all, every, the whole of.’ כָּל-הָאָרֶץ ‘all the earth’ (Gen. 11:1). *w’kol-yēšer mahš’bōt libbō* ‘and every imagination of the thoughts of his heart’ (Gen. 6:5). *kol-y’mē ’ādām* ‘all the days of Adam’ (Gen. 5:5). *Ges.* §127b.

§36.152 *kōl* before an indeterminate (not definite) substantive means ‘any, each.’ כֹּל-יְדָר ‘anything’ (Judg. 19:19). *b’kōl-yôm* ‘in any day, every day’ (Ps. 7:12). *kol-’ēš* ‘every (kind of) tree, any tree’ (Gen. 2:9).

§36.1521 Before indeterminate collectives or in poetry before any indeterminate substantive, *kōl* may mean ‘all, every.’ כָּל-בָּשָׂר ‘all flesh’ (Gen. 6:12). *kol-yādayim* ‘all hands, every hand’ (Isa. 13:7).

§36.2 The *definite article* modifies a noun or other substantive by indicating a specific member or group of a category (§30.3223).

§36.21 From several lines of evidence we conclude that the def. art. was a late development in language. Not all Sem. languages have a def. art. (cf. Akk. and Ugar.). Those that do have a def. art. do not have a common element that can be traced to a common ancestor (Heb. *ha-*, Arab. *al-*, Aram. postpositive *-ā*, OSA postpositive *-n*). Accordingly we find the def. art. omitted in the oldest portions of Bib. Heb. (e.g. the Song of Moses, Song of Deborah, etc.).

§36.22 Since the usage of the def. art. does not exactly coincide with our English usage, we should study it carefully for exegetical purposes (cf. *Ges.* §126).

§36.221 The def. art. is used for a person or thing previously mentioned (anaphoric). הַמֶּלֶךְ ‘the king’ (previously mentioned, Est. 1:9-10).

§36.222 The def. art. is used for a person or thing that is well known. הָאֵלֶּן *'the oak'* (RSV 'an oak' fails to bring out the force of the Heb., Gen. 35:8).

§36.2221 The def. art. may denote a substantive that is unique. הָאָרֶץ *'The earth,'* הַשֶּׁשֶׁשׁ *'the sun'*).

§36.2222 The def. art. is used when a class-term stands for an individual. *sātān* 'adversary,' *haśśātān* *'the Adversary,* ὁ διάβολος, Satan'; likewise הַמָּשִׁיחַ *'the Anointed,* ὁ χριστός, Messiah.'

§36.2223 The def. art. is used with stock expressions. הַיּוֹם *'today,'* הַשָּׁנָה *'this year.'*

§36.2224 Sometimes the def. art. is used where we would use a possessive pronoun. *wattiqqah haśśā'îp* 'and she took *her* veil' (Gen. 24:65).

§36.223 The def. art. may denote a class. *hā'aryēh* 'the lion' (as a class), hence 'a lion.'

§36.2231 The def. art. may be used when an indefinite member of a class is thought of in a definite situation. In Eng. we would generally use an indef. art. in translation. Cf. Amos 5:19, 'A man fled from a lion (הַאֲרִי) and a bear (הַדָּב) met him.'

§36.2232 The def. art. is used in comparison. Cf. Isa. 1:18, 'white as (the) snow (*kaśśéleḡ*), red as (the) crimson (*kattólā*).

§36.2233 The def. art. may be used on a substantive in the sing. when it is equivalent to a collective. *'et haśśādiq w'et-hārās' yišpōt hā'elōhîm* 'God will judge *the* righteous and *the* wicked' (Eccl. 3:17). (Ges. §126m).

§36.224 The def. art. may be used to designate the vocative. הַמֶּלֶךְ *'O king.'*

§36.225 The def. art. may be used to express the superlative degree (§30.323). הַצָּעִיר *'the smallest, least'* (1 Sam. 9:21). *b'nô haqqātān* 'his *youngest* son' (Gen. 9:24).

§36.226 The def. art. is used on any attributive that modifies a substantive that is definite. *hā'îr hagg'dôlāh* 'the great city,' *'estēr hammalkāh* 'Esther the queen,' cf. §36.11.

§36.23 Omission of the def. art. should also be noted carefully.

§36.231 The def. art. is often omitted in poetry. This is partly due to the late emergence of the def. art. (§36.21), and partly due, perhaps, to conscious imitation of such poetry. אֶרֶץ *'the earth'* (Ps. 2:2). מְלָכִים *'O kings'* (Ps. 2:10). *šimkā gādōl w'nôrā* 'thy great and fearsome name' (Ps. 99:3; cf. §36.11).

§36.2311 In poetry, a prefixed prep. is often pointed with the def. art. This may be due to the Masoretes (cf. *Ges.* §126*h*). *baššāmáyim* (Ps. 2:4).

§36.232 The def. is usually omitted with proper nouns of *places*. סֹדֹם 'Sodom,' כְּנָעַן 'Canaan,' etc.

§36.2321 However, certain place names usually have the def. art. תְּכַרְמֶל 'Carmel,' הַלְבָּנוֹן 'Lebanon,' הַיַּרְדֵּן 'the Jordan,' הָאֵי 'Ai' (lit., 'the Ruins'), etc.

§36.2322 The def. art. may be omitted from the modifier of an anarthrous proper noun. *šidōn rabbā^h* 'Great Sidon' (Josh. 11:8), אֱלֹהִים 'God most high.' This is contrary to §36.11; cf. *Ges.* §126*y*.

§36.2323 Some once-common nouns that became proper nouns (with the def. art.) have subsequently been treated as proper nouns and omit the def. art. Cf. אָדָם 'man > Adam,' אֲדֹנָי 'adversary > Satan,' אֱלֹהִים 'gods > God,' אֹהֶל מוֹעֵד 'tent of meeting > Tabernacle,' etc.

§36.233 The def. art. is regularly omitted when a word is in construct with a following substantive. וְקָרִיטֵי הַמֶּלֶךְ 'and the eunuchs of the king' (Est. 6:14). *'et-šd'n' abīthem* 'the flock of their father' (Gen 37:12). The student should note carefully that *if the governed noun is definite, the governing noun is also definite*.

§36.2331 There are a number of instances where the def. art. is used on a construct. *haqqēber 'iṣ-hā'elōhīm* 'the tomb of the man of God' (2 Kgs. 23:17). הָאָרְזֹן הַבְּרִית 'the ark of the covenant' (Josh. 3:14). *'et-hay'lad hā'ereḡ* 'the peg of the loom' (Judg. 16:16). Because of the number of such examples, it seems somewhat capricious to try to explain them away or (worse!) to speak of "syntactically impossible additions" (*Ges.* §127*g*, cf. *Ges.* §127*f-h*). A grammarian derives *rules* from *data*, he does not try to conform data to rules.

§36.234 The def. art. is regularly omitted with the names of persons. יְהוָה, מֹשֶׁה, דָּוִד, etc. The student should note that since a personal name is *definite*, a noun in construct with it will be definite. *d'bar-YHWH* 'the word of the Lord' (Hos. 1:1, etc.).

§36.2341 Gentilics, however, usually take the def. art. הַכְּנַעֲנִי 'the Canaanite,' הַדְּבָרִי 'the Hebrew' (*Ges.* §125*e*).

§36.235 The def. art. is omitted if the word has a pron. suf. since the suffix makes the word definite. אֲמָרָה 'her people' (Est. 2:10).

§36.2351 A ptc. with acc. suf. can take the def. art. הַמַּכְהוּ 'the one smiting him' (Is. 9:12), cf. *Ges.* §127*i*.

§36.2352 In a number of instances, gen. suff. are found on words with the def. art. הַעֵרְבָה 'thy value' (Lev. 27:23; since the word occurs in this form twice in one sentence, it is unreasonable to delete the *hê*, cf. BDB 790). *kol-hehārôtē'hā* 'all its pregnant women' (2 Kgs. 15:16; since the Masoretes clearly noted the form, we cannot simply say "dittography of the ה" *pace Ges.* §127i).

§36.236 The def. art. is omitted from a substantive which is indefinite or so far unknown, cf. §36.221, note §36.2231.

§36.2361 In a few instances, אֶחָד is used as an indefinite article. קָח צִנְאָנָה אֶחָת 'take a jar' (Exod. 16:33). *wattaslēk 'iṣṣā' 'aḥat* 'and a woman threw' (Judg. 9:53). This usage is similar to Gk. *τις*. *Ges.* §125b.

§36.2362 The omission of the def. art. sometimes serves as an "indefinite for amplification" (*Ges.* §125c). מִסֵּנִי-תֵרֶב 'from a sword' (Isa. 35:8; *hēreh* occurs 3x in this verse, hence we should expect the def. art. on at least two of the forms). אִשָּׁה 'a woman' (Hos. 3:1, apparently meaning the woman of Hos. 1, hence 'such a woman,' *Ges.* §125c).

§36.237 The def. art. is regularly omitted from a predicate noun or adjective, §§31.21, .23. The student should learn to distinguish between the attributive adj. (with the def. art.) and the predicate adj. (without the def. art., see §31.233).

§36.2371 An important exception to this rule is the ptcp. with def. art. used as a relative clause and serving as predicate. *hū' hassōbēb* 'that (is) the one encircling' (Gen. 2:11). *Ges.* §126k.

§36.238 The def. art. is often omitted from the word יוֹם when it is modified by a numeral adj. יוֹם הַשֵּׁשִׁי 'the sixth day' (Gen. 1:31). *miyyôm hārī'sôn* 'from the first day' (Exod. 12:15). *Ges.* §126w.

§36.2381 However, when the prep. -בּ is added to יוֹם in such a construction, the def. art. is used. *bayyôm hašš'bi'i* 'on the seventh day' (Gen. 2:1).

§36.24 Certain observations should be made.

§36.241 If a def. art. is added to the last element of a construct, it makes each element in the construct *definite*. עָלֵי-יָדַי עָשִׂי הַמַּלְאָכָה 'into the hands of the doers of the deed' (Est. 3:9).

§36.2411 The entire construction is definite if the def. art. has been omitted from the last element for any of the reasons described in §§36.232, .234, or .235.

§36.242 If a substantive is modified by two or more adjectives or demonstratives, the def. art. is generally used on *each* modifier. *w'er'êh 'et-hammar'êh haggādōl hazzêh* 'and I shall see this great sight' (Exod. 3:3).

§36.243 If the governing noun (*nomen regens*, §36.311) is defined for any reason, its modifier regularly takes the def. art. Exceptions are noted in preceding sections.

§36.244 A circumlocution is necessary to indicate indefiniteness when the governing noun would otherwise be definite. *mizmôr l' dāwīd* 'a psalm of David'; *mizmor-dāwīd* would be 'the (only or well-known) psalm of David.'

§36.3 A *substantive in the genitive* may be used to modify another substantive, cf. §30.311. In the Sem. languages this is generally indicated by *annexion* or the *construct state*. It may also be indicated by the addition of a pron. suf., to be discussed below, §36.52.

§36.31 *Annexion* (סמיכות) is the juxtaposing of two substantives to indicate a genitival relationship. The first element regularly loses its major accent (§17.121) with resulting vocalic alteration (R.3), and is said to be *in construct* with the word that follows.

§36.311 The first substantive in annexion is called the *governing noun* (*nomen regens*).

§36.3111 Since the governing noun is only part of the idea being expressed (*the house of* means nothing), it is indefinite. It becomes definite only if the governed noun is definite.

§36.3112 The governing noun is indefinite if the governed noun is indefinite. *bil' bûš sâq* 'in a garment of sackcloth' (Est. 4:2)

§36.3113 The governing noun is definite if the governed noun is definite. *m' gillat' estēr* 'the scroll of Esther.' 'el-r' hōb hā'ir 'to the plaza of the city' (Est. 4:6). 'al kissē' malkūtō 'on the throne of his royalty' (Est. 1:2).

§36.3114 The same rule holds for a chain of constructs. 'ōšer k' bōd malkūtō 'the splendor of the glory of his kingdom' (Est. 1:4). 'al p' rī-gōdēl l' bāb mēlek- 'aššūr 'against the fruit of the greatness (= pride) of the heart of the king of Asshur' (Isa. 10:12). ūš'ār mispar qēšeṭ gibbōrē b' nē-qēdār 'and the rest of the number of the archer(s) of the mighty-men of the sons of Kedar' (Isa. 21:17).

§36.312 The second word in annexion is the *governed noun* (*nomen rectum*). In inflected Sem. languages, it is in the genitive case, and is regularly translated as such in Heb. It is often called "the genitive," and the governing noun is sometime said to be "in construct with its genitive." The case of the *first* noun in annexion is determined by its position in its clause. It can be nom., gen., or acc.—but its case-ending, even in inflected languages, normally does not appear.

§36.3121 A *governed* noun may be annexed in turn to another noun, and thus become also a governing noun. See the examples in the chains of constructs in §36.3114.

§36.3122 If the *final* word in a chain of constructs is definite, each of the words in the chain will be definite, cf. §36.3113f.

§36.313 As a general rule, there is only *one* governing noun and *one* governed noun in annexion. It is irregular in Hebrew to have expressions such as “the men and women of Jerusalem” or “houses of brick and stone.” (This rule does not concern the formation of chains of constructs, discussed in §36.3114.) *Ges.* §128g.

§36.3131 Where two governing nouns would occur, the second is put in a separate phrase with a suffix. דְּבַר־מַלְכִּי וְדָתוֹ ‘the king’s word and decree’ (lit. ‘the word of the king and his decree,’ Est. 4:3). *na‘ārôt ‘estēr w‘sārīsē’hā* ‘Esther’s maids and eunuchs’ (lit. ‘the maids of Esther and her eunuchs,’ Est. 4:4).

§36.3132 A *single* governing noun may be placed in construct with two governed nouns if the two can be thought of as a single category. כֹּהֵן שָׁמַיִם וְאָרֶץ ‘creator of *heaven and earth*’ (= everything, Gen. 14:19). *b‘‘ir d‘lātāyīm ūb‘ri‘h* ‘in a city of *a pair of door-panels and a bar*’ (i.e. a gate that could be closed and barred, 1 Sam. 23:7).

§36.3133 Thus *‘ēlōhē ‘abrāhām w‘yīṣḥāq w‘ya‘āqōb* is to be understood in the sense of ‘the God of the Patriarchs,’ whereas *‘ēlōhē ‘abrāhām ‘ēlōhē yīṣḥāq wē‘lōhē ya‘āqōb* may suggest the God of each of the Patriarchs individually.

§36.3134 In some clauses, כָּל seems to modify two phrases. *kol-‘abdē hammélek w‘‘am m‘dīnôt hammélek* ‘all the king’s slaves and (all) the people of the king’s province’ (Est. 4:11).

§36.314 With few exceptions, nothing may be interposed between a governing noun and a governed noun. In other words, the construct or annexion may not be broken.

§36.3141 If the governing noun is modified by an adjective, this adj. must be placed *after the governed noun* (§36.122). It will of course be in concord with the noun it modifies. וְעִמָּרֶת זָהָב וְזָוֶלָה ‘and a great crown of gold’ (Est. 8:15; note gender of the adj.).

§36.3142 The locative הָ -ā^h may be interposed between the governing and governed nouns. *‘ārṣā^h k‘nā‘an* ‘to the land of Canaan’ (Gen. 12:5).

§36.315 Annexion is sometimes deliberately avoided.

§36.3151 To preserve the indefiniteness of the governing noun when the governed noun is definite, --ל may be used, cf. §36.244.

§36.3152 When there would be two (or more) governing nouns and a single genitive, a pron. suf. is used, cf. §36.3131.

§36.3153 In later (?) Heb. של (*ša* 'which' [cf. Akk.] + *l*) is used for the gen. כרמי שלי 'my vineyard' (Cant. 1:6). *b'šell'mi* 'on account of whom?' (Jon. 1:7). Cf. BDB 980.4d. This use of *šel* is very common in Mod. Heb.

§36.32 Annexion may be used for just about any of the uses of the genitive familiar to us in our western languages. In a chain of constructs (§36.3114), each gen. may serve a different use.

§36.321 The *adjectival genitive* serves to define a subst. much as an attrib. adj. (§36.1) would do. It includes the attributive gen., the gen. of reference, and the gen. of apposition.

§36.3211 The *attributive gen.* defines a subst. by giving an attribute. It is similar to the gen. of material, the gen. of quality, and other genitives. גבור חיל 'a man of wealth' (Ruth 2:1).

§36.3212 The *gen. of reference* defines a subst. by reference to another subst. בימי עזיהו 'in the days of Uzziah' (Isa. 1:1).

§36.3213 The *gen. of apposition* defines a subst. by another subst. which is an appositive. עיר נחור 'the city of Nahor' (= 'the city, Nahor,' Gen. 24:10). *ben-ʾādām* 'son of man' (= 'human being,' Ezek. 33:2).

§36.322 The *possessive gen.* defines a subst. by associating it with the one who possesses it. *ʾel-yāḏ šaʿašgaz* 'into the hand of Shaashgaz' (Est. 2:14). לב-המלך 'the heart of the king' (Est. 1:10).

§36.3221 The *gen. of close relationship*, which is a possessive gen., defines a substantive by relating it to a son, a father, or other relative, whether real or ideal. בְּנֵי־נֹחַ 'the sons of Noah' (Gen. 10:1). *bat-dôḏô* 'the daughter of his uncle' (Est. 2:7).

§36.323 The *subjective gen.* defines a subst. of action or feeling by relating it to the one from whom that action or feeling is derived. *b'ʾahābat YHWH* 'et-yisrāʾēl 'in the love of YHWH for Israel' (1 Kgs. 10:9).

§36.3231 Sometimes the *gen. of the author* is distinguished from the subj. gen. מִשְׁחַת מֹשֶׁה 'the tax of (imposed by) Moses' (2 Chr. 24:6).

§36.324 The *objective gen.* defines a subst. by relating it to the object of its action or feeling. אִימַת הַמֶּלֶךְ 'the dread of (for) the king' (Prov. 20:2). *niqmat hē'kālō* 'the vengeance of his temple' (Jer. 50:28).

§36.325 The *gen. of description* defines a subst. by giving its quality, material, contents, or by comparing it with another subst. It can easily be confused with the *gen. of reference*.

§36.3251 The *gen. of quality*: *biḡdē haqqōdēš* 'the garments of holiness' (Exod. 29:29). מֵאֲזֵנֵי צֶרֶק 'just balances' (Lev. 19:36).

§36.3252 The *gen. of material*: מִזְבֵּחַ אֲרָצָה 'an altar of earth' (Exod. 20:24). *b'hablē-būš* 'with cords of byssus' (Est. 1:6).

§36.3253 The *gen. of contents*: 'éres zābat hālāb ūd^ebāš 'a land flowing of milk and honey' (Exod. 33:3). נֶאֱרָה הַחֶלֶב 'the skin (bottle) of milk' (Judg. 4:19).

§36.3254 A peculiar Heb. idiom is found in expressions such as *bim^eqôm qodšô* 'the place of his holiness' (= 'his holy place,' Ps. 24:3 MT). הַר קֹדֶשׁ 'the hill of my holiness' (= 'my holy hill,' Ps. 2:6 MT).

§36.326 The *gen. of measure* defines a subst. by giving a measure of space, time, or value. גְּבוּהַי שָׁמַיִם 'heights of heaven' (= heaven-high, Job 11:8). Heb. tends to use other constructions, such as "6 cubit its height."

§36.3261 Closely related to the *gen. of measure* is the *gen. of comparison*. אִישׁ-דְּבָרִים 'an eloquent man' (Exod. 4:10). *bā'al-haḥlômôt* 'dreamer' (Gen. 37:19). *ben-šānā^h* 'a year old' (Exod. 12:5).

§36.3262 A noteworthy use of the *gen.* is to express the *superlative degree* (§30.23). לְמוֹב בֵּית הַנָּשִׁים 'to the best (part) of the house of the women' (Est. 2:10). *qōdēš qōdāšīm mē'iššē^e* YHWH 'it is the holiest of the Lord's fire-offerings' (Lev. 2:3). קוֹמַת אֲרָזָיו 'the highest of its cedars' (Isa. 37:24). *mibḥar q^erābēnū* 'the choicest of our tombs' (Gen. 23:6).

§36.3263 Also closely related is the *gen. of limit*. יִפְהַ תָּאֵר 'beauty of form' (Gen. 39:6). *happārôt rā'ôṭ hammar'ē^h* 'the cows evil of appearance' (Gen. 41:4).

§36.327 The *gen. of source, cause, origin* defines a subst. by giving its source. חַסְדֵּי יְהוָה 'the mercies of YHWH' (Ps. 89:2 MT). פְּרִי-בֶטֶן 'fruit of womb' (Gen. 30:2). *ī^emē^e-népeš* 'unclean of (because of) a corpse' (Lev. 22:4). *ḥālāl hēreb* 'pierced of (by means of) a sword' (Num. 19:16).

§36.328 The *partitive gen. (gen. of the whole)* defines a subst. by relating it to the whole of which it is a part. בִּתְלָהּ רַגְלָהּ 'the sole of her foot' (Gen. 8:9).

This usage is particularly common with numbers in cstr. שִׁבְעַת יָמִים ‘seven of days’ (Est. 1:5). *‘ad-hāšī hammalkūt* ‘unto half of my kingdom’ (Est. 5:6).

§36.3281 Note that a numeral in cstr. before a determinate noun is *not* partitive. שִׁבְעַת הַנָּעֲרוֹת means ‘the 7 maids,’ not ‘7 of the maids’ (Est. 2:7).

§36.329 Other uses of the genitive can be named, and the placing of a genitive in one or another category is somewhat subjective. The distinctions are made by grammarians; the Semites, obviously, made no *formal* distinction but lumped all these categories in a single case, which we call *genitive*.

§36.4 A *prepositional phrase* (i.e. a subst. with a preposition) may be used to modify another substantive. It is important for careful exegesis to distinguish between this *adjectival* prepositional phrase, and the *adverbial* phrase discussed in §35.31. I have found, in my reading, that the adv. phrase is far more common than the adj. phrase.

§36.41 The proper, bound-form prepositions (§22.4) are: בְּ-, לְ-, מִ- (with compound forms בְּמִן- and לְמִן-), and מִן > מִ. These must be studied carefully in many contexts, and the student should make extensive use of BDB for each preposition.

§36.411 The prep. בְּ-, originally **bi-*, but through analogy > *ba-*, acc. *bānū*, near-open *b‘kā* and *bāhēm*, basically means ‘in.’ This may be position, proximity, or assistance. BDB 88-91, *Ges.* §119*h-q*.

§36.4111 The בְּ of position (בֵּית הַקְּלִי) can be used to indicate: position, *b‘šūšan* ‘in Susa’ (Est. 1:2), הַיָּסָה בְּנָשִׁים ‘the fairest *among* the women’ (Cant. 1:8), *biš‘ārē’kā* ‘within thy gates’ (Exod. 20:10); time, *bišnat-šéba* ‘*l’malkūtō* ‘in the seventh year of his reign’ (Est. 2:12).

§36.4112 The בְּ of proximity (בֵּית הַרְיָבוֹק הַנִּגְיָעָה) is used as follows: *bin‘har k‘bār* ‘at/by the river Chebar’ (Ezek. 10:20, if it modifies the pronoun); *yādō bakkōl w‘yaq kōl bō* ‘his hand *against* everyone and the hand of everyone *against* him’ (Gen. 16:12). This usage is much more common in adverbial phrases.

§36.4113 The בְּ of instrument or accompaniment (בֵּית הַעֲזָרָה) is usually found in adv. phrases. As adj.: עֵץ בְּלֶחָמוֹ ‘a tree *with* its sap’ (Jer. 11:19); בָּעַם קָבֵר ‘*with* many people’ (Num. 20:20, if it modifies ‘Edom’).

§36.4114 In some contexts, בְּ must mean ‘from’ (cf. C. H. Gordon, *Ugaritic Handbook*, §§10.1, .4, .5, and OSA *bn* ‘from’). *wayyis‘al šā’ul ba-YHWH* ‘and Saul asked *from* YHWH’ (1 Sam. 28:6, adverbial).

§36.4115 After כִּי the prep. כִּי is usually omitted. כְּהַר־פְּרָצִים 'as on Mt. Perazim' (Isa. 28:21). Cf. Joüon §133h.

§36.412 The prep. לִּי , originally $*la-$ (but cf. Arab. *li-*), accented *lānū*, near-open *lāšēbet*, also *l'kā*, basically has the idea of *direction/location with reference to*. Its usage is mostly adverbial. Cf. BDB 510-518, *Ges.* §119r-u, §114f-s.

§36.4121 The לִּי of reference: מִחוּץ לְעִיר 'outside with reference to (= of, from) the city' (1 Kgs. 21:14). $\text{יִשׁ יִשׁ לְמַטֵּה}$ 'a man for a tribe' (Num. 1:4); $\text{נֶפֶשׁ חַיַּיָּא לְמִנָּה}$ 'a living being according to its kind' (Gen. 1:24); $\text{הֲלוֹךְ אֲנֹכִי יוֹב לֶאֱסָרָה בָּנִים}$ 'Am I not better for you than 7 sons?' (1 Sam. 1:8); $\text{בִּשְׁנַת־שֶׁבַע לְמַלְכֻתוֹ}$ 'in the 7th year of his reign' (Est. 2:16).

§36.4122 The לִּי of direction (not properly motion, which generally requires לָא) suggests the idea of *becoming* or *adding to*: צִוּ לְצִו 'precept upon precept' (Isa. 28:10); $\text{לֶאֱכֹל יִהְיֶה לְךָ}$ 'it shall be to you for food' (Gen. 1:29, approaching an adverbial function); $\text{וַיַּיְבֶּן עֵת־הַשְּׁלֵאֲהָ לְיִסְסָהּ}$ 'and He fashioned . . . the rib . . . into a woman' (Gen. 2:22, quite adverbial). By its nature, this usage is almost always adverbial.

§36.4123 The לִּי of possession is principally used as a periphrasis for the co construct. בֶּן לְיֵשׁׁי 'a son of Jesse' (1 Sam. 16:18); $\text{דִּבְרֵי חַיַּיָּאִים לְמַלְכֵי יִשְׂרָאֵל}$ 'the affairs of the days of the kings of Israel' (2 Kgs. 15:11); $\text{וְלוֹ שְׁתֵּי נָשִׁים}$ 'and he had two wives' (1 Sam. 1:2); $\text{מַחְשֵׁבֹת שָׁלוֹם וְלֹא רָעָה}$ 'plans of welfare and not of evil' (Jer. 29:11).

§36.4124 Of special noteworthiness is the use of הָיָה לִּי which often conveys the idea of 'he/it became,' approaching an adverbial function. 'I have set my bow in the cloud, $\text{וְהָיָה לִּי בְרִית}$ and it shall become a covenant-sign' (Gen. 9:13).

§36.413 The prep. כִּי , originally $*ka-$ (but possibly $*ki-$), near-open *kā'ellēh*, was originally a substantive (*Ges.* §118s; Joüon §133g says it seems to have a demonstrative origin), with the idea of *resemblance, similitude*. Cf. BDB 453-455, *Ges.* §118s-x.

§36.4131 The כִּי of quality serves to modify a substantive by describing it *as* or *like* another substantive. אִם לְעֵת כְּזֹאת 'if for a time like this' (Est. 4:14). $\text{מַעֲשֵׂאֵי רַגְלַי כְּאַיָּלֹת}$ 'making my feet like (the feet of) hinds' (Ps. 18:34 MT). $\text{כִּי הָיָה כְּאִישׁ אֱמֶת}$ 'for he (was) like a man of truth' (Neh. 7:2).

§36.4132 The כִּי of quantity is used with numbers to modify a substantive with approximation, translated 'about.' $\text{בְּשָׁלֹשָׁת אֲלָפֵי אִישׁ}$ 'about 3,000 men' (Exod. 32:28). כִּיּוֹם תָּמִיד 'about a whole day' (Josh. 10:13, adverbial in context). כְּמָמָה 'like what, how many?' (Gen. 47:8).

§36.4133 The כ of mode or limitation expresses conformity to a standard, comparison, etc. אִישׁ כְּלִבּוֹ 'each one *according to* his heart' (1 Sam. 13:14). *daq kakk'pôr* 'as fine as hoar-frost' (Exod. 16:14).

§36.4134 Sometimes כ is repeated to express complete correspondence. כְּמֹדֶךָ כְּפָרְעָה 'you are *like* Pharaoh himself' (Gen. 44:18). *kaḥšēkād' kā'ôrā'* 'darkness and light are *both alike*' (Ps. 139:12).

§36.414 The prep. מן expresses the idea of separation or withdrawal, hence it can be used for separation, source or origin, partition, comparison, and similar ideas. Cf. BDB 577-583, *Ges.* §119v-z, §133a-e.

§36.4141 The מן of separation is generally used with verbs in adverbial phrases, translated 'from,' 'down from,' 'away from,' etc.

§36.4142 The מן of source or origin has broad usage, material, personal, temporal, etc. עָפָר מִן הָאָרֶץ 'dust *from* the ground' (Gen. 2:7). 'im mizzéra' hayy' hūdīm 'if *from* the seed of the Jews' (Est. 6:13). מִיּוֹם דָּעֵתִי אֶתְּכֶם 'from the day I (first) knew you' (Deut. 9:24). *ḥāmat* (cstr.!) *miyyāyin* 'heat *from* (because of, arising from) wine' (Hos. 7:5). *miyyāmīm rabbīm* 'after many days' (Josh. 23:1). *haggibbôrīm 'āšer mē'ôlām* 'the mighty men who (were) *of* old' (i.e. living in antiquity, not necessarily continuing to live from that time on, Gen. 6:4).

§36.4143 An extension of this use is the juxtaposition of a *min*-phrase with an 'ad or other similar prep. phrase to express limits. לְמִגְדֹּל וְעַד־קָטָן 'from great to small' (Est. 1:20). *minn'har mišrāyim 'ad-hannāhār haggādōl* 'from the river of Egypt *to* the great river' (Gen. 15:18).

§36.4144 The מן partitive is used to express one or some *from* the category named. אֶחָד מִן־הַסְּקִיִּים 'one *of* (i.e. *from among*) the eunuchs' (Est. 7:9). שְׁנַיִם מִכָּל 'two *from* all (every kind)' (Gen. 6:19). Without a numeral, *me'abné hammāqôm* '(one) *of* the stones of the place' (Gen. 28:11). וְלֹא יָלִין מִן־ 'None *of* the flesh shall remain overnight' (Deut. 16:4). *mē'ahad 'ahē'kā* 'any one *of* your brothers' (Deut. 15:7).

§36.4145 Especially noteworthy is the מן of comparison. מָה־סְתוֹק סְדֵקֶשׁ 'What (is) sweeter *than* honey?' (Judg. 14:18). 'ārūm mikkōl hayyat haššādē' 'more subtle *than* any beast of the field' (Gen. 3:1). *gādōl 'āwōnī minn'sō* 'my iniquity (is) *too* great to bear' (lit. 'great my iniquity *from* bearing, Gen. 4:13).

§36.42 Certain particles are generally identified as proper, free-form prepositions. According to competent scholars, most or all of these were originally substantives. They must be studied carefully in many contexts.

§36.421 The prep. אֶל (אֵלִי, אֵלַי, אֵלַי־) means basically 'to,' hence 'towards,' 'unto,' 'in addition to,' "according to,' 'against,' 'at,' etc. It is

principally used in adv. phrases. It is often used for על, especially in Sam., Kgs., Jer., and Ezek. Cf. BDB 39-41.

§36.422 The prep. אִתְּ (אִתְּ, –אִתְּ; also –אִתְּ in Josh., Sam., Kgs., Jer., Ezek.), conveys the idea of proximity, hence ‘with,’ ‘together with,’ ‘near,’ etc. It suggests closer association than does עִם. Its usage is generally in adv. phrases, but cf. *p^es‘ē‘nū’ittānū* ‘our sins (are) *with* us’ (Isa. 59:12), *’āšer ‘et-qédeš* ‘which (is) *near/by* Qadesh’ (Judg. 4:11). *hōq mē‘ēl par‘ō^h* ‘a prescribed portion *from* (with) Pharaoh’ (Gen. 47:22). Cf. BDB 85-87.

§36.423 The prep. בֵּין (fem. בֵּית) conveys the idea of an interval between, whether space, time, or concept. בֵּין הַקְּזָרִים ‘*between* the pieces’ (Gen. 15:17). *bēn bêt‘ēl ûbēn hā‘āy* ‘*between* Bethel and Ai (note repetition of בֵּין)’ (Gen. 13:3). הֲיָרַע בֵּין טוֹב לָרַע ‘Can I know (the difference) *between* good and (–) evil?’ (2 Sam. 19:36 MT). Cf. BDB 107-108.

§36.424 The prep. עַד (עַד־, –עַד־) conveys the idea of direction toward, hence ‘as far as,’ ‘even to,’ ‘up to,’ ‘until,’ ‘while,’ etc. It is usually found in adv. phrases. Cf. BDB 723-724.

§36.425 The prep. עַל (עַל־, –עַל־) basically means height, hence ‘upon,’ ‘above,’ ‘according to,’ ‘on account of,’ ‘beyond,’ and many other meanings. It is usually found in adv. phrases. Cf. BDB 752-758.

§36.426 The prep. עִם (עִם־, –עִם־) expresses the idea of companionship, hence ‘with.’ It is used mostly in adv. phrases. Cf. BDB 767f.

§36.427 Most of these preps. can be compounded with other preps., and the resulting meanings should be carefully studied in contexts and in BDB.

§36.428 There are quite a few “improper” prepositions, so-called because they are recognizably substantives in cstr. with a following genitive. Some are compounded with other preps. The more common are:

- אַחֲרַי, אַחֲרֵי ‘after’ (BDB 29-30)
- בְּלִי with –בּ, –לּ, –, ‘without’ (BDB 15f)
- בְּלִי ‘in front of’ (BDB 557)
- עִמָּה + לּ ‘close by, alongside’ (BDB 769)
- עֵינַי ‘because of’ (BDB 774)
- עֵינַי + לּ ‘for the sake of, in view of’ (BDB 775)
- עֵינַי + לּ ‘in front of, before’ (BDB 617)
- עֵינַי + preps. ‘around’ (BDB 687)
- עֵינַי + preps. ‘before’ (BDB 816-819)
- עֵינַי + בּ ‘in the midst of’ (BDB 1063)
- תַּחַת ‘under, beneath, instead of’ (BDB 1065f)

§36.43 A prep. generally stands before only one object, and must be repeated when two or more words are governed by the same idea. However, when a closely joined phrase occurs, a single prep. is sometimes found. *millipnē hammélek w'hammalkā* 'before the king and queen' (Est. 7:6). 'al-g'lilē *késeṭ w'ammūdē šēš* 'upon rings of silver and columns of alabaster' (the rings and the columns considered together as holding the hangings, Est. 1:6).

§36.5 A substantive may be modified by a *pronoun* (§§30.312–.3128).

§36.51 Since Heb. does not decline pers. prons., the pron. in the gen. does not occur.

§36.52 The subst. may be modified by a *pronominal suffix*. In inflected Sem. languages, this suf. is in gen., and is regularly translated as such in Heb., either by 'of' or by a possessive pronoun.

§36.521 The pron. suf. is usually possessive. *בְּעֵינָיו* 'in his eyes' (Est. 2:9).

§36.522 The pron. suf. may be a subjective genitive. *שְׁאֵלָתִי וּבִקְשָׁתִי* 'my petition and request' (Est. 5:7).

§36.523 The pron. suf. may be an objective genitive. *וּמֹאֲכָם וְחִתָּכֶם* 'the fear and dread of you' (Gen. 9:2).

§36.524 The pron. suf. may be a genitive of reference. *תַּסְהִיבֵיהֶן* *their* unguents' (i.e. intended for their use; Est. 2:3).

§36.525 The pron. suf. may be a genitive of origin. *כֹּה יִהְיֶה וְרַעְךָ* 'so shall your progeny be' (i.e. those who trace their origin to you,' Gen. 15:5).

§36.526 Doubtless other categories of the genitive could be identified in the pron. sufs., since they are very common. If we include the infinitive construct as a substantive, then we must also identify some pron. sufs. as accusatives of the object.

§36.53 A substantive may be modified by a pers. pron. for the sake of clarity or emphasis. *אֲנִי רָאִיתִי* 'when I saw, I Daniel' (Dan 8:15). *אֲרָנִי הוּא* 'the Lord himself' (Isa. 7:14). *hayy'hūdīm hēmmā* 'the Jews themselves' (Est. 9:1).

§36.531 Closely related to the use of the pron. is the use of *נָפֶשׁ* or *אָנָם* for 'self.' *לֹא-אָרַע נָפְשִׁי* 'I myself do not know' (Job 9:21). *וּכְעֵצֶם הַשָּׁמַיִם* 'and like heaven itself' (Exod. 24:10).

§36.54 A subst. may be modified by a *demonstrative pronoun* (§30.3123). *בְּעֵת* 'in this time' (Est. 4:14). *bayyôm hahû* 'on that day' (Est. 5:9). On *הוּא* and *זֶה* cf. BDB 214–216, 260–262; Joüon pp. 443–446.

§36.541 The demon. pron. **זֶה** is used with words denoting number or time in noteworthy ways. **זֶה שְׁלוֹשִׁים יָוֵם** ‘for 30 days now’ (Est. 4:11). ‘attā^h zē^h yādā‘tī ‘Now/this time I know’ (1 Kgs. 17:24).

§36.542 **זֶה** (and less often **זֶאת**) is used in ways that should be studied carefully, cf. BDB 260ff.

§§36.55, .56 omitted arbitrarily.

§36.57 A subst. may be modified by a *relative clause* used adjectivally, cf. §38.4.

§36.6 A subst. may be modified by another subst. or substantival clause in *apposition* (cf. §30.251).

§36.61 The appositive may be a *noun*. *hammélek* ‘āḥašwērōš ‘the king Ahasuerus’ (Est. 1:5). **נַעֲרָה בְּתוּלָה** ‘a maiden a virgin’ (2 Kgs. 9:4). **אִישׁ כֹּהֵן** ‘a man a priest’ (Lev. 21:9).

§36.62 The appositive may be a *phrase*. **מֶרְדֵּכַי בֶּן יָאִיר** ‘Mordecai the son of Jair’ (Est. 2:5). *mištē^h šibat yāmīm* ‘a banquet, 7 days’ (Est. 1:5).

§36.63 The appositive may be an *infinitive construct*.

§36.64 The appositive may be a *participle*. **כַּדָּת חֵין אָנֹם** ‘according to the law “No compelling”’ (Est. 1:7).

§36.65 The appositive may be a *clause*. **הוּא אַחַשְׁוֵרֶשׁ הַמֶּלֶךְ מִיַּד־כּוּשׁ וְעַד־כּוּשׁ** ‘that was Ahasuerus who ruled from India to Nubia’ (Est. 1:1). *biklē zāhāb w’kēlīm mikkēlīm šônīm* ‘in vessels of gold, each differing from the other’ (Est. 1:7).

§36.651 The identification of an appositional clause is somewhat subjective, since it is an adjectival clause that is descriptive (not restrictive). In Eng., the absence of a rel. conj. would probably indicate an appos. cl., but in Heb. the def. art. and the demon. pron. may serve a similar purpose.

§36.66 The *vocative* is an appositive. **מָה־לְךָ אֶסְתֵּר** ‘What’s bothering you, Esther?’ (Est. 5:3). **חֲזֵה לֶךְ** ‘Go, seer . . . !’ (Amos 7:12).

§36.7 A substantive may be modified by a *participle* or a *ptcp. clause*. *hayy’hūdīm hannimš’im b’ešūšān* ‘the Jews who were found in Susa’ (Est. 4:16). *kir’ōt hammélek ‘et-’estēr hammalkā* ‘ômédeṭ behāšēr ‘When the king saw Esther the queen standing in the court’ (Est. 5:2).

§36.9 A subst. may be modified by a *numeral*. Because of the complexities of the numeral system, the student should read §§26.2–.9 carefully, and review the more important sections frequently. Ges. §134.

§36.91 The numeral '1' as an adj. follows its noun and is in concord with it. וְהָיוּ לְבָשָׁר אֶחָד 'and they shall become *one* flesh' (Gen. 2:24). וְשִׁפְהָ אֶחָת 'and *one* language' (Gen. 11:6). וּדְבָרִים אֶחָדִים 'and *few* words' (Gen. 11:1).

§36.92 The numerals '2' to '10' can be used in any of three ways: in cstr. *before* the subst., in abs. *before* the subst., and in abs. *after* the subst. The subst. is in the plural. Ges. §134a-c.

§36.921 The num. acting as a subst. may stand in cstr. before another subst., cf. §26.23, .82. שְׁלֹשַׁת יָמִים 'three days' (Est. 4:16). *s' lôš s'im qémaḥ sôlet* 'three measures (f.) of fine flour' (Gen. 18:6). Cf. §36.3f.

§36.922 The num. in the absolute as a subst. may stand before another subst. which in effect is in apposition (§36.61), cf. Ges. §131d, 134b. וְהָיָה לָאֲרְבָּעָה רָאשִׁים 'and it became *four* heads' (Gen. 2:10). וְשָׁלֹשׁ אַמּוֹת קָמְתוֹ 'and *three* cubits its height' (Exod. 27:1).

§36.923 The num. in the abs. as an adj. may stand after a subst. in the abs. וְסָרִיס עֶשְׂרֵה 'and *ten* bulls' (Lev. 32:16).

§36.924 The num. '2' may take a pron. suf. (cf. §36.52). שְׁנֵינוּ אֲנַחְנוּ 'we *two*' (1 Sam. 20:42). שְׁנֵיהֶם (Gen. 2:25), שְׁתֵּיהֶן (1 Sam. 25:43), שְׁתֵּיהֶם (Ruth 1:19; 4:11) 'they *two*.'

§36.93 The numerals '11'–'19' generally have the numbered object in the *singular* with the following nouns: יוֹם 'day,' שָׁנָה 'year,' אִישׁ 'man,' נֶפֶשׁ 'soul,' שִׁבְטָם 'tribe,' and מַצֵּבָה 'pillar,' and sometimes with אַמָּה 'cubit,' חֹדֶשׁ 'month,' עִיר 'city,' and שֶׁקֶל 'shekel.' Other substantives are in the plural. Ges. §134f.

§36.931 The nouns listed in §36.93, in the sing. *follow* the num. and are without the article. חֲמִשָּׁן עֶשְׂרֵה אַמָּה 'twelve men' (Josh. 3:12). חֲמִשָּׁן עֶשְׂרֵה אַמָּה 'fifteen cubits' (Gen. 7:20). On inflection of the numerals, cf. §26.25.

§36.932 Nouns in the plur. likewise follow the noun and are without the article. אֲרָבָעָה עָשָׂר כְּבָשִׂים 'the *fourteen* lambs' (Num. 29:15). וְשֵׁשׁ עֶשְׂרֵה בָנוֹת 'and *sixteen* daughters' (2 Chron. 13:21). Cf. §26.25.

§36.94 The even *tens* (20, 30, 40, etc.) may precede or follow the noun they modify. If the num. precedes, certain common items may be in the sing. אַרְבָּעִים שָׁנָה 'forty years' (Judg. 3:11). עֶשְׂרִים אֵלֶּף '20,000' (1 Chron. 18:4). עֶשְׂרִים קָרְשִׁים '20 boards' (Exod. 36:23). וְאַיִלִּים עֶשְׂרִים 'and 20 rams' (Gen. 32:15 MT).

§36.941 Numerals consisting of *tens and units* (21, 42, 75, etc.) can be used in several ways. Note the following:

שְׁנֵים וָשָׁנָה '62 years' (Gen. 5:20),
 שְׁלֹשִׁים וָשָׁנָה '38 years' (Deut. 2:14),
 חֲמִשָּׁה וָשָׁנָה '75 years' (Gen. 12:4),
 הַשְּׁבַעִים וָשָׁנָה 'the 62 weeks' (Dan. 9:26).

Cf. BDB 797.2a-c.

§36.95 With the nums. מֵאָה '100' and אֶלֶף '1,000' there is considerable variety, and the student is advised to note the various methods in BDB 547f and 48f, respectively. Cf. §26.271 and §26.281, and *Ges.* §134g.

§36.96 After the num. certain units of measure or weight are commonly omitted. אֶלֶף כֶּסֶף '1,000 (shekels of) silver' (Gen. 20:16), מֵאָה אַרְדָּ '100 (cubits) length' (Exod. 27:11), שְׁתֵּי-לֶחֶם 'two (בָּכָר loaves) of bread' (1 Sam. 10:4), שֵׁשׁ שְׁעָרוֹת, '6 (ephass of) barley' (Ruth 3:15). *Ges.* §134n. With days of the month, יוֹם is usually omitted, בְּאַחֶר לַחֹדֶשׁ 'on the first (day) of the month' (Gen. 8:5).

§36.97 *Ordinal* numerals (only 1-10 are morphologically indicated as such, cf. §26.3ff) act as true adjectives and are subject to the principles set forth in §36.1f. Usually the def. art. is omitted with numerals above 10.

§36.971 In numbering years and days of the month, the cardinals are used (usually even for 1-10). בְּשָׁנָה שְׁלֹשׁ 'in the third year' (1 Kgs. 15:25). בְּאַרְבַּע עָשָׂרָה שָׁנָה 'in the 14th year' (1 Kgs. 6:1). בְּיוֹם אֶחָד 'on the first day' (Ezra 10:16).

§36.972 In numbering the months, the ordinals are always used. עַד הַחֹדֶשׁ הָעֲשִׂירִי 'until the tenth month' (Gen. 8:5). בְּחֹדֶשׁ הַשִּׁשִּׁי 'in the sixth month' (Hag. 1:1).

§36.973 It should be noted that 'the first month' is always Nisan, whether the year began in Nisan or Tishri. Cf. Jer. 36:23, which indicates that the ninth month (36:9) was in the winter, even though the calendration was Tishri-Elul.

§37. A *modifier* may be used to *modify another modifier*. In Eng. if the first modifier is a possessive noun or one in apposition, its modifier is *adjectival*; if the first modifier is an adjective or adjectival phrase/clause, its modifier is *adverbial*. Cf. G. L. Kittredge and F. E. Farley, *An Advanced English Grammar* (1913, repr. 1972), Part Three, Chap V. In Heb. the distinction between adverbs and adjectives is not always clear.

§37.1 An *adjective* or any adjectival modifier can be modified by an *adverb* or *adverbial phrase/clause*. וְהִנֵּה-טוֹב קֹמֵר 'and behold (it was) *very* good' (Gen. 1:31). *kī tōb hā'ēs l'ma'ākāl* 'that the tree (was) good *for food*' ... *w'nehmād hā'ēs l'haškīl* 'and the tree (was) desirable *to make wise*' (Gen. 3:6). *raq ra' kol-hayyôm* 'only evil *continually*' (Gen. 6:5). כִּמְצֹא בְּעֵינֶיכֶם 'whatever (is) good *in your eyes*' (Est. 8:8).

§37.12 Very common is the use of לֹא with an adj. to form an adj. of opposite meaning (like the α[ν]-privative of Greek). בֶּן לֹא-חָכָם 'an *unwise* son' (Hos. 13:13). Cf. BDB 519.2.a. The result in translation is adjectival.

§37.2 , An *adjectival genitive* can be modified by another *adjective* or *adjectival phrase*.

§37.21 This is found very often in annexion, where a pron. suf. modifies the genitive. כָּל יְמֵי חַיֶּיךָ 'all the days of *your* life' (Gen. 3:17).

§37.22 It is also found in a chain of constructs. לְפָנֵי חֲצֵר בֵּית-תְּנָשִׁים 'before the court of *the women's house*' (Est. 2:11).

§37.3 An *appositional modifier* may be modified. בְּשׁוּשַׁן חֲבִירָה 'in Susa *the citadel*' (Est. 2:5). אֶסְתֵּר בַּת-דָּוִד 'Esther the daughter of *his* uncle' (Est. 2:7). *qah-nā' et-binkā et-y'hīdkā* 'Take now thy son, *thine only son*' (Gen. 22:2).

§37.4 An *adverbial phrase* can be modified. *kī gēr yihyē^h zar'ākā b'ēreš lō' lāhem* 'for your seed shall be a sojourner in a land *not theirs*' (Gen. 15:13).

§38. *Compound and complex sentences.* For stylistic reasons, most sentences are not limited to a single clause, but are compounded of two or more clauses. These are *compound* or *complex* sentences, or both.

§38.1 The *compound* sentence (§30.421) is composed of two or more *independent or correlative* clauses. In Heb. either or both (or all) may be verbless clauses (§31.). In Eng. the clauses are usually joined by a coördinating conjunction (§30.361). *wattōsep 'estēr watt'dabbēr wattippōl lipnē hammélek wattēbk'* 'And Esther added *and* she spoke before the king *and* she fell before his feet *and* she wept' (Est. 8:3). אָרוּר כְּבָעַן עֶבֶר עֶבְרִים יִהְיֶה לְאָחִיו 'Cursed (be Canaan; he shall be the lowliest slave to his brothers' (Gen. 9:25).

§38.11 *Conjunctive* clauses are independent clauses placed in juxtaposition to make a complete statement. In Eng. they are usually joined with a coördinating conjunction (§30.361) and frequently so in Heb. *wattōm'ár s'ēlāf ūbaqqāšdī* 'And she said, "(This is) my request *and* (this is) my petition"' (Est. 5:7). וּבָנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ יַעֲצְמוּ 'and the Israelites were fruitful and grew numerous and multiplied and grew strong' (Exod. 1:7).

§38.111 The statements may be interrogative. הֲאֵלֶךְ וְקָרָאתִי 'Shall I go and call?' (Exod. 2:7).

§38.112 Sometimes the use of this form is for emphasis. מִי שָׁם פֶּה לְאָדָם 'Who made man's mouth, or who appointed them dumb or deaf or seeing or blind?' (Exod. 4:11). Obviously, both clauses refer to the same God.

§38.12 *Adversative* or *disjunctive* clauses are placed in contrast to form a statement. In Eng. they are commonly joined with a conjunction such as *but*, whereas in Heb. the conj. –וְ and is frequently used. The conjunctive and disjunctive correlative clauses, therefore, must be distinguished by context. וְהִכְהֵתִי בַשֶּׁבֶט אֲנָשִׁים . . . וְחִסְרִי לֹא-יִסּוּר מִסָּנִו 'and I will chasten him with the rod of men . . . but my covenant-loyalty I will not remove from him' (2 Sam. 7:13-14).

§38.13 The use of coördinate clauses is called *parataxis*, in contrast with *hypotaxis* or the use of subordinate clauses. Heb. seems to prefer *parataxis*, whereas Greek (and to a lesser extent English) prefers *hypotaxis*.

§38.14 *Correlative* clauses are independent clauses which are juxtaposed either for contrast (*either . . . or*) or for cumulative effect (*not only . . . but also*). They are usually joined by correlative conjunctions (§30.363). גַּם-יִקְבַּל לֹא תִקְבְּנוּ גַם-יִכָּרֵךְ לֹא תִכְבְּנוּ 'Neither curse them at all nor bless them at all' (Num. 23:25).

§38.141 In correlative clauses *ellipsis* is fairly common (§30.3631). וְלֹא-יָמוּתוּ גַם-הֵמָּה גַם-אַתֶּם 'Neither they shall die nor you' (Num. 18:3). רְעֵה צֹאן עֲבָדֶיךָ גַם-אֲבוֹתֵינוּ 'Your servants are shepherds, both we and our fathers' (Gen. 47:3).

§38.142 The clauses may be interrogative. הֲנֵלֶךְ אֶל-רָמֹת גִּלְעָד לְמִלְחָמָה אִם-נִחְלָה 'Shall we go to Ramoth-Gilead to fight or forbear?' (1 Kgs. 22:15). הֲאִישׁ יִשְׁדָּאק יִמְּעֹשֶׂהוּ יִיִּתָּר-גֹּבֵה 'Can mortal be more righteous than God, or a strong man cleaner than his Maker?' (Job 4:17).

§38.143 The clauses may be correlative conditional clauses. אִם-יִגַּח בֶּן יִגַּח בְּמִשְׁפַּח הַזֶּה יַעֲשֶׂה לוֹ 'If it [the ox] gores a son or if it gores a daughter, it shall be done to it according to this sentence' (Exod. 21:31).

§38.2 A *complex* sentence (§30.422) is composed of two or more clauses, at least one of which is *independent* (§30.4221), and at least one is *dependent* or *subordinate* (§30.4222). In Hebrew it is possible to use a verbless clause in either or both positions. More important, subordination in Heb. may be indicated *by context* (and therefore apparent in translation) even though the Heb. text contains only coördinate clauses.

§38.21 The *subordinate* clause in effect is a modifier, modifying the main clause. It can therefore be *substantival*, *adjectival*, or *adverbial* (cf. §30.411).

§38.22 A subordinate cl. in Eng. is generally introduced by a *subordinating conjunction* (§30.362). In Heb. וְ may introduce a clause which in context must be translated by a subord. conj. Note Est. 5:9-10. The clauses begin with the words $\text{wayyēṣē} \dots \text{w'kir'ôl hāmān} \dots \text{w'lô-qām, w'lô zā} \dots \text{wayyimmlē} \dots \text{wayyit'appēq} \dots \text{wayyābô} \dots \text{wayyislah, wayyābē}$. RSV translates these 'And Haman went out . . . But when Haman saw . . . that he neither rose nor trembled . . . he was filled . . . Nevertheless Haman restrained himself . . . and he went home; and he sent and fetched . . .'

§38.23 A noun or other substantive may be placed *in construct with a finite verb* with the effect of putting the verb in subordination. Some grammarians have rejected this idea, but the fact has been well established. See numerous examples in *Ges.* §130d. The same grammatical phenomenon is found in Akk., Arab. (cf. Wright, *Arabic Grammar*, II 222A), and probably Ugar. $\text{שְׁלַח-נָא בְיַד תְּשַׁלַּח}$ 'the city of (where) David camped (Isa. 29:1). $\text{קְרִית חֲנָה וְנָד}$ 'Send, pray, by the hand of (whomever) Thou wilt send' (Exod. 4:13).

§38.3 A *substantival clause* (or *noun clause*) is a clause serving as a noun, whether as the subject or direct object of a verb, or in apposition with a substantive, or as predicate in a verbless clause, and whether in a main clause or in a subordinate clause.

§38.31 The subst. cl. may serve as *subject* of a verb (§33.6) or of a verbless predication (§31.141). $\text{תּוֹעֵבָה יִבְחַר בָּכֶם}$ 'He who chooses you (is) an abomination' (Isa. 41:24).

§38.32 The subst. cl. may serve as *direct object* of a verb. $\text{וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה}$ 'And God saw all that He had made' (Gen. 1:31).

§38.321 With verbs of *saying, thinking, seeing*, and the like (*verba cordis*), the object is generally a clause which is called *indirect discourse* (§38.82). The clause may be introduced by כִּי , אֲשֶׁר , simple וְ , or by no conj. at all. 'And Mordecai told him $\text{אֶת־כָּל־אֲשֶׁר בְּרָדוּ}$ all that had befallen him' (Est. 4:7).

§38.4 The subst. cl. may serve as an *adjectival clause*, modifying any other substantive (cf. §36., .1, .3, .4).

§38.41 It may modify the subj. or the pred. of a verbless clause. $\text{אֲשֶׁר־יִחַשְׁדָּב}$ 'Happy (is) the man he (= who) trusts in him' (Ps. 34:9). 'I am $\text{אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר־כַּלְדָּיִם}$ who brought you out from Ur of the Chaldees' (Gen. 15:6). 'Thou art my Rock, אֲחֻשְׁדָּב in whom I take refuge' (Ps. 18:3).

§38.42 It may modify the subj. or dir. obj. of a verb. 'And the maiden **אִשָּׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ** *who pleases the king* shall become queen' (Est. 2:21). 'And He placed there the Adam **אִשָּׁר יָצַר** *whom He had fashioned*' (Gen. 2:8).

§38.421 Often the modifying clause is *participial*. 'For all the men are dead **הַמְּבַקְשִׁים אֶת־נַפְשָׁם** *who (were) seeking your life*' (Exod. 4:19). 'I have given to you every plant **זֶרַע זֶרַע** *which yields seed*' (Gen. 1:29).

§38.422 Ellipsis is often found. 'And God saw **אֶת־כָּל־אֲשֶׁר עָשָׂה** *every (thing) which He had made*' (Gen. 1:31). It is easy to take the entire clause as object after **אֵת**.

§38.43 It may modify an indirect obj. or the obj. of a preposition. 'Look to the rock **הַצֵּבֶתָם** *from which you were hewn*, and to the hole of the pit **מִן־הַקְּרָתָם** *from which you were digged*' (Isa. 51:1). 'to the banquet **לֹא־עָשִׂיתִי לוֹ** *which I have made for him*' (Est. 5:4).

§38.44 It may modify another modifier. 'And I will smite Egypt with all my wonders **אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ** *which I will do in its midst*' (Exod. 3:20). 'And Esther called to Hatach, one of the king's eunuchs **אֲשֶׁר הָעֵמִיד לְפָנֶיהָ** *whom he [the king] stationed before her*' (Est. 4:5). 'I have seen the affliction of my people **אֲשֶׁר בְּמִצְרַיִם** *who (are) in Egypt*' (Exod. 3:7).

§38.45 It may serve as an appositive. 'Mordecai **הַחֲלוּת לְנֶפֶל** *before whom you have begun to fall*' (Est. 6:13).

§38.46 In many instances, as a matter of style or of necessity, we find the use of a "resumptive" or "retrospective" pronoun. 'For the place **אֲשֶׁר** *on which you are standing*' (lit., 'which you are standing on it') (Exod. 3:5). 'Thus shall be done to the man **אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ** *in whose honor the king delights*' (Est. 6:11).

§38.5 An *adverbial clause* modifies the main clause by defining the *time, place, cause, purpose, result, or circumstance* of the main predication. Cf. §30.13, §35.4ff.

§38.51 A *temporal clause* modifies the main clause by referring it to an action or state that is prior to, contemporary with, or subsequent to the main predication. The most common conjunctions in Eng. are 'before,' 'when/while,' and 'after,' respectively. In Heb. there are many different ways of expressing a temporal modifier, and the student should observe them carefully.

§38.511 To indicate time *before* the main predication, **כִּי**, **לִפְנֵי**, or **עַל־פְּנֵי** may be used, or coördinate clauses with no indication of subordination.

§38.5111 **בְּמָרָם** means 'not yet,' hence stands before the imperfect. **בְּמָרָם תָּבוֹא אֱלֹהֵי חַסִּי לָדוֹת** 'Before the midwife comes to them, they give birth' (Exod. 1:19). 'I would go and see him **בְּמָרָם אָמוּת** before I die' (Gen. 45:28, lit. 'when I shall not yet have died').

§38.5112 **לִפְנֵי** or **עַל-פְּנֵי** means 'before.' 'Your father commanded **לִפְנֵי מוֹתוֹ** before his dying' (Gen. 50:15). **לִפְנֵי שִׁחַת יְהוָה אֶת-קָדְשָׁם** 'Before YHWH destroyed Sodom . . . , it was like the garden of YHWH' (Gen. 13:10). 'And Haran died **עַל-פְּנֵי תֵרַח אָבִיו** before Terah his father (died)' (Gen. 11:29). **פְּנֵי** is used before the inf. cstr. and nouns, as a general rule.

§38.512 To indicate time *contemporary with* the main predication –ב, –כ, or compounds with these preps. are frequently used with the inf. cstr. **עוֹר** and compounds may also be used in nonverbal clauses, or coördinate clauses may express the idea of contemporaneity.

§38.5121 Quite common is the use of –כ with the inf. cstr. 'And it shall be **בְּעֵבֶר כְּבוֹדִי** while my glory is passing by, that I will place you in the cleft of the rock' (Exod. 33:22). Cf. §35.421.

§38.5122 Compounds with כ also are used. **בְּיוֹם עָשָׂא** 'When the Lord God made earth and heaven' (Gen. 2:5). **בְּכָל-עֵת אֲשֶׁר** 'every time that I see Mordecai . . . (Est. 5:13).

§38.5123 כ is used, alone or with compounds, often with the inf. cstr., to express the idea of 'as, while, when.' 'In those days, **כְּשֶׁבֶת הַמֶּלֶךְ** when the king was sitting on his throne' (Est. 1:2). 'And I, **כְּאֲשֶׁר שָׁקַלְתִּי שָׁקַלְתִּי** when I am bereaved I'm bereaved' (Gen. 43:14, indicating resignation).

§38.5124 **עוֹר** 'while' is used in verbless clauses and with ptcps. **עוֹרָם כִּדְּבָרִים עָמָּו** 'while they (were) speaking with him, the king's eunuchs arrived' (Est. 6:14, the main cl. is conjunctive: 'they were still speaking . . . and the eunuchs arrived'). 'And he sent them away from Isaac his son **כִּי עוֹדְנָו חַי** while he (was) still alive' (Gen. 25:6).

§38.5125 Coördinate cls. may be used. **וַיְהִיו בְּנֵי-יִשְׂרָאֵל בַּמֶּדְבָּר** 'While the Israelites were in the wilderness, they found (וַיִּמְצְאוּ) a man gathering wood on the Sabbath' (Num. 15:32).

§38.513 To indicate time *subsequent* to the main predication **אַחֲרַי**, **אַחֲרֵי**, **אַחֲרָיו**, and other expressions are used.

§38.5131 **אַחֲרַי** + the inf. cstr. is often used. 'And the days of Adam were **אַחֲרַי הוֹלִידוֹ אֶת-שֵׁת** after his begetting Seth . . . ' (Gen. 5:4). **אַחֲרֵי** is sometimes used. 'If the leprosy breaks out again in the house **אַחֲרֵי הָאֲבָנִים** after he has scraped the stones' (Lev. 14:43).

§38.5132 מִקֵּץ also is used. 'And they returned from spying out the land at the end of 40 days' (Num. 13:25). Likewise the cognate מִקְצָה: 'And so after 3 days the officers went through the camp' (Josh. 3:2).

§38.5133 כְּאַשֵּׁר is sometimes used ('when' = 'after'). 'And the hair of his head began to grow גָּלַח כְּאַשֵּׁר after he had been shaved' (Judg. 16:22 – it certainly didn't grow back when, i.e. at the same time, he was shaved!).

§38.5134 Other idioms are found. וַיְהִי לְשִׁבְעַת הַיָּמִים 'and after 7 days (– הָיָה ל– = 'became' ?) the waters of the flood were on the earth' (Gen. 7:10). וַיְהִי יָמִים רַבִּים 'And so after many days the word of the Lord came (הָיָה) to Elijah' (1 Kgs. 18:1).

§38.514 Since Heb. lacks an elaborate tense-system, such as is found in Greek, we must pay careful attention to context when translating temporal clauses. The *perf.* (action completed) may be translated as simple past ('did'), past perfect ('had done'), or future perfect ('will have done'), while the *impf.* (action not completed) may be translated as present ('does'), future ('will do'), past ('was doing, began to do'), or subjunctive ('would do') – and other translations are possible.

§38.52 A *local clause* modifies the main clause by referring it to the place of the predication of the main clause. The most common Eng. conjs. are 'where,' 'whence' (= from where), and 'whither' (= to where).

§38.521 אֲשֶׁר, usually with some prep. or adv., is used to introduce a local clause. 'And in every city אֲשֶׁר דָּבַר הַמֶּלֶךְ מִנִּיעַ where the king's word was reaching' (Est. 4:3). כַּאֲשֶׁר כָּרַע 'Where he staggered, there he fell' (Judg. 5:27). אֶל כָּל-הַמְּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה 'Wherever we come (lit. into every place where we shall enter there), say that you are my sister' (Gen. 20:13).

§38.53 A *causal clause* modifies the main cl. by giving the reason for the main predication. It answers the question 'Why; because of what?' In Eng. the common conjs. are 'because,' 'since,' 'as,' 'inasmuch as,' and sometimes simply 'that.'

§38.531 יָעַן, often followed by אֲשֶׁר or כִּי, is commonly used in a causal clause. יָעַן לֹא-הֵאֱמַנְתָּם בִּי 'Because you did not believe in me . . . therefore you shall not . . .' (Num. 20:12). 'For אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה because you have done this thing . . .' (Gen. 22:15). יָעַן כִּי גִבְהוּ בָנוֹת צִיּוֹן 'Because the daughters of Zion are haughty . . .' (Isa. 3:11).

§38.532 כִּי is often used without יָעַן. כִּי רָאָה בִּי-רָקִלְתָּהּ אֱלֹהֵי הָרָעָה 'for he saw that evil was determined against him' (Est. 7:7; the second כִּי introduces indirect discourse, §38.82).

§38.533 **אֲשֶׁר** may be used without **יַעַן**. 'God has given me my wages **אֲשֶׁר-נָתַתִּי שְׂפָחָתִי לְאִישִׁי** *because I gave my handmaid to my husband*' (Gen. 30:18).

§38.534 With verbless clauses other expressions are found. 'Behold I am judging you **עַל-אֲמָרְךָ** *because you said . . .*' (Jer. 2:35). **כִּי אֵין לְבוֹא** 'for entering is forbidden . . . ' (Est. 4:2).

§38.54 A *purpose clause* (also called a *final clause*) modifies the main cl. by giving the purpose of the main predication. It answers the question 'Why; for what purpose?' In Eng. the purpose clause is introduced by 'that,' 'so that,' 'in order to,' 'to the end that,' 'to,' etc., and the negative purpose cl. by 'that not,' 'lest.'

§38.541 **לְמַעַן**, sometimes followed by **אֲשֶׁר**, is used with the impf. meaning 'in order that.' 'Say that you are my sister **בְּעִבּוֹרְךָ לִי יִיטֵב-לִי** *in order that it may be well for me for your sake*' (Gen. 12:13). 'For I have chosen him **יְצוּהָ אֶת-בְּנָיו לְמַעַן אֲשֶׁר** *in order that he might charge his children . . .*' (Gen. 18:19).

§38.542 **בְּעִבּוֹר**, sometimes followed by **אֲשֶׁר**, is used: 'Prepare for me the food **בְּעִבּוֹר תְּבָרְכֶה נַפְשִׁי** *so that my soul may bless you before I die*' (Gen. 27:4). 'You shall bring it to your father **יְבָרְכֶה אֲשֶׁר** *that he may bless you before his dying*' (Gen. 27:10).

§38.543 Very often **ל** + inf. cstr. is used to express purpose (cf. §35.423). 'And she commanded (him to go) to Mordecai **לְדַעַת מָה-יָהּ** *to know what this was all about*' (Est. 4:5). 'And she sent clothes **אֶת-מְרָדֶכִי לְהַלְבִּישׁ** *to clothe Mordecai*' (Est. 4:4; followed by another purpose cl.).

§38.5431 The neg. is introduced by **לִבְלֹתִי**: 'I have made a humble plea to the king **לִבְלֹתִי הָשִׁיבֵנִי** *that he would not send me back . . .*' (Jer. 38:26).

§38.544 **אֲשֶׁר** may introduce a purpose clause. 'Gather the people, and I will cause them to hear my words, **אֲשֶׁר יִלְמְדוּ לִירְאָה אֹתִי** *so that they may learn to fear me*' (Deut. 4:10). The negative adds **לֹא**: 'Come, let's go down and confuse their language there **אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ** *so that they may not understand each other*' (Gen. 11:7).

§38.545 Purpose may be expressed by coördinate clauses with no indication of subordination. 'Let me turn aside, **וְאֶרְאָה אֶת-הַמֶּרְאָה הַגְּדוֹל הַזֶּה** *that I might see this great sight*' (Exod. 3:3).

§38.55 A *result clause* modifies the main cl. by giving the result of the predication. It answers the question, 'So what happened as a result?,' and is therefore sometimes called a *consecutive clause*. In Eng. such cls. are introduced by 'that' or 'so that.' The line between purpose and result is not always clear.

§38.551 In Heb., result cls. may be introduced by *אֲשֶׁר* or *כִּי*. ‘And Aaron, what is he *כִּי תִלְוְנוּ עָלָיו* *that you murmur against him?*’ (Num. 16:11). ‘I will make your seed like the dust of the earth *אֲשֶׁר אִם-יִיכַל אִישׁ לִמְנוֹת עֹפֶר הָאָרֶץ* *so that if anyone is able to count the dust of the earth, so also can your seed be counted*’ (Gen. 13:16 – the result clause is in turn a conditional clause, cf. §38.6).

§38.552 Sometimes result is indicated simply by coördinate cls. ‘. . . except the one to whom the king shall extend the golden scepter, *וְחָיָה* *and he shall live*’ (Est. 4:11, or is this purpose?). ‘A mist used to go up from the land *וַהֲשִׁקָּהּ* *and it watered* all the face of the ground’ (Gen. 2:6; the “*wāw*-consecutive” was so named because it often introduces a *consecutive* clause).

§38.56 A *circumstantial clause* modifies the main cl. by giving a circumstance of the predication, such as manner or comparison. It answers the question ‘How?’ Since the adverbial cls. already discussed (§§38.51-.55) also give circumstances, this category tends to become a catch-all. Do not place a clause in this category if it fits one of the others.

§38.561 The circumstance is often expressed in a coördinate clause. ‘And the Philistine princes came out, *וַיְהִי כַדִּי צִאתָם* *and as often as they came forth*, David was more successful than Saul’s servants’ (1 Sam. 18:30). ‘When Haman saw Mordecai *וְלֹא קָם וְלֹא נִצָּח* *and he didn’t stand up and he didn’t tremble before him . . .*’ (Est. 5:9).

§38.562 Sometimes asyndetic clauses are used. ‘He shall tear it by its wings *לֹא יִבְרִיל* *without dividing it in two*’ (Lev. 1:17). ‘Woe to them that tarry late in the evening *וַיִּן יִדְלִיקֵם* *while wine inflames them*’ (Isa. 5:11).

§38.563 Sometimes the structure of the clause suggests some other adverbial concept. *אֲחֶרֶי הוֹדִיעַ אֱלֹהִים אוֹתָהּ אֶת-כָּל-זֹאת* ‘*Since God caused you to know all this*, there is none so discreet and wise as you are’ (Gen. 41:39 – obviously this is not *temporal*; but could it be *causal*?).

§38.6 *Clauses of condition or concession* form a special category, for the main cl. is conditioned by the subordinate cl. and may therefore express unreality as well as reality. Accordingly, we *may* have to use the subjunctive in the main cl. There are also other variables to be discussed.

§38.61 The conditional sentence contains two parts, the *conditional clause* and the *conclusion*. They may be affirmative or negative. “If you study, you learn.” “If you don’t study, you won’t learn.” “If you don’t eat, you’ll be sick.” “If you quit, you won’t get your pension.”

§38.611 The *subordinate* or *conditional* cl. is called the *protasis*, sometimes referred to as the “if-clause.” It expresses a *condition* (“if”) or *concession* (“though”), although the conjunctions may be omitted or expressed by other means, such as “provided,” “granted that,” “supposing,” “whoever,” etc.

§38.6111 The protasis may be noncommittal (*general*), more or less probable in the speaker’s mind (*more vivid*, *less vivid*), or contrary to fact (*unreal*). “If you are hungry, eat” (I have not expressed an opinion about your hunger). “If it does rain tomorrow, we’ll stay home” (it seems more probable to the speaker). “If it should clear by noon, we’ll go” (it seems less probable to the speaker). “If I were Superman, I could do it” (contrary to fact). Since the difference is in the mind of the speaker, the terms “more vivid” and “less vivid” are preferred to “more probable” and “less probable.”

§38.6112 The protasis may stand before, after, or within the apodosis. “If it’s Tuesday, this must be Brussels.” “Stay in line, if you want a seat.” “Shoot, if you must, this old, grey head.”

§38.6113 There may be two or more protases with one apodosis, and they may be conjunctive (“if . . . and if . . . then . . .”) or disjunctive (“if . . . or if . . . then . . .”). The time of the protases may be different (“if you ever did . . . or if you should ever do . . .”; “if you had . . . and [if you] now have . . .”).

§38.6114 The protasis may not be expressed in the form of a condition. “Only you shall not draw near to the vessels of the sanctuary and to the altar, lest you die” (Num. 18:3 = ‘if you draw near, you will die’).

§38.612 The *conclusion* of the conditional sentence is called the *apodosis*. It expresses the result of the condition, or what is true if the condition is true. However, this is sometimes obscured by the structure.

§38.6121 The apodosis may be declaratory, interrogative, imperative, or exclamatory (§30.13). “If you are hungry, you should eat.” “If you are hungry, why aren’t you eating?” “If you are hungry, eat.” “If you are hungry, good! That means you’re getting well.”

§38.62 There are a number of *variables* in a conditional sentence. In careful exegesis, each one must be noted.

§38.621 Variables of *time*: each part of the sentence may be expressed in past, present, or future, and almost any combination is possible. “If I was there, I paid to get in.” “If he left her there, she’s still there.” “If you wrote, you’ll get a reply.” The same can be done with the present condition. The future condition, however, can only be probable, and the apodosis cannot take a tense that has no probability (such as the past).

§38.6211 Some conditions are expressed in past or present but have no true time significance. These are called *simple* or *general* conditions. “If you study, you learn.” “If the moon was full, the house was visible” (not indicating a specific occasion, but a general observation).

§38.622 Variables of *degree of reality*: The sentence may be noncommittal, more or less probable, or contrary to fact, cf. §38.6111. The degree of reality in the protasis determines the degree of reality in the apodosis, as a general rule – this is what makes it a conditional sentence.

§38.6221 *Present conditions* are generally noncommittal, i.e. the speaker does not express an opinion. The present condition may be *simple* (“If you do this, I’ll pay you” – a simple agreement) or *general* (If you work well, I’ll praise you” = “whenever you work well,” a general statement).

§38.6222 *Past conditions* can be *noncommittal* (“If he started it, he finished it” – I have not stated or implied either that he did or did not start) or *contrary-to-fact* (“If he had started it, he would be finished how” – I imply that he did not start). Past conditions can also be simple or general, cf. §38.6211.

§38.6223 *Future conditions* can only be *probable*, since the future to us is still uncertain, but the degree of probability in the speaker’s mind is variable. Hence, a fut. cond. can be *more vivid* (more probable) or *less vivid* (less probable), cf. §38.6111.

§38.63 Since *mood* (§30.335) is essential in forming conditional clauses in our Indo-European language-family, and since Heb. does not distinguish subjunctive and optative moods morphologically, we must use other features in analyzing a Heb. cond. cl. The principal elements are: the presence or absence of a conjunction, the aspect of the verb in a verbal clause, context.

§38.631 Conditions may be expressed by *juxtaposition of clauses* (without any conj. or with *wāw*). This is also possible in Eng. and Ger., but here mood is important (“*Were* I you, I *would* do it”). With such juxtaposition in Heb. it is possible to look upon each clause as independent.

§38.6311 There is a close relationship between *temporal*, *causal*, and *result* cls., on the one hand, and *conditional* cls., on the other. “*When* he eats this, he will die” = “*If* he eats” It is therefore not easy, or even possible, to make a clear-cut distinction between the cond. cl. and these other modifying cls.

§38.6312 Joüon observes (§167a) that usually there is some grammatical modification, such as the use of juss. or cohort., to indicate that there is a condition implied in the juxtaposition.

§38.632 The *conditional particles* (conjunctions) are:

אם, neg. לֹא אם, used with simple and general conds.;

כִּי, used somewhat as אם, cf. BDB 473 2.b;

לֹא (לֹא־), neg. לֹא־לִי (לֹא־לִי), used in unreal conds.;

אֲשֶׁר (rarely), cf. BDB 83 8.d;

–ו in prot. and apod. or only in apod., cf. BDB 254 5, cf. Joüon §167b.

§38.633 *Verb aspect* (tense) is important, but not always decisive, in analyzing a cond. cl.

§38.6331 The *perfect*, with the implication of action completed, is used in simple or general conditions, usually fulfilled or certain of fulfillment. With לֹא or לֹא־לִי the perf. usually indicates an unreal or contrary-to-fact condition.

§38.6332 The *imperfect*, action incomplete, is used with simple or general conditions, usually not yet fulfilled or being fulfilled, and with future conditions. When found in other types of cond. cls., either textual corruption is suggested, or there is some reason to be discovered.

§38.6333 The *conv. perf.* and *conv. impf.* are used in the apod. like the impf. and perf. respectively.

§38.6334 The *jussive*, *cohortative*, and *imperative* are approximately the same as the impf. in usage in the cond. cl.

§38.6335 The *participle* is used in the protasis, principally as a “dangling” substantive (*casus pendens*), often after כִּל and without a cond. conj., in simple and general conditions. *Ges.* §166w.

§38.64 With these preliminary observations, the student should study a number of conditional clauses *in context*. Grammarians make *selections* of passages to illustrate the principles they have set forth, and there are many exceptions (just as in Eng. or Greek) to simple rules, when composing cond. cls.

§38.641 Examples of the *simple* condition: Gen. 18:3, ‘If I have found favor in your sight (אִם־נָא מָצָאתִי, *’im* + perf.), do not pass by (עַל־נָא תַעֲבֹר), neg. juss. Num. 12:14, ‘If her father had only spit in her face (וְאִבֶּיהָ יָרַק יֶרֶק), *wāw*, perf. + 60), would she not have been humiliated . . . ?’ (הֲלֹא תִקְלָם), impf. interrog. Judg. 9:16-19 has 4 protases, all עָשִׂיתָם, perf., preceded by a single אם, and 2 apodoses, שָׁמַחְו, impv., and יִשְׁמַחְו, juss. Gen. 44:22, ‘If he leaves his father (וְעָזַב), perf. with *wāw*, possibly conv.) he shall die’ (וְנָסַח), conv. perf. Judg. 6:13, ‘If YHWH is with us (וְיֵשׁ יְהוָה עִמָּנוּ), verbless), why has all this happened to us?’ (מָצָאתֵנוּ), perf., interrog. Gen. 27:46, ‘If Jacob takes a wife of the Hittites (אִם־לִקַּח), perf. = fut. perf., ‘shall have taken’), what is life to me?’ (nonverbal, interrog. Gen. 43:9, ‘If I don’t bring him back to you (אִם־לֹא הִבֵּיאתִיו), *’im* +

perf., future, 'if I shall not have . . .'), then let me bear the blame forever' (תָּחַטְּאֵתִי), conv. perf., 'I shall be guilty.'

§38.642 Examples of the *general* condition: Ps. 104:28, 'If you give to them (תִּתֵּן לָהֶם, impf. = 'whenever you give') they gather' (יִלָּקְטוּ, impf.). Neh. 1:8, 'If you revolt (תִּמְעַלְוּ, impf.), I will scatter you' (אֲנִי אֶפְצֵן, impf.). Ps. 104:20, 'You appoint darkness (תִּשְׁתְּ-חֹשֶׁךְ, juss.), then let it be night' (יְהִי, juss. with *wāw*, expressing a general condition; a result clause probably would have been in impf.). Gen. 42:18, 'Do this (עֲשֵׂה, impv. = 'if you do this') and live' (וְיָחִי, impv., = 'you will live'). Num. 5:27, 'If she has defiled herself (אִם-נִגְמַסְתָּהּ, N21) and has acted unfaithfully against her husband (וְתִמְעַלְתְּ, Gc21), then the water shall enter into her . . .' (וְכָא, Gc15, a general law hence a general cond.). Gen. 9:6, 'If anyone sheds the blood of man (שֶׁפָּךְ דָּם, ptc., cf. §38.6335, 'anyone shedding'), by man his blood shall be shed' (יִשְׁפָּךְ, impf.).

§38.643 Examples of the *future* condition: Gen. 18:26, 'If I find in Sodom 50 righteous (אִם אֶמְצֵא, impf.), I will spare the place for their sake' (וְנִשְׁאַחֲתִי, Gc14, possibly a simple cond.). Gen. 28:20, 'If the Lord God will be with me (verbless after *'im*), and (if) he will keep me . . . (וְשָׁמְרֵנִי, Gc10s4), and (if) he will give me . . . (וְנָתַן, Gc10), then YHWH shall be my God' (וְיָהוָה, Gc10; again, is this a simple condition?). Isa. 1:18, 'If your sins are like scarlet (אִם-יְהִיוּ, impf.), they shall be white like snow' (וְלִבְיָנִי, impf., possibly concessive). Gen. 13:16, ' . . . if anyone shall be able to count the dust of the earth (אִם-יִוָּכַל, impf.), so also shall your seed be counted' (וְיִסְמְרָה, impf. Without subjunctive or optative, it is almost impossible to distinguish the general and future conditions – probably the Hebrews didn't make a difference.

§38.644 Examples of the *contrary-to-fact (unreal)* condition. Judg. 8:19, 'If you had spared them (לֹא הִחַיִּיתָם, perf. after *lū*), I would not have killed you' (לֹא הִגַּתִּי, perf., future certainty). Deut. 32:29, 'If they were wise (לֹא חֲכָמוֹ, perf., 'if they had achieved wisdom'), they would understand this' (וְיִשְׁכִּילוּ, impf.). Job 16:4, 'I, too, would speak as you do (אֲנִי גַּם-כֵּן, cohort., apodosis precedes), if you were in my place' (וְלֹא-יִשָּׁ, verbless, 'were your soul in place of my soul'). Num. 22:29, 'Were there a sword in my hand (וְלֹא-יִשָּׁ, verbless), for now I would kill you' (וְהִרְגֵּיתִי, perf. after *kí*; possibly *lū* 'would that' and *kí* causal). Judg. 14:18, 'If you had not plowed with my heifer (לֹא חָרַשְׁתָּם, perf. after *lūle*'), you would not have discovered my riddle' (לֹא מָצְאתֶם, perf.). Ps. 94:17, 'If the Lord had not been my help (לֹא לִי + verbless cl.), in a little while my soul would have dwelt in Dumah' (שָׁקְנָה, perf. = fut. perf.). Deut. 32:27, 'I would have said . . . (אֶמְרָתִי, perf., apodosis precedes), had I not been in constant conflict with the enemy' (אֲנִי . . . לֹלִי, impf., repeated state in the past?). Gen. 43:10, 'If we hadn't delayed (לֹא חָמַדְתֶּם, perf.), we would have been back twice by now' (שָׁבְנוּ, perf.).

§38.645 Doubtless other patterns can be found, and doubtless other grammarians will give a different analysis in many cases. In checking the more questionable statements with the Greek, I found that LXX agreed with

me about 60% of the time. The student must learn to do his/her own observing and analyzing.

§38.646 Other particles are used to introduce the cond. cl. כִּי: Exod. 21:22, 'If men struggle and hurt a pregnant woman (וְכִי-יִנְצוּ, *ki* + N25), . . . he shall be fined (עָנוּשׁ יִעָנֶשׁ, G60 + N20) . . . and he shall pay . . . ' (וְנָתַן, Gc10). הֵן: 'What shall we eat (כֹּה-נֹאכַל, impf., 1st apod. precedes) . . . if we have not sowed (הֵן לֹא נִזְרַע, *hēn* + impf. [or is it N10/50?]) . . . and we are not gathering the crops?' (וְגִאֲסָה, impf., 2d apod. follows prot.). אֲשֶׁר: Deut. 11:27, ' . . . the blessing (verbless apod.) if you obey (אֲשֶׁר תִּשְׁמָעוּ) . . . and the curse (verbless) if you do not obey . . . ' (אֲמֵן לֹא תִשְׁמָעוּ), note the parallel of ' *im lō* ' and ' *āšer* , note also ellipsis in the two apodoses).

§38.647 לוֹ in prot. without apod. serves to express a strong wish, "Would that!" Num. 14:2, 'Would that we had died in Egypt . . . !' (לוֹ כָּתַנּוּ, *lū* + perf.). Gen. 17:18, 'Would that Ishmael might live in thy sight!' (יִשְׁמָעֵאל יְחִיָּה, *lū* + impf.).

§38.648 אִם and אֲמֵן-לֹא are used to express oaths or asseverations (*Ges.* §149). They are often found after הִי יְהוָה 'as YHWH lives!' and generally are translated in just the opposite way (' *im* 'if not,' ' *im lō* ' 'if'), the theory being that a statement is left unexpressed such as "May YHWH do so to me ' *im* if I do . . . = 'I will not do.' Ezek. 14:15, 'As I live, says the Lord YHWH, they shall not save sons or daughters!' (אֲמֵן-בָּנִים וְאֲמֵן-בָּנוֹת יִצְּלוּ). 1 Sam. 3:17, 'May God do thus to you, and then some, if you hide anything from me!' (אֲמֵן-תִּכְחַד, = 'You shall not hide anything from me!'). 2 Sam. 11:11, 'As the Lord lives . . . I will not do this thing' (אֲמֵן-אֶעֱשֶׂה).

§38.649 *Ellipsis* (§30.14) is often found in conditional sentences. 1 Sam. 2:16, 'Now give, and if not (אֲמֵן-לֹא) I will take it by force.' Exod. 32:32, 'And now, if thou wilt forgive their sin (do so) . . . ' (אֲמֵן-תִּשָּׂא).

§38.65 The *concessive* clause admits or concedes some fact or condition *in spite of which* the predication of the main cl. is set forth. The protasis in Eng. is generally introduced by *although*, *even if*, *though*, or a similar concessive conjunction. Most of what has been said about conditional cls. applies also to concessive cls. *Ges.* §160.

§38.651 In Heb. the concess. cl. may be introduced by אִם 'if, though,' כִּי 'even if, though,' עַל 'notwithstanding,' and other particles.

§38.652 Examples of concess. cls.: Job 9:15, 'Though I am innocent (אֲמֵן-צַדִּיקָתִי), I shall not answer.' Ps. 23:4, 'Even though I should walk in a valley of deep darkness (וְגַם כִּי-אֲלֹךְ, *gām* + *ki*), I would not fear evil.' Isa. 53:9, 'And he appointed his grave with the wicked, and with the rich man in his death, even though he had done no violence (עַל לֹא-חָתָם עֲשָׂה) . . . ' 2 Sam. 18:12, 'Even if I were weighing in my hand 1,000 shekels of silver (וְלֹא אֶנְכִּי שֹׁקֵל), I would not lay

a hand on the king's son.' Isa. 26:10, 'Even though the wicked is shown mercy (יָחַן רָשָׁע), no conj.), still he does not learn righteousness.'

§38.66 A conditional clause may be placed within another conditional clause as a subcondition, cf. Num. 21:9; Lev. 15:24; 4:2-3, etc.

§38.7 A *clause of comparison* modifies a main cl. by comparing it with some other predication. Since this often involves manner or circumstance, there is much overlapping, cf. §38.56. A special kind of comparison is the cl. of *degree*.

§38.71 Comparison may be set forth in *juxtaposition* of dependent cls. *kî-'ādām l'-'āmāl yūllād ūb'-'nē-réšēp yaḡbîhū 'ūp* 'Man is born unto trouble, and the sparks (sons of flame) fly upward' (Job 5:7).

§38.72 The compar. cl. may be introduced by כַּאֲשֶׁר. Est. 6:10, 'Take the clothing and the horse, *as you have spoken* (כַּאֲשֶׁר דִּבַּרְתָּ).'

§38.73 Because of the extensive use of noun (verbless) clauses in Heb., clauses of degree tend to become adverbial phrases. A statement such as Gen. 3:1, 'And the serpent was more subtle than any beast of the field,' is essentially two clauses, 'The serpent was subtle,' and 'more than any beast of the field was subtle.' In Heb. the main cl. has a pred. adj. (עָרִים), and a phrase *mikkōl hayyat haśśādēh*, which appears to be modifying 'ārūm. Even more obscure is the clause of comparison in Est. 6:6, 'To whom would the king delight to do honor more than me (*yôṭēr mimménî*)?'

§38.74 Correlative conjunctions are sometimes used in clauses of comparison. Exod. 1:12 reads *w'ka'āšer y'annū 'ōtō kēn yirbēh w'kēn yiṣrōš*, lit., 'And just as they [the Egyptian taskmasters] afflicted him [the Israelites], so he multiplied and so he overran [his allotted territory].' RSV translates, 'But the more they were oppressed, the more they multiplied and the more they spread abroad.' Main cls.: 'they multiplied,' 'they spread out'; compar. cl.: 'to the degree that the Egyptians oppressed them.'

§38.8 *Direct and Indirect Discourse.* After verbs of *saying, thinking, perceiving, commanding, denying*, and the like (*verba cordis*), a clause is required which sets forth the object of the mental action. This statement or question is a complement of the verb in the main cl. (§34.14), but it is usually considered separately as direct or indirect discourse or direct or indirect question.

§38.81 Direct discourse (*oratio recta*) is the presentation of the exact words, thoughts, commands, etc., of the subject of the main cl. (Whether or not they *are* the exact words, or indeed, whether the words were ever spoken, is beside the point. In fiction, an author can quote the exact words of an imaginary character.) 'And the king said, "Let him come in (יָבוֹא)"' (Est. 6:5). Cf. Est. 4:13.

§38.811 Direct question is simply direct quotation of an interrogative quotation. 'And the king said, "Who is in the court (כִּי בְּחִצֹר)?"' (Est. 6:4).

§38.812 The quotation *may* (but need not) be introduced by כִּי, like the *δὲ recitativum* of Greek). If it is used, it must be *omitted* in translation.

§38.813 There is nothing special to learn about direct discourse. It can be short or long, simple or complex, and all features of syntax can be found in it.

§38.82 Indirect discourse (*oratio obliqua*) is the paraphrase of a quotation, author making no attempt to give the exact words. Direct, "He said, 'I will go.' " Indirect, "He said that he would go." It may be introduced by כִּי, אֲשֶׁר, or by no conjunction.

§38.821 With כִּי: Gen. 6:5, 'And YHWH saw *that the wickedness of man was great*' (כִּי רַבָּה רָעַת הָאָדָם).

§38.822 With אֲשֶׁר: Est. 3:4, 'For he told them *that he was a Jew*' (אֲשֶׁר-הוּא יְהוּדִי).

§38.823 With no conj.: Gen. 12:13, אֲמַרְיִינָא בְּחַתִּי אֵת, 'Say *that you are my sister*.'

§38.824 Indirect discourse may also be expressed as a noun clause, generally by means of an infinitive construct. 'Don't think *that you will be safe in the king's house*' (לֹא תִקְלָט, lit. 'don't think to escape') Est. 4:13.

§38.825 Indirect question is simply the presentation of an interrogative statement in the indirect discourse, cf. Gen. 8:8; 15:5; Jer. 5:1. It may be introduced by הֲ or אִם. Ges. §150i.

§38.826 Since there is no apparent alteration of tense or mood, we may assume that the Heb.-speaking people made no grammatical distinction between direct and indirect discourse (such as, e.g., the alteration of *will* to *would* in Eng. indirect discourse).

Part 3
SYNOPTIC PARADIGMS

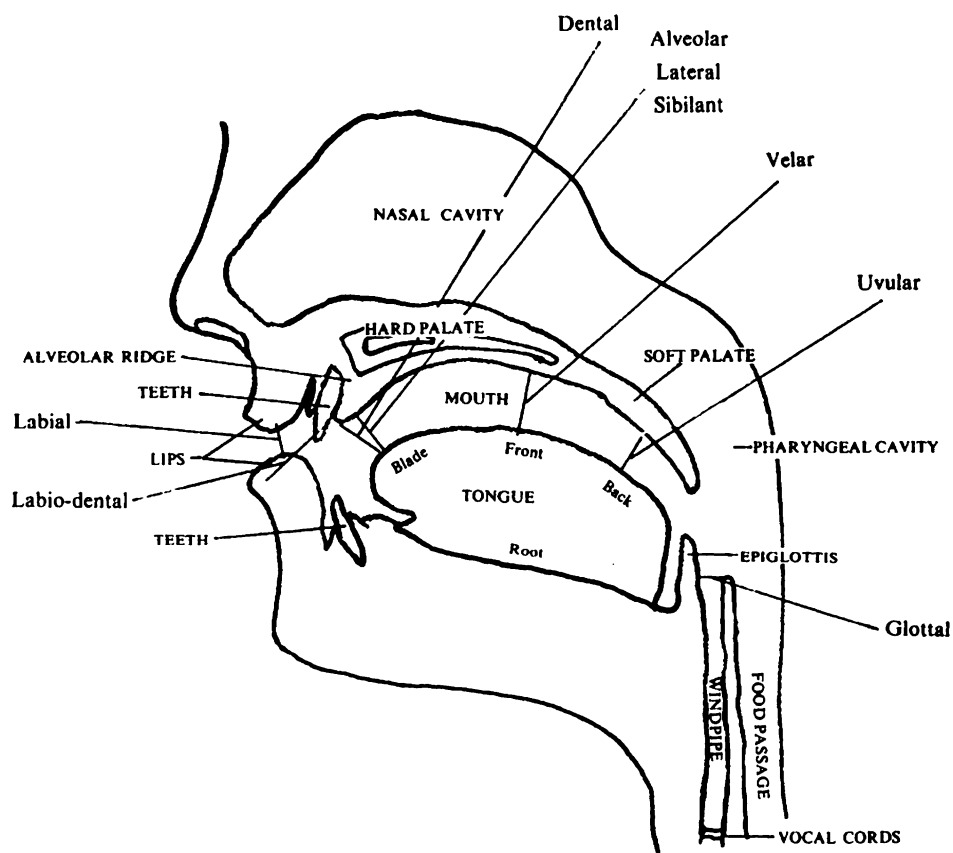


FIGURE 9. THE ORGANS OF SPEECH

Speech, except for implosives (clicks), is produced by the passage of air through the windpipe and mouth and/or nasal cavity, with or without the vibration of the vocal cords, and usually with some restriction caused by the tongue, uvula, palate, teeth, and lips, or combinations of these organs.

R U L E S

1a. A *dagesh* in a *begadkepat* at the beginning of a word or following a shewa is a light dagesh, indicating stopped pronunciation (§11.44). A dagesh in any other letter, or in a *begadkepat* in any other position, is a strong dagesh, indicating a geminate (doubled) consonant (§11.43). A strong dagesh in a *begadkepat* both doubles and hardens it (§11.442).

1b. Consonants with shewa, except *begadkepat* and **ב**, frequently lose the strong dagesh (§13.41). This particularly applies to **א**.

2a. *Pure-long vowels* do not reduce except in originally-closed syllables (§15.22), where they become the corresponding short vowel, subject to the short-vowel rules (§15.222)

2b. Long *ā* became long *ō* in the Canaanite dialects (§14.11).

3. Words joined by *maqeph* and words in construct have only one major accent (§17.12).

4. Original short vowels in final open syllables have generally vanished (§§15.51, 52).

5. A doubly-closed syllable never occurs within a word and rarely occurs at word-end (§16.34).

6. When a doubly-closed syllable would result from the loss of a short vowel (Rule 4), one of the following occurs:

- a. If a geminate consonant would result, it loses gemination (§13.42);
- b. If a consonantal cluster would result, an anaptyctic vowel is inserted (§15.61);
- c. In a few cases, the doubly-closed syllable remains (§16.3423).

7. Syllables do not begin with consonantal clusters, except in forms of the word for 'two' (§16.35).

8. The conjunction **—י**, when it occurs before labials (**ב**, **בּ**, **בֵּ**, called *būmep̄*), or before consonants with shewa, develops to vocalic **י** *ū*; before yod with shewa, however, long *ī* is formed (§15.652).

9. At word-end, original **-cw* > *-cū* and **-cy* > *-cf* (§15.67).

10a. *Gutturals* reject dagesh (§11.432); before **מ**, **נ**, and **נּ** there is compensatory lengthening (§15.141*).

b. *Gutturals* do not take simple vocal shewa (§15.42).

c. *Gutturals* often vocalize a silent shewa (§15.421).

d. *Gutturals* prefer *a*-class vowels, especially before them (§15.43).

e. At word-end, **נ**, **מ**, or **מֵ** (*he^h* with mappiq) attract pataḥ furtive after *i*- or *u*-class vowels (§15.4321).

f. *i* > *e* (*hīrīq* > *s^hgōl*) before nonfinal gutturals (§15.434).

g. Initial **מ** prefers *i*-class vowels when near the accent (§15.433).

h. **מ** at word-end and frequently at syllable-end is quiescent (§15.54).

11. Nun **נ** assimilates to a following consonant when no vowel separates (§13.111).

12. In *HtD* forms, when the first radical is a dental or a sibilant, metathesis, assimilation, or both occur (§13.112, §13.61)

13. Short vowels normally *lengthen* in accented or near-open syllables, and *reduce* in distant-open syllables (§15.11, §15.12, §15.23)

b. Compensatory vowels do not reduce (§15.233).

Rules

c. The original vowel of a segolate does not reduce in sg. cstr. (§15.232). It does, however, reduce in pl. abs. forms.

d. In many forms, *šérê* does not reduce (§15.223).

14. Short *a* does not lengthen in *erstwhile doubly-closed syllables* except in pause (§15.111, cf. §15.132).

15. Short *a* does not lengthen in accented-closed syllables in finite verbal forms, except in pause (§15.113).

16. In *near-open* syllables, *i-* or *u-*class short vowels *reduce* to shewa when preceded by a long syllable or by no syllable at all (§15.241).

17. In finite verbal forms *without sufformatives*, the accent is on the *ultima* (§17.21). In such forms *with sufformatives*, the following rules prevail:

a. If the *ultima* is *closed*, the accent is on the *ultima*, and the form follows the short-vowel chart (§17.221).

b. If the *ultima* is *open* and the *penult* is *long*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.222).

c. If the *ultima* is open and the *penult* is *short*, in *nonpausal* forms the accent is on the *ultima*, the vowel of the *penult* reduces to shewa, and the vowel of the antepenult has its pausal form (lengthened) and is marked by metheg (§17.223).

d. Under the same conditions (17c) but in *pausal form*, the accent is on the *penult*, and the form follows the short-vowel chart (§17.2231).

18. Short *a* frequently attenuates to short *i* in unaccented closed syllables (§15.32).

19. When two successive simple (vocal) shewas would occur, the first becomes *híriq* and the second becomes zero-shewa (§15.651).

20. In originally closed accented syllables, in certain forms original short *i* becomes short *a* (§15.33).

21. When *simple (vocal) shewa* would occur before *compound shewa*, the simple shewa is changed to the normal short vowel of the same vowel-class as the compound shewa (§15.653).

22. When *compound shewa* would occur before simple (vocal) shewa, the compound shewa develops to its corresponding normal short vowel, and the simple shewa becomes zero shewa (§15.2532).

23. The connecting vowel of a pronominal suffix, if any, takes the accent (§17.32). If a shewa precedes the suffix, it is zero shewa and the ך/ד of the suffix is spirantized.

24. In verbal forms, thematic *a* in G-perf. generally yields thematic *u* in G-impf., and thematic *i* or *u* in G-perf. yields thematic *a* in G-impf. (§27.331).

25. In G-impf., the vowel of the preformative is determined usually by the thematic vowel, as follows: thematic *a* preformative *i*, thematic *i* or *u* preformative *a* (§27.332).

26. When adding a consonantal sufformative (i.e. one which begins with a consonant) to a CC² verb which ends in a geminated consonant, the consonantal cluster which would occur is avoided by the insertion of a long vowel before the sufformative, namely *í* (*ô*) in the perf. and *é* (*éʷ*) in the impf. (§15.64).

27. Nonpausal converted impf. forms which have a closed *ultima* and an open *penult* are accented on the *penult* (§17.341).

28. Nonpausal converted perf. forms ending in *ת* (*-tā*) or *ת* (*-tī*) generally are accented on the *ultima* (§17.342).

TABLE A. THE ALPHABET

	Modern Printed Alphabet	Modern Cursive Alphabet	Recent German Manuscript	Babylonian MS 10th Cent. A.D.	Dead Sea Scrolls 1st Cent. B.C.	Siloam Inscription c.8th Cent. B.C.	Mosbite Inscription 9th Cent. B.C.	Gezer Calendar 10th Cent. B.C.	Aliram Inscription 13th Cent. B.C.	Yehumilk Inscription 12th Cent. B.C.	Libet Sarah Sherd 12th Cent. B.C.	Oldest East Greek	Greek 7th Cent. B.C.	Modern Greek Print
'āleḫ	א	א	א	א	א	א	א	א	א	א	א	Α	Α	A
bêṭ	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	Β	Β	B
gîmel	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	ג	Γ	Γ	Γ
dāleṭ	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד	Δ	Δ	Δ
hê	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה	Ε	Ε	E
wāw	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו	Ζ	Ζ	F
zāyin	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	Ζ	Ζ	Z
ḥêṭ	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח	Η	Η	H
ṭêṭ	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט	Θ	Θ	Θ
yôḏ	י	י	י	י	י	י	י	י	י	י	י	Ι	Ι	I
kaḫ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	כ	Κ	Κ	K
kaḫ sôḫîṭ	ך	ך	ך	ך	ך	ך	ך	ך	ך	ך	ך	Κ	Κ	K
lāmed	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל	Λ	Λ	A
mēm	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	מ	Μ	Μ	M
mēm sôḫîṭ	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	Μ	Μ	M
nûn	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	נ	Ν	Ν	N
nûn sôḫîṭ	ן	ן	ן	ן	ן	ן	ן	ן	ן	ן	ן	Ν	Ν	N
sāmek	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס	Ξ	Ξ	Ξ
'āyin	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע	Ο	Ο	O
pê	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	פ	Π	Π	Π
pê sôḫîṭ	ף	ף	ף	ף	ף	ף	ף	ף	ף	ף	ף	Π	Π	Π
śādê	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	צ	Μ	Μ	
śādê sôḫîṭ	ץ	ץ	ץ	ץ	ץ	ץ	ץ	ץ	ץ	ץ	ץ	Μ	Μ	
qôḫ	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק	Ρ	Ρ	
rêš	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר	Ρ	Ρ	P
śîn	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	Σ	Σ	Σ
śîn	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש	Σ	Σ	Σ
tāw	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת	Τ	Τ	T

TABLE B. THE CONSONANTS

Name and Transliteration	Pronunciation
א ' <i>ʾāleṗ</i>	[ʔ] slight glottal stop
ב <i>b bêt</i>	[b] <i>b</i> as in <i>bob</i>
בּ <i>b̥</i> "	[v] <i>v</i> as in <i>valve</i>
ג <i>g gîmel</i>	[g] <i>g</i> as in <i>gag</i>
גּ <i>g̥</i> "	[ɣ] <i>g</i> as in Ger. <i>Tage</i> , now [g]
ד <i>d dâlet</i>	[d] <i>d</i> as in <i>dud</i>
דּ <i>d̥</i> "	[ð] <i>th</i> as in <i>then</i> , now [d]
ה <i>h hé</i>	[h] <i>h</i> as in <i>hay</i>
ו <i>w wāw</i>	[w] <i>w</i> as in <i>wow</i> or [v]
ז <i>z záyin</i>	[z] <i>z</i> as in <i>zoo</i>
ח <i>h hêt</i>	[x] <i>ch</i> as in Ger. <i>ach!</i> or [ħ] as in Arab. <i>ḥ</i>
ט <i>t têt</i>	[t] <i>t</i> as in <i>tote</i> , emphatic
י <i>y yôd</i>	[j] <i>y</i> as in <i>yes</i>
כ <i>k kâp</i>	[k] <i>k</i> as in <i>kick</i>
כּ <i>k̥</i> "	[ç] <i>ch</i> as in Ger. <i>ich</i> , often [x]
ך <i>k̥ kâp sôfîṭ</i>	[ç] " "
ל <i>l lámed</i>	[l] <i>l</i> as in <i>loll</i>
מ <i>m mêm</i>	[m] <i>m</i> as in <i>mum</i>
ם <i>m mêm sôpîṭ</i>	[m] "
נ <i>n nûn</i>	[n] <i>n</i> as in <i>noon</i>
ן <i>n nûn sôpîṭ</i>	[n] "
ס <i>s sâmek</i>	[s] <i>s</i> as in <i>sister</i>
ע ' <i>ʿáyin</i>	[ʿ] strong glottal stop
פ <i>p pé</i>	[p] <i>p</i> as in <i>pep</i>
פּ <i>p̥</i> "	[f] <i>f</i> as in <i>fife</i>
ף <i>p̥ pé sôpîṭ</i>	[f] "
צ <i>ṣ ṣādê</i>	[s] <i>s</i> as in <i>saw</i> , emphatic, or [ts] as in <i>hats</i>
ץ <i>ṣ ṣādê sôpîṭ</i>	" "
ק <i>q qôṗ</i>	[q] <i>c</i> as in <i>coop</i> , further back in mouth
ר <i>r rêš</i>	[r] <i>r</i> as in Span. <i>pero</i> , or [R] as in Fr. <i>rue</i>
ש <i>ś śîn</i>	[ʃ] <i>sh</i> as in <i>sheen</i>
שׁ <i>ś śîn</i>	[s] <i>s</i> as in <i>seen</i>
ת <i>t tāw</i>	[t] <i>t</i> as in <i>teach</i>
תּ <i>t̥</i> "	[θ] <i>th</i> as in <i>thin</i> , now [t]

For details, see §§11.–11.143, and §12.5

For the letters ג ב פ כ ר נ see §11.44.

For the letters ך ם ן ף ץ see §§11.13ff.

TABLE C. THE VOWELS

Name and Transliteration	Pronunciation
⌊ a pattiāḥ	[a] à la mode
⌊ ā qāmāṣ	[ɑ:] father
⌊ e s'gôl	[ɛ] met
⌊ ē sêrê	[e] favorite, they
⌊ i ḥîrîq	[i] iniquity, Paul'ine
⌊ ō ḥôlām	[o] obey
⌊ o qāmāṣ ḥāṭûḫ	[ɔ] soft
⌊ u qubbuṣ	[u] moon, Ger. Fuß
⌊ ă ḥāṭaḫ pattiāḥ	[ǣ] [œ] alone, anniversary
⌊ ě ḥāṭaḫ s'gôl	[ě] [ə] enemy
⌊ ǝ ḥāṭaḫ qāmāṣ	[ǝ] colloquial
⌊ ʿ s'wā	[ə] mathematics
⌊ ʾ a pattiāḥ g'núbāḥ	[,] we're (very slight vowel)
⌊ ōʰ ḥôlām mālêʰ	[o:] open
⌊ iʰ ḥîrîq gādôl	[i:] machine
⌊ ēʰ sêrê yôḏ	[e:] they, navy
⌊ û sûrûq	[u:] pool, Ger. Buch

For discussion, see §§14.–14.232 and §§15.–15.67.

THE VOWEL TRIANGLE

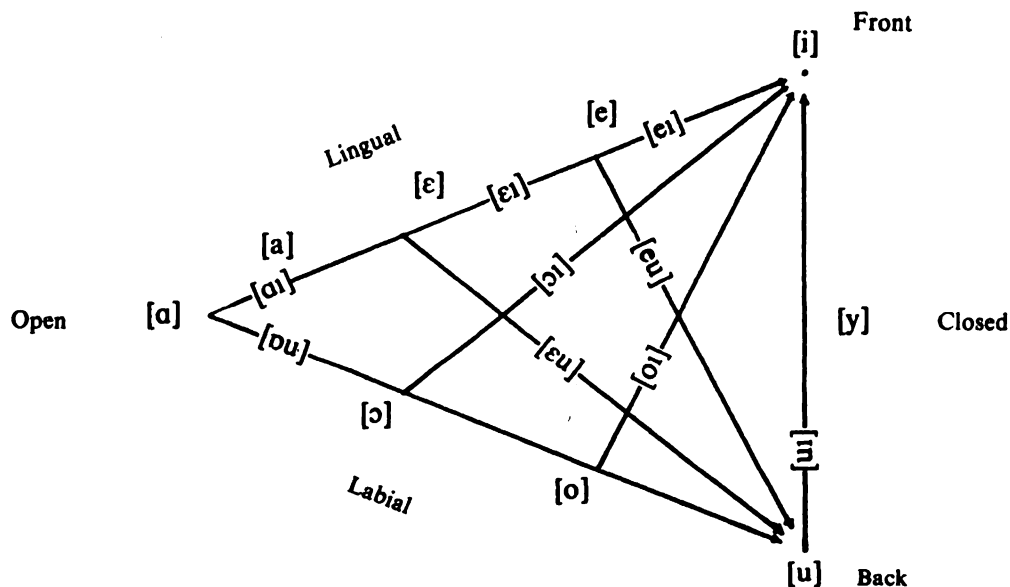


TABLE D. HAND-WRITTEN HEBREW

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ך	ל															
Aleph	Beth	Gimel	Daleth	Hè	Wāw	Záyin	Heth	Teth	Yôdh	Kaph	Lāmedh	Lāmedh															
א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ך' ל'																											
א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ך' ל'																											
מ	ם	נ	ן	ס	ע	פ	ף	צ	ץ	ק	ר																
Mēm	Nūn	Sāmekh	'Ayin	Pè	Tsadde	Qoph	Resh																				
מ' ם' נ' ן' ס' ע' פ' ף' צ' ץ' ק' ר'																											
מ' ם' נ' ן' ס' ע' פ' ף' צ' ץ' ק' ר'																											
ש	ש	ת																									
Shin	Sin	Taw																									
ש' ש' ת'																											
ש' ש' ת'																											
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ך	ל																
ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ך' ל'																											
ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ך' ל'																											

TABLE E. THE SHORT-VOWEL CHART

Character of Syllable	<i>a</i> -type vowel	<i>i</i> -type vowel	<i>u</i> -type vowel
unaccented-closed	$\overline{\text{v}}$	$\overline{\text{v}} \mid \overline{\text{v}}^1$	$\overline{\text{v}} \mid \overline{\text{v}}^1$
accented or near-open	$\overline{\text{v}}$	$\overline{\text{v}}$	$\overline{\text{v}}$
distant-open	$\overline{\text{v}}$	$\overline{\text{v}}$	$\overline{\text{v}}$
distant open א ה ח ע	$\overline{\text{v}} \mid \overline{\text{v}}^1$	$\overline{\text{v}} \mid \overline{\text{v}}^1$	$\overline{\text{v}}$

'These forms generally occur before the strong dagesh.

TABLE F. THE DIPHTHONG CHART

Character of syllable	<i>ay</i> -diphthong	<i>aw</i> -diphthong
accented-closed	$\text{—}\dot{\text{y}}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$
accented-closed (less often)	$\text{—}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$
accented-open (medial)	$\text{—}\dot{\text{y}}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$
accented-open (final)	$\text{—}\dot{\text{y}}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$
unaccented (end of singular)	$\text{—}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$
unaccented (all other)	$\text{—}\text{—}$	$\text{—}\dot{\text{y}}\text{—}$

TABLE G. THE DEFINITE ARTICLE CHART

Form of Article	Before
he-	ha- (not ho-)
he-	‘ā’ or hā’ (in near-open)
hā-	‘, r-, ‘ usually (not near-open)
ha-	h-, h-, and sometimes ‘
ha- + dāgēs	everything else

TABLE H. THE PRONOMINAL SUFFIXES

GENITIVE							
Added to Prepositions					Added to Singular Nouns Ending in		Added to Dual/Plural Nouns
					Vowel	Consonant	
s0 (3ms)	בו	בָּהוּ	מִמֶּנּוּ	אֵלָיו	הוּ— וּ—	הוּ— וּ—הַ	וּ— הוּ—הוּ
s1 (3fs)	בה	בָּהֶּה	מִמֶּנָּה	אֵלֶיהָ	הֶ—	הֶ— הָ—	הֶ— הָ—
s2 (2ms)	בה בָּהּ	בָּבָהּ	מִמֶּהָ מִמֶּנָּה	אֵלֶיהָ	הָ—	הָ— הָ—	הָ— הָ—
s3 (2fs)	בה		מִמֶּהָ	אֵלֶיהָ	הָ—	הָ— הָ—	הָ— הָ—
s4 (1cs)	בי	בְּמוֹנִי	מִמֶּנִּי	אֵלַי	י—	י— י—	י— י—
s5 (3mp)	בהם בָּם	בְּוָהֶם בָּהֶם	מִמֶּהֶם מִמֶּהֶם	אֵלֵיהֶם	הֶם— מוּ—	הֶם— מוּ—	הֶם— מוּ—
s6 (3fp)	בהן	בְּהֶנָּה בָּהֶן	מִמֶּהֶנָּה מִמֶּהֶן	אֵלֵיהֶן	הֶן— הֶן—	הֶן— הֶן—	הֶן— הֶן—
s7 (2mp)	בָּכֶם	בְּכֶם בְּמוֹכֶם	מִמֶּכֶם	אֵלֵיכֶם	כֶּם—	כֶּם—	כֶּם—
s8 (2fp)					כֶּן—	כֶּן—	כֶּן—
s9 (1cp)	בָּנוּ	בְּמוֹנוּ	מִמֶּנּוּ	אֵלֵינוּ	נוּ—	נוּ— נוּ—	נוּ— נוּ—

TABLE H. THE PRONOMINAL SUFFIXES

ACCUSATIVE						
Added to את	Added to Perf. Verbs Ending in		Added to Impf. Verbs Ending in		Added to Verbs with Nun Energicum	
	Vowel	Consonant	Vowel	Consonant		
אתו	הוּ-	הוּ-	הוּ-	הוּ-	נָו	s0
	וּ-	הוּ-/וּ-	וּ-		נָהוּ/נָו	(3ms)
אתה	הָ-	הָ-	הָ-	הָ-	נָה	s1
				הָ-		(3fs)
אתה אתך	הָ-	הָ-	הָ-	הָ-	הָ	s2
		הָ-/הָ-		הָ- הָ-	הָ	(2ms)
אתך	הָ-	הָ-	הָ-	הָ-		s3
		הָ-/הָ-				(2fs)
אתי	נִי-	נִי-	נִי-	נִי-	נִי	s4
		נִי-			נִי	(1cs)
אתם	הֶם-	הֶם-	הֶם-	הֶם-		s5
	הֶם-	הֶם-/הֶם-		הֶם-/הֶם-		(3mp)
אתה אתו	הוּ-	הוּ-		הוּ-		s6
	הוּ-	הוּ-				(3fp)
אתכם	הֶם-	הֶם-	הֶם-	הֶם-		s7
						(2mp)
						s8
						(2fp)
אתנו	נָו	נָו	נָו	נָו	נָו	s9
						(1cp)

TABLE J. THE NUMERALS

The Cardinals

WITH MASCULINE				WITH FEMININE			
ABS.		CSTR.		ABS.		CSTR.	
'3'	שלושה <i>s'lóšā^h</i>	שלושת	<i>s'lóšet</i>	שלוש	<i>sālós</i>	שלוש	<i>s'lóš</i>
'4'	ארבעה <i>'arbā'ā^h</i>	ארבעת	<i>'arbā'at</i>	ארבע	<i>'arba'</i>	ארבע	<i>'arba'</i>
'5'	חמשה <i>hāmiššā^h</i>	חמשת	<i>hāmēšet</i>	חמש	<i>hāmēš</i>	חמש	<i>hāmēš</i>
'6'	ששה <i>šissā^h</i>	ששת	<i>šēšet</i>	שש	<i>šēs</i>	שש	<i>šēs</i>
'7'	שבעה <i>šib'ā^h</i>	שבעת	<i>šib'at</i>	שבע	<i>šēba'</i>	שבע	<i>šēba'</i>
'8'	שמונה <i>s'mônā^h</i>	שמונת	<i>s'mônāt</i>	שמונה	<i>s'mônē^h</i>	שמונה	<i>s'mônē^h</i>
'9'	תשעה <i>tiš'ā^h</i>	תשעת	<i>tiš'at</i>	תשע	<i>tēša'</i>	תשע	<i>tēša'</i>
'10'	עשרה <i>'āsārā^h</i>	עשרת	<i>'āséret</i>	עשר	<i>'éser</i>	עשר	<i>'éser</i>
'11'	אחד עשר	<i>'ahad 'āsār</i>		אחת עשרה	<i>'ahat 'esrē^h</i>		
or	עשרת עשר	<i>'astē^h 'āsār</i>		עשרת עשרה	<i>'astē^h 'esrē^h</i>		
'12'	שנים עשר	<i>šnē'm 'āsār</i>		שתיים עשרה	<i>štē'm 'esrē^h</i>		
'13'	שלושה עשר	<i>s'lóšā^h 'āsār</i>		שלוש עשרה	<i>s'lóš 'esrē^h</i>		
'14'	ארבעה עשר	<i>'arbā'ā^h 'āsār</i>		ארבע עשרה	<i>'arba' 'esrē^h</i>		
'15'	חמשה עשר	<i>hāmiššā^h 'āsār</i>		חמש עשרה	<i>hāmēš 'esrē^h</i>		
'16'	ששה עשר	<i>šissā^h 'āsār</i>		שש עשרה	<i>šēs 'esrē^h</i>		
'17'	שבעה עשר	<i>šib'ā^h 'āsār</i>		שבע עשרה	<i>š'ba' 'esrē^h</i>		
'18'	שמונה עשר	<i>s'mônā^h 'āsār</i>		שמונה עשרה	<i>s'mônē^h 'esrē^h</i>		
'19'	תשעה עשר	<i>tiš'ā^h 'āsār</i>		תשע עשרה	<i>t'ša' 'esrē^h</i>		
		'20'	עשרים		<i>'esrīm</i>		
		'30'	שלושים		<i>s'lóšīm</i>		
		'40'	ארבעים		<i>'arbā'īm</i>		
		'50'	חמשים		<i>hāmiššīm</i>		
		'60'	ששים		<i>šissīm</i>		
		'70'	שבעים		<i>šib'īm</i>		
		'80'	שמונים		<i>s'mônīm</i>		
		'90'	תשעים		<i>tiš'īm</i>		
'100'	מאה <i>mē'ā^h</i>	cst. מאת <i>m'at</i>	pl. מאות <i>mē'ot</i>				
'1,000'	אלף <i>'elep</i>						

The Ordinals

'2d'	שני	<i>šēnī</i>	שנית	שניה	<i>šēnīt</i>	<i>s'niyā^h</i>
'3d'	שלישי	<i>s'lišī</i>	שלישית	שלישיה	<i>s'lišīt</i>	<i>s'lišiyā^h</i>
'4th'	רביעי	<i>r'bi'i</i>	רביעית		<i>r'bi'īt</i>	
'5th'	חמישי	<i>hāmišī</i>	חמישית		<i>hāmišīt</i>	
'6th'	ששי	<i>šissī</i>	ששית		<i>šissīt</i>	
'7th'	שביעי	<i>s'bi'i</i>	שביעית		<i>s'bi'īt</i>	
'8th'	שמיני	<i>s'minī</i>	שמינית		<i>šminīt</i>	
'9th'	תשיעי	<i>t'sī'i</i>	תשיעית		<i>t'sī'īt</i>	
'10th'	עשירי	<i>'āširī</i>	עשירית	עשיריה	<i>'āširīt</i>	<i>'āširiyā^h</i>

PARADIGM V-1. SYNOPSIS OF THE HEBREW VERB

Hp Hophal	H Hiphil	HtD Hithpael	Dp Pual	D Piel	N Niphal	G Qal	
הִקְטַל	הִקְטִיל	הִתְקַטַּל	קִטַּל	קִטַּל	נִקְטַל	קִטַּל	Perf. (10)
יִקְטַל	יִקְטִיל	יִתְקַטַּל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	Impf. (20)
	הִקְטַל	הִתְקַטַּל		קִטַּל	הִקְטַל	קִטַּל	Impv. (32)
	הִקְטִיל	הִתְקַטַּל		קִטַּל	הִקְטַל	קִטַּל	Inf.Cstr. (65)
הִקְטַל	הִקְטַל	הִתְקַטַּל	קִטַּל	קִטַּל ¹	הִקְטַל ³	קִטַּל	Inf.Abs. (60)
	מִקְטִיל			מִקְטַל		קִטַּל	Ptcp.Act. (50)
		מִתְקַטַּל			נִקְטַל		Ptcp.Refl.
מִקְטַל			מִקְטַל			קִטַּל	Ptcp.Pass.

1 נִקְטַל
 2 יִקְטַל
 3 נִקְטַל
 4 קִטַּל

PARADIGM V-2. SYNOPSIS OF THE G-PERFECT

Type	G65	G60	Gp50	G50	G17/18	G12/14/19	G13	G11/15/16	G10
CCCa	קטל קטלו	קטול	קטול	קטל קטלת קטלים	קטלתם קטלתו	קטלתי קטלנו	קטלת	קטלה קטלה קטלו	קטל קטל
CCCi	קבר ¹	קבור	קבור	קבר	קברתם	קברתי	קברת	קברה קברה	קבר
CCCu		קמון		קמון	קמנתם	קמנתי	קמנת	קמנה קמנה	קמון
'CC	אכל ²	אכול	אכול	אוכל	אכלתם	אכלתי	אכלת	אכלה אכלה	אכל
GCC	עמד	עמוד	עמוד	עומד	עמדתם	עמדתי	עמדת	עמדה עמדה	עמד
NCC	נגש ³	נגוש	נגוש	נוגש	נגשתם	נגשתי	נגשת	נגשה נגשה	נגש
WCC	ישב ⁴	ישוב	ישוב	יושב	ישבתם	ישבתי	ישבת	ישבה ישבה	ישב
YCC	יטב	יטוב	יטוב	יטב	יטבתם	יטבתי	יטבת	יטבה יטבה	יטב
CGCi	שחט	שחוט	שחוט	שוחט	שחטתם	שחטתי	שחטת	שחטה שחטה	שחט
CGCa	קום	קום	קום	קם	קמתם	קמתי	קמת	קמה קמה	קם
CWC	בוא	מות		מת	מתם	מתי	מת	מטה מטה	מת
CYC	רין	בין		רן	רנתם	רנתי	רנת	רנה רנה	רן
CC ²	סב ⁵	סבוב	סבוב	סובב	סבותם	סבתי	סבות	סבה סבה	סב
CC ²	לסבב ¹							סבבה	סבב
CC'a	קצא ⁷	קצוא	קצוא	מוצא	קצאתם	קצאתי	קצאת	קצאה קצאה	קצא
CC'i		קלוא	קלוא	קלא	קלאתם	קלאתי	קלאת	קלאה קלאה	קלא
CCG	שלח	שלוח	שלוח	שולח	שלחתם	שלחתי	שלחת	שלחה שלחה	שלח
CCW				שלו		שלוחתי		שלו שלו	שלה
CCY	גלות	גלה	גלוי	גלה	גליתם	גליתי	גלית	גלתה גלתה	גלה
היה	היות ⁸	היה		הויה	הייתם	הייתי	היית	היתה היתה	היה

⁵ליסר

⁶קר

⁷צאת

⁸להיות

¹with-

²לאמר

³לנפל

⁴ידעת

PARADIGM V-3. SYNOPSIS OF THE G-IMPERFECT

G40	Gc20	G38	G33/37	G32	G26/28	G23/25/27	G24	G20/21/22/29	Type
יִקְטֹל	וַיִּקְטֹל	קִטְלָהּ	קִטְלִי קִטְלוּ	קִטֹּל	תִּקְטַלְנָהּ	תִּקְטְלִי יִקְטְלוּ תִּקְטְלוּ	אִקְטֹל	יִקְטֹל תִּקְטֹל נִקְטֹל	CCCu
יִקְבֹּד	וַיִּקְבֹּד	קִבְּרָהּ	קִבְּרִי אִחְזוּ	קִבֹּד	תִּקְבְּרָנָהּ	יִקְבְּרוּ	אִקְבֹּד	יִקְבֹּד	CCCa
	וַיֵּאָחֵז		אִחְזוּ	אָחֹז			אֵאָסֶפֶת	יֵאָסֶרִי	'CC
	וַיֵּאָחֵב		אִמְצוּ	אִמְצֹ	תֵּאָרְכָנָהּ		אָהֵב	יֵאָשֶׁבֶת ²	'CCa
	וַיִּסָּף		אִכְלוּ	אָכַל	תֵּאָבְדָנָהּ	יֵאָבְדוּ	אָחֹז	יֵאָסֶף	'CCi
	וַיִּשְׁמַד	עֲסַדְנָהּ	עֲסַדִּי	עֲסַד	תֵּעֲסַדְנָהּ	יֵעֲסַדוּ	אֵעֲסַד	תִּתְחַמֵּל ³	GCCu
	וַיִּחְזַק	חִזְקָהּ	חִזְקִי	חִזַּק	תִּחְזַקְנָהּ	יִחְזַקוּ	אֵחֲפֹץ	יִחְסֹץ ⁴	GCCa
יִפֹּל	וַיִּפֹּל	נִפְלָהּ	נִפְלִי	נִפֹּל	תִּפְלָנָהּ	יִפְלוּ	אִפֹּל	יִפֹּל	NCCu
יִגֹּשׁ	וַיִּגֹּשׁ	גִּשְׁנָהּ	גִּשִּׁי	גִּשׁ	תִּגֹּשְׁנָהּ	יִגֹּשׁוּ	אִגֹּשׁ	יִגֹּשׁ	NCCa
	וַיִּתֵּן		תִּתֵּן	תָּן		יִתְּנוּ	אִתֵּן	יִתֵּן	NCCi
	וַיִּירָשׁ			יִרָא	תִּירָשָׁנָהּ	יִירָשׁוּ	אִירָשׁ	יִירָשׁ	WCCa
	וַיִּשָּׁב	שָׁבָהּ	שָׁבִי	שָׁבַ	תִּשָּׁבְנָהּ	יִשָּׁבוּ	אִשָּׁב	יִשָּׁב	WCCi
	וַיִּיטֹב				תִּיטְבָנָהּ	יִיטְבוּ	אִיטֹב	יִיטֹב	YCCa
	וַיֵּאָחֵז		אִחְזוּ	נָעַל				יִנָּהֵם	CGCu
יִשְׁחַט	וַיִּשְׁחַט	שַׁחַתְנָהּ	שַׁחַטִּי	שַׁחַט	תִּשְׁחַחְנָהּ	יִשְׁחַטוּ	אִשְׁחַט	יִשְׁחַט	CGCa
יָקָם	וַיָּקָם	קָמָהּ	קָמִי	קָם	תִּקְוִינָהּ	יִקְוִמוּ	אִקָּם	יִקָּם	CūC
	וַיֵּאָרֶץ		אִוְרִי	בֹא	תֵּאָרְכָהּ			יִבֹּאִי	CaC ?
יִשַּׁח	וַיִּשַּׁח		כִּינִי	כִּין	תִּכְלָנָהּ	יִכְלוּ	אִכִּיל	יִכִּין	CiC
	וַיִּסָּב	סָבְנָהּ	סָבִי	סָבַ	תִּסָּבְנָהּ	יִסָּבוּ	אִסָּב	יִסָּב	CC'u
					תִּסָּבְנָהּ	יִסָּבוּ	אִסָּב	יִסָּב	CC'u
	וַאֲסַל					יִחַטּוּ	אִיחַם	יִקֹּל	CC'a
	וַיִּגֹּל				תִּעֲלִינָהּ	יִגִּלוּ		יִגֹּן	CC'i
		סִצְּאָהּ	סִצְּאִי	סִצְּא	תִּסִּצְּאָנָהּ	יִסִּצְּאוּ	אִסִּצְּא	יִסִּצְּא	CC'a
				סָבַח			אִסָּלַח		CCGu
יִשְׁלַח	וַיִּשְׁלַח	שִׁלְחָהּ	שִׁלְחִי	שִׁלַּח	תִּשְׁלַחְנָהּ	יִשְׁלַחוּ	אִשְׁלַח	יִשְׁלַח	CCGa
יִגֹּל	וַיִּגֹּל	גִּלְיָהּ	גִּלִּי	גִּלַּח	תִּגִּלְיָנָהּ	יִגִּלוּ	אִגִּלַּח	יִגִּלַּח	CCY
יִהְיֶה	וַיִּהְיֶה		הִיִּי	הִיָּה	תִּהְיֶינָהּ	יִהְיוּ	אִהְיֶה	יִהְיֶה	הִיָּה

יֵאָסֶפֶת¹
יֵאָסֶרִי²
יֵעֲסַד³
יִתְחַמֵּל⁴
יֵעֲסַד⁵
יִחְזַק⁶
יִדַּע⁷
יִבֹּשׁ⁸

PARADIGM V-4. SYNOPSIS OF THE D-STEM (Perfect)

Type	D65	D60	D50	D17/18	D12/14/19	D13	D11/15/16	D10
CCCi	קטל	קטל קטל	קטל	קטלתם קטלתון	קטלת קטלתי קטלנו	קטלת	קטלה קטלו	קטל
CCCa		למד	קלמד		גדלתי	לפרת		גדל
CC	אבר	אבר	מאמץ	אברתם	אברתי	אפצת		אמץ
GCC	חלד		מחשב		חשבתי	חברת	חשבה	חבר
NCC	נשק		מנצח	נצלתם	נצחתי			נחץ
WCC	יסר	יסת	מיהל		יהלתי	יהעת	יסרו	יסר
YCC	ישר		מישר		ישרתי			
CGCi	בער			בערתם	בערתי	בערת	בערו	באר
CGCa		ברד	מברד	ברכתם	ברכתי	ברכת	ברכה	ברד
CWC	קוסם	קוסם	קוסם	קוסמתם	קוסמתי		קוסמה	קוסם
CYC	בונן							
CC'	סוכב	סוכב	מסוכב	סוכבתם	סוכבתי	סוכבת	סוכבה	סוכב
CC'	מצא	מצא	ממצא	מצאתם	מצאתי	ממאת	ממאו	מצא
CCG	שלח	שלח	משלח	שלחתם	שלחתי	שלחת	שלחה	שלח
CCY	צוה	גלה	מגלה	גליתם	גליתי	גלית	גלחה	גלה
Type	Dp65	Dp60	Dp50	Dp17/18	Dp12/14/19	Dp13	Dp11/15/16	Dp10
CCC		קטל	קטל	קטלתם קטלתון	קטלת	קטלת	קטלה	קטל
GCC							אכלו	חבר
CGC			מברד	ברכתם	ברכת		ברכו	ברד
CWC			מקוסם	קוסמתם	קוסמת		קוסמה	קוסם
CC'			מחולל					
CC'			מסכב					סוכב
CC'			מסלא	מצאתם	מצאת		מצאו	מצא
CCG			משלח	שלחתם	שלחת		שלחו	שלח
CCY			מגלה	גליתם	גליתי		גלו	גלה
						קנא	רחק	קטל
							קנים	אבר
							קדא	בער

PARADIGM V-4. SYNOPSIS OF THE D-STEM (Imperfect)

D40	Dc20	D38	D33/37	D32	D26/28	D23/25/27	D24	D20/21/22/29	Type
יִקְטֹל	וְיִקְטֹל	קִטְלָהּ	קִטְלִי קִטְלוּ	קִטֹּל	תִּקְטַלְהָ	תִּקְטֹלִי יִקְטְלוּ תִּקְטְלוּ	אִקְטֹל	יִקְטֹל תִּקְטֹל נִקְטֹל	CCC
	וְהִאֲבִיד			אֲבִיד		תִּהְיֶה		יִהְיֶה	'CC
	וְיִחַבֵּר			חִלֵּד		יִחַשְׁבוּ	אִחַלֵּד	יִחַבֵּם	GCC
	וְיִנְסֹךְ		נִשְׁקוּ	נִשֵּׁק		יִנְכְּרוּ	אִנְתֵּק	יִנְתֵּק	NCC
				יִסֹּךְ				תִּיכַשׁ	WCC
			יִשְׁרוּ				אִישֹׁר	יִישֹׁר	YCC
	וְהִקְטִין		קִתְּרוּ	קִעַר		יִקְעֲרוּ		תִּקְהֵל	CGC
			קִוְּמִי	קִוְּמִם	תִּקְוִמְהָ	יִקְוִמּוּ	אִקְוִמֵם	יִקְוִמֵם	CWC
								יִבֹּנוּ	CYC
יִשְׁחַח			סִוְּבִי	סִוְּבֵב	תִּסְוִבְהָ	יִסְוִבּוּ	אִסְוִבֵּב	יִסְוִבֵּב	CC'
			סִצְּאוּ	סִצְּא	תִּסְצִאָהּ	יִסְצִאוּ	אִסְצִא	יִסְצִא	CC'
	וְיִשְׁלַח		שִׁלְּחִי	שִׁלַּח	תִּשְׁלַחְהָ	יִשְׁלַחוּ	אִשְׁלַח	יִשְׁלַח	CCG
תִּגְלֹל	וְיִגְלֹל		גִּלִּי	גִּלֵּי	תִּגְלִיָּהּ	יִגְלִיוּ	אִגְלִלָּהּ	יִגְלִלָּהּ	CCY

Dp40	Dpc20	Dp26/28	Dp23/25/27	Dp24	Dp20/21/22/29	Type
יִרְטֹל	וְיִרְטֹל	תִּרְטַלְהָ	תִּרְטֹלִי	אִרְטֹל	יִרְטֹל	CCC
			תִּהְיֶה		יִהְיֶה	GCC
				אִבְרִיד	יִבְרִיד	CGC
		תִּקְוִמְהָ	יִחֻלְלוּ		יִקְוִמֵם	CC'
		תִּסְצִאָהּ	יִסְצִאוּ	יִסְצִא	יִסְצִא	CC'
		תִּשְׁלַחְהָ			יִשְׁלַח	CCG
			תִּגְלִי		יִגְלִלָּהּ	CCY

יִגְלֹל

PARADIGM V-5. SYNOPSIS OF THE H-STEM (Perfect)

Type	H65	H60	H50	Hp17/18	H12/14/19	H13	H11/15/16	H10
CCC	הקטיל	הקטל	מקטיל	הקטלתם הקטלתן	הקטלת הקטלתי הקטלנו	הקטלת	הקטילה הקטילו	הקטיל
'CC	האכיל		מאכיל	האכלתם	האכלתי	האכלת	האכילה	האכיל
GCC	העמיד	העמר	מעמיד	העמדתם	העמדתי	העמדת	העמידה	העמיד
NCC	הגיש	הגש	מגיש	הגשתם	הגשתי	הגשת	הגשה	הגיש
WCC	הושיב	הושב	מושיב	הושבתם	הושבתי	הושבת	הושיבה	הושיב
YCC	היטיב	הטב	סיטיב	היטבתם	היטבתי	היטבת	היטיבה	היטיב
CGC			מבעיר		הבערתי			הבהיל
CWC	הקים	הקם	סקים	הקימותם	הקימתי	הקימות	הקיסה	הקים
CYC								
CC'	הסב	הסב	ססב	הסבותם	הסבותי	הסבות	הסבה	הסב'
CC'	המציא	המצא	ממציא	המצאתם	המצאתי	המצאת	המציאה	המציא
CCG	השלח	השלח	משלח	השלחתם	השלחתי	השלחת	השלחה	השלח
CCY		הגלה	מגלה	הגליתם	הגליתי	הגלית'	הגלתה	הגלה

	Hp65	Hp60	Hp50	Hp17/18	Hp12/14/19	Hp13	Hp11/15/16	Hp10
CCC	הקטל	הקטל	מקטל	הקטלתם הקטלתן	הקטלנו הקטלתי	הקטלת	הקטלו הקטלה	הקטל
'CC	האכל		מאכל	האכלתם	האכלתי	האכלת	האכלה	האכל
	העמר	העמר	מעמר	העמדתם	העמדתי	העמדת	העמידה	העמר
NCC	הגש	הגש	מגש	הגשתם	הגשתי	הגשת	הגשה	הגש
WCC	הושב		מושב	הושבתם	הושבתי	הושבת	הושבה	הושב
CWC			מוקם	הוקמתם	הוקמתי	הוקמת	הוקמה	הוקם
CYC								
CC'		השקה	מוסב	הוסבותם	הוסבותי	הוסבות	הוסבה	הוסב
CC'				המצאתם	המצאתי	המצאת	המציאה	המצא
CCG	השלח	השלח	משלח	השלחתם	השלחתי	השלחת	השלחה	השלח
CCY		הגלה	מגלה	הגליתם	הגליתי	הגלית	הגלתה	הגלה

הסב
הגלית

PARADIGM V-5. SYNOPSIS OF THE H-STEM (Imperfect)

H40	Hc20	H38	H33/37	H32	H26/28	H23/25/27	H24	H20/21/22/29	Type
יִקְטֹל	יִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלִי	תִּקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלִי	אִקְטֹל	יִקְטֹל	CCC
			תִּקְטֹלוּ			יִקְטֹלוּ			
				הָאֵל			אֲבִיר	יִאֲכִיל	CC
יִעֲמֹד	יִעֲבֹר	תִּעֲמֹדְנָה	תִּעֲמֹדִי	יִעֲמֹד	תִּעֲמֹדְנָה	יִעֲמִידוּ	אִעֲמִיד	יִעֲמִיד	GCC
יָנֹשׁ	יָנֹשׁ	תִּנְשֹׁנָה	תִּנְשִׁי	תָנֹשׁ	תִּנְשֹׁנָה	יָנֹשׁוּ	אֲנִישׁ	יָנִישׁ	NCC
יֹשֵׁב	יֹשֵׁב	תֹּשְׁבָנָה	הוֹשִׁיבִי	הוֹשֵׁב	תֹּשְׁבָנָה	יֹשִׁיבוּ	אֹשִׁיב	יֹשִׁיב	WCC
יִיטֵב	יִיטֵב	תִּיטְבֵנָה	הִיטִיבִי	הִיטֵב	תִּיטְבֵנָה	יִיטְיִבוּ	אִיטִיב	יִיטִיב	YCC
	יִבְעֹר					יִבְהִילוּ		תִּבְעִיר	CGC
יִקֵּם	יִקֵּם	תִּקְמֵנָה	תִּקְמִי	יִקֵּם	תִּקְמֵנָה	יִקְיִמוּ	אִקִּים	יִקִּים	CWC
	יִבֹּא								CYC
	יִסָּב	תִּסְבֵנָה	תִּסְבִי	יִסָּב	תִּסְבֵנָה	יִסְבּוּ	אִסָּב	יִסָּב	CC'
יִנְצֵא		תִּנְצֵאנָה	תִּנְצִיאִי	יִנְצֵא	תִּנְצֵאנָה	יִנְצִיאוּ	אִנְצִיא	יִנְצִיא	CC'
יִשְׁלַח		תִּשְׁלַחנָה	תִּשְׁלַחִי	יִשְׁלַח	תִּשְׁלַחנָה	יִשְׁלַחוּ	אִשְׁלַח	יִשְׁלַח	CCG
יִגְלֹ		תִּגְלִינָה	תִּגְלִי	יִגְלֹ	תִּגְלִינָה	יִגְלוּ	אִגְלֹ	יִגְלֹ	CCY

Hp26/28	Hp23/25/27	Hp24	Hp20/21/22/29	Type
תִּקְטֹלְנָה	יִקְטֹלוּ	אִקְטֹל	נִקְטֹל	CCC
			יִאֲכֹל	CC
תִּנְשֹׁנָה	יָנֹשׁוּ	אֲנִישׁ	יָנִישׁ	NCC
תֹּשְׁבָנָה	יֹשִׁיבוּ	אֹשִׁיב	יֹשִׁיב	WCC
				YCC
תִּיטְבֵנָה	יִיטְיִמוּ	אִיטֵב	יִיטֵב	CWC
				CYC
תִּיטְבֵנָה	יִיטְיִבוּ	אִיטֵב	יִיטֵב	CC'
תִּנְצֵאנָה	יִנְצִיאוּ	אִנְצִיא	יִנְצִיא	CC'
תִּשְׁלַחנָה	יִשְׁלַחוּ	אִשְׁלַח	יִשְׁלַח	CCG
תִּגְלִינָה	יִגְלוּ	אִגְלֹ	יִגְלֹ	CCY

יִתְקִיטְבֵנָה יִיטֵב יִיטְיִבוּ

PARADIGM V-6. SYNOPSIS OF THE N-STEM (Perfect)

Type	N65	N60	N50	N17/18	N12/14/19	N13	N11/15/16	N10
CCC	הקטל	הקטל נקטל	נקטל	נקטלתם נקטלתן	נקטלת נקטלתי נקטלנו	נקטלת	נקטלה נקטלו	נקטל
'CC	האכל	האספ	גאכל				נאחזו	גאכל
GCC	העמר	געמור	געמר	געמרתם	געמרתי	געמרת	געמרה	געמרי
NCC	הנגש	הנגש ²	נגש	נגשתם	נגשתי	נגשת	נגשה	נגש
WCC			נושב	נושבתם	נושבתי	נושבת	נושבה	נושב
YCC								
CGC	השחט	נשחוט	נשחט	נשחטתם	נשחטתי	נשחטת	נשחטה	נשחט
CWC	נקום	הקום ³	נקום	נקומתם	נקומתי	נקומת	נקומה	נקום
CYC			גבון	גבונתם	גבונתי	גבונת	גבונה	גבון
CC ²	הסב	הסוב ⁴	נסב ^{5,6}	נסבותם	נסבותי	נסבות	נסבה	נסב
CC ²	המצא	נמצא	נמצא	נמצאתם	נמצאתי	נמצאת	נמצאה	נמצא
CCG	השלח	נשלח	נשלח	נשלחתם	נשלחתי	נשלחת	נשלחה	נשלח
CCW								
CCY	הגלות	נגלה ⁷	נגלה	נגליתם	נגליתי	נגלית	נגלתה	נגלה
היה			נהיה ⁸		נהיית		נהיתה	נהיה

¹נהלד
²נגוף
³נסוג
⁴נמס
⁵נסבה
⁶המס
⁷הנקה
⁸fem.

PARADIGM V-6. SYNOPSIS OF THE N-STEM (Imperfect)

N40	Nc20	N38	N33/37	N32	N26/28	N23/25/27	N24	N20/21/22/29	Type
יִקְטֹל	יִקְטֹל	הִקְטִילָהּ	הִקְטִילִי	הִקְטֹל	תִּקְטֹלָהּ	הִקְטִילִי	אִקְטֹל	יִקְטֹל	CCC
			הִקְטִילוּ			יִקְטִילוּ		תִּקְטֹלוּ	
			הִאֲכִילוּ	הִאֲכֹל		יִאֲכִילוּ		יִאֲכֹל	'CC
תַּעֲשֶׂה		הִעֲמִידָהּ	הִעֲמִידִי	הִעֲמֹד	תַּעֲמִידָהּ	יַעֲמִידוּ	אִעֲמֹד	יַעֲמֹד	GCC
		הִנְגִּישָׁהּ	הִנְגִּישִׁי	הִנְגִּישׁ	תַּנְגִּישָׁהּ	יַנְגִּישוּ	אִנְגִּישׁ	יַנְגִּישׁ	NCC
	וַיִּנְדֹּעַ								WCC
									YCC
		הִשְׁתַּחֲוָהּ	הִשְׁתַּחֲוִי	הִשְׁתַּחֲוֶה	תַּשְׁתַּחֲוָהּ	יַשְׁתַּחֲוִי	אִשְׁתַּחֲוֶה	יַשְׁתַּחֲוֶה	CGC
			הִקּוּמִי	הִקּוּם		יִקּוּמוּ	אִקּוּם	יִקּוּם	CWC
									CYC
		הִסְבִּינָהּ	הִסְבִּי	הִסְבֶּה	תַּסְבִּינָהּ	יַסְבִּי	אִסְבֶּה	יַסְבֶּה	CC'
		הִסְבִּינָהּ	הִסְבִּינָהּ	הִסְבִּינָהּ	תַּסְבִּינָהּ	יַסְבִּינָהּ	אִסְבִּינָהּ	יַסְבִּינָהּ	CC'
		הִשְׁלַחָהּ	הִשְׁלַחִי	הִשְׁלַח	תַּשְׁלַחָהּ	יַשְׁלַחוּ	אִשְׁלַח	יַשְׁלַח	CCG
יָגֵל		הִגְלִינָהּ	הִגְלִי	הִגְלֶה	תַּגְלִינָהּ	יַגְלִי	אִגְלֶה	יַגְלֶה	CCY ¹

PARADIGM V-7. SYNOPSIS OF THE HtD-STEM (Perfect)

Type	HtD65	HtD60	HtD50	HtD17/18	HtD12/14/19	HtD13	HtD11/15/16	HtD10
CCC	התקטל	התקטל	מתקטל	התקטלתם	התקטלת	התקטלת	התקטלה	התקטל
				התקטלתן	התקטלתי		התקטלו	
					התקטלנו			
CCCa			מתנפל					התאנף
'CC							התאסקו	התאנף
GCC			התחלד	התעננתם	התחלקתי		התחלכו	תתחכם ¹
NCC	התנחל	התנחל	מתנפל ⁵	התנחלתם	התנפלתי			
WCC		התנודע	מתנודה					התנודה
YCC			מתייהדים ¹⁵					
CGC			מתברר	התבררתם	התבררתי	התבררת	התבררה	התברר
CWC			מתגרר		התערתתי		התמוססה	
CYC								התבונן
CC ²		השתרר ²	מסתולל ²	הסבותם	התחננתה		התפוררה ³	
CC ²			מתמצא	התמצאתם	התמצאתי	התמצאת	התמצאה	התמצא
CCG		השתלח ²	משתלח ²	השתלחתם ²	השתלחתי ²	השתלחת ²	השתלחה ²	השתלח ²
CCY			מתגלה	התגליתם	התגליתי	התגלית	התגלתה	התגלה
SCC ¹⁶			משתכר ²					
DCC ¹⁷			מטהר ⁴		הפתחנו ⁴			
ECC ¹⁸								

¹³ אתרועע	⁷ מתגולל	¹ התחלד
¹⁴ יתישצו	⁸ יתנכח	² metathesis
¹⁵ plural	⁹ תכונני	³ התגלגלו
¹⁶ sibilant	¹⁰ יתבולן	⁴ assimilation
¹⁷ dental	¹¹ יתחפא	⁵ מנאץ
¹⁸ emphatic	¹² ישתוםם	⁶ feminine

PARADIGM V-7. SYNOPSIS OF THE HtD-STEM (Imperfect)

HtD40	HtDc20	HtD38	HtD33/37	HtD32	HtD26/28	HtD23/25/27	HtD24	HtD20/21/ 22/29	Type
יתקטל	יתקטל	יתקטלנה	יתקטלי	יתקטל	יתקטלנה	יתקטלי	יתקטל	יתקטל	CCCi
			יתקטלו			יתקטלו	יתקטל	יתקטל	
						יתקטלו	יתקטל	יתקטל	
	ויתאנף			התענף			יתקטל	יתקטל	CCCa
	ויתאנף						יתקטל	יתקטל	CC
							יתקטל	יתקטל	GCC
							יתקטל	יתקטל	NCC
							יתקטל	יתקטל	WCC
							יתקטל	יתקטל	CGC
							יתקטל	יתקטל	CWC
							יתקטל	יתקטל	CYC
							יתקטל	יתקטל	CC ¹
							יתקטל	יתקטל	CC ¹
							יתקטל	יתקטל	CCG
							יתקטל	יתקטל	CCY
							יתקטל	יתקטל	SCC ^{12,2}
							יתקטל	יתקטל	DCC ^{1,2}
							יתקטל	יתקטל	ECC ^{1,2}

PARADIGM N-1. NOUNS WITH TWO CONSONANTS (CvC, C̣vC)

Type	PLURAL				SINGULAR				
	-cvc	-v/-cv	cstr.	abs.	-cvc	-cv	-v	cstr.	abs.
CaC	בְּנִיכֶם	בְּנֵי			יָרְכֶם	יָרְה	יָרִי	יָר	יָר
CiC		עֲצֵינוּ	עֲצֵי	גְּבִים	שִׁמְכֶם	בְּנֶה	בְּנוּ	בְּנוֹ	בְּנוּ
CuC						פְּחֶה	פְּחִי	פְּח	פְּח
CāC	שׁוּמִיכֶם	שׁוּמֵי	שׁוּמֵי	שׁוּמִים	שׁוּמְכֶם	שׁוּמֶה	שׁוּמִי	שׁוּמ	מֹב
CāC		עֲבִיו	עֲבִי	עֲבִים			אֶלְתִּי	עֶב	עֶב
CiC		שְׁרִיה	רִיבִי	שִׁירִים			שִׁירִי	שִׁיר	שִׁיר
CūC		שׁוּלְיֶה	צִוְרִי			רוּחֶה	רוּחִי	רוּח	רוּח
CaCat		יִלְתִּיה	יִרְזֹת	יִרְזֹת			דָּגְתוּ	דָּגְת	דָּגְה
CiCat							עֲרִתִּי		עֲרֶה
CuCat									
CāCat		מֹבְתִיו		קְלוֹת		דָּרְתֶּה	דָּרְתוּ	מֹבְת	דָּרְה
CiCat	קִינֹזְתִּיהֶם	קִירְתִּיו	קִירְזֹת	קִירְזֹת					קִינֶה
CūCat		חֹצְצִיו	לְחַת	גֹּזְפֹת		סוּסְתֶּה		גֹּזְפַת	
CaCt									
CiCt					בְּתֵינֹו	בְּתֶה	בְּתִי	בְּת	בְּת

DUAL

יָרִי
יָרִים
לְחֻתִּים

יָבֵן. בֵּן

PARADIGM N-2. TRICONSONANTAL NOUNS WITH ONE VOWEL (CvCC)

PLURAL				SINGULAR					Type
-cvc	-v/-cv	cstr.	abs.	-cvc	-cv	-v	cstr.	abs.	
מלכִּיכֶם	מלכִּי	מלכִּי	מלכִּים	מלכִּיכֶם	מלכֶּה	מלכּוֹ	מלְכֶה	מלְכֶה	CaCC
ספִּירִיכֶם	ספִּירִי	ספִּירִי	ספִּירִים	ספִּירִיכֶם	ספִּירֶה	ספִּירִי	ספִּיר	ספִּיר	CiCC
קדִּשִׁיכֶם	קדִּשִׁי	קדִּשִׁי	קדִּשִׁים	קדִּשִׁיכֶם	קדִּשֶׁה	קדִּשִׁי	קדִּשׁ	קדִּשׁ	CuCC
גִּעִירִיכֶם	גִּעִירִי	גִּעִירִי	גִּעִירִים	גִּעִירִיכֶם	גִּעִירֶה	גִּעִירוֹ	גִּעִר	גִּעִר	CaGC
פִּעֲלִיכֶם	פִּעֲלִי	פִּעֲלִי	פִּעֲלִים	פִּעֲלִיכֶם	פִּעֲלֶה	פִּעֲלוֹ	פִּעֵל	פִּעֵל	CuGC
					וְרַעְהָ	וְרַעִי	וְרַע	וְרַע	CaCG
נִצְחִיכֶם	נִצְחִי	נִצְחִי	נִצְחִים	נִצְחִיכֶם	נִצְחֶה	נִצְחִי	נִצַּח	נִצַּח	CiCG
				מִוְתִּיכֶם	מִוְתֶּה	מִוְתִּי	מִוַּת	מִוַּת	CaWC
וִּיתִיכֶם	וִּיתִי	וִּיתִי	וִּיתִים	וִּיתִיכֶם	וִּיתֶה	וִּיתִי	וִּית	וִּית	CaYC
יִפִּיכֶם	יִפִּי	יִפִּי	יִפִּים	יִפִּיכֶם	יִפִּיֶה	יִפִּי	יִם	יִם	CaC'
			עִזִּים	אִמִּיכֶם	אִמִּיֶה	אִמּוֹ	אִם	אִם	CiC'
חִפִּיכֶם	חִפִּי	חִפִּי	חִפִּים	חִפִּיכֶם	חִפִּיֶה	חִפִּי	חִק-	חִק	CuC'
		גִּרִּי	גִּרִּים					גִּרִּי	CaCY
לְחִיכֶם	לְחִי	לְחִי	לְחִים	פִּרִּיכֶם	פִּרִּיֶה	פִּרִּי	פִּרִּי	פִּרִּי	CiCY
						לְחִיוֹ		לְחִיוֹ	CuCY
DUAL									
	רִגְלִי	רִגְלִי	רִגְלִים						CaCC
	סִתְנִי	סִתְנִי	סִתְנִים						CuCC
	שְׁנִי	שְׁנִי	שְׁנִים						CiC'
	כִּפִּי	כִּפִּי	כִּפִּים						CaC'

PARADIGM N-3. FEMININE NOUNS FROM CvCC

PLURAL				SINGULAR				Type
-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.	
מלכּוֹתֵיהֶם	מלכּוֹתִי	מלכּוֹת	מלכּוֹת	מלכּוֹתֵכֶם	מלכּוֹתִי	מלכּוֹת	מלכּוֹה	CaCCat
		חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתֵכֶם	חֲרָפוֹתִי	חֲרָפוֹת	חֲרָפוֹה	CiCCat
	חֲרָבוֹתִי	חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתֵכֶם	חֲרָבוֹתִי	חֲרָבוֹת	חֲרָבוֹה	CuCCat
	חֲקוֹתִי	חֲקוֹת	חֲקוֹת	חֲקוֹתֵכֶם	חֲקוֹתִי	חֲקוֹת	חֲקוֹה	CuC'at
	כְּלִיּוֹתִי	כְּלִיּוֹת	כְּלִיּוֹת	אִמְרָתִי			כְּלִיּוֹה	CiCYat
שִׁפְחוֹתֵיכֶם			שִׁפְחוֹת			שִׁפְחוֹת	שִׁפְחוֹה	CiCGat
מִנְחָתֵיכֶם	מִנְחָתִי				מִנְחָתִי	מִנְחָת	מִנְחָה	CiCCat
		חֵיוֹת			חֵיוֹתִי	חֵיוֹת	חֵיוֹה	CaC'at
		חֲקֻמוֹת (?)			חֲקֻמוֹתִי	חֲקֻמוֹת	חֲקֻמוֹה	CuCCat
	שְׁלוֹתִי					שְׁלוֹת	שְׁלוֹה	CaCWat

PARADIGM N-4. NOUNS WITH TWO SHORT VOWELS (CvCvC)

Type	PLURAL				SINGULAR			
	-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.
CaCaC	דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִים	דְּבָרָם	דְּבָרָה	דְּבָר	דְּבָר
CaCiC	זְקָנִים	זְקָנִי	זְקָנִי	זְקָנִים		זְקָנִי	זְקָן	זְקָן
CaCuC								עֲמָקִי
CiCaC				צְלָעִים		שְׂכָבָה	שְׂכָבָה ²	לֵבָב
CiCiC						שְׂכָמוֹ		שְׂכָם
CuCuC					אֲמָרָם	שְׂכָבָה	קָמַל ²	
GaCaC	חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִים	חֲכָמָם	חֲכָמִי	חֲכָם	חֲכָם
GaCiC	חֲצָרִים	חֲצָרִי	חֲצָרִי	חֲצָרִים		חֲצָרִי	חֲצָר	חֲצָר
CaCaY	פָּנִים	פָּנִי	פָּנִי	פָּנִים		שָׂרָה	שָׂרָה	שָׂרָה
CiCiC						שְׂכָמוֹ		שְׂכָם
DUAL								
CvCvC	בְּנָפִים	בְּנָפִי	בְּנָפִי	בְּנָפִים				

¹G50 stative

²G65

PARADIGM N-5. FEMININE NOUNS FROM CvCvC

Type	PLURAL				SINGULAR			
	-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.
CaCaCat		צְדָקוֹתִי	צְדָקוֹת	צְדָקוֹת	צְדָקָתָם	צְדָקָתִי	צְדָקָת	צְדָקָה
CaCiCat			בְּהֵמוֹת	בְּהֵמוֹת			בְּהֵמָה	בְּהֵמָה
CaGaCat			עֲמָרוֹת	עֲמָרוֹת	עֲמָרָתָם	עֲמָרָתִי	עֲמָרָת	עֲמָרָה
GaCaCat			צְלָעוֹת	צְלָעוֹת			עֲמָרָת	עֲמָרָה
CaCiCt		יְרָכִי		יְרָכִים				תְּבָרָת
¹ aCiNt						אֲמָתוֹ		אֲמָת
CiCuCt								נִחְשָׁת
CiCaCat							שְׂכָבָת	שְׂכָבָה
DUAL								
	שְׂפָתִים	שְׂפָתִי	שְׂפָתִי	שְׂפָתִים				

PARADIGM N-6. NOUNS WITH A LONG AND A SHORT VOWEL (CvCvC)

PLURAL		SINGULAR						Type
-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.	
עולמים	עולמי	עולמי	עולמים	עולמכם	עולמך	עולם	עולם	CāCaC
איבים	איבי	איבי	איבים	איבכם	איבי	איב	איב'	CāCiC
					סגני	סגן	סגן	CāCiC
			שועלים		עונבי		עונב	CūCaC
חזיקם	חזי	חזי	חזים	חזכם	חזה	חזה	חזה	CāCaY
					בראך		ברא	CāCa'
יונקותיה	יונקות			יונקתכם	יונקתי	יונקת	יונקת	CāCiCt
אסרות	אסלות	קסלות	קסלות	קסלתכם	קסלתי	קסלת	אסרה	CāCiCat
							יורעת	CāCiGt

'G50 fientive verbs

PARADIGM N-7. NOUNS WITH A SHORT AND A LONG VOWEL (CvCvC)

Type	-cvc	PLURAL		cstr.	abs.	SINGULAR		cstr.	abs.
		-v/-cv				-cvc	-v/-cv		
CaCaC		גְּרֹלִיָּה	גְּרֹלִי	גְּרֹלִים		גְּרֹלֶם	גְּרֹל	גְּרֹלִי	
CaCiC	פְּקִירִיכֶם	פְּקִירִי	פְּקִירִי	פְּקִירִים	פְּקִירֶכֶם	פְּקִירָה	פְּקִיר	פְּקִירִי	פְּקִירִי
CaCuC			אָמוֹנִי	אָמוֹנִים			אָמוֹן	אָמוֹן	אָמוֹן
CiCaC	חֲמֹרִיָּהם	חֲמֹרִיָּנוּ		חֲמֹרִים		חֲמֹרָה	חֲמֹר	חֲמֹרִי	חֲמֹרִי
CiCaC	קְתִיבֶכֶם	קְתִיבִי	קְתִיבִי	קְתִיבִים	קְתִיבְכֶם	קְתִיבִי	קְתִיב	קְתִיבִי	קְתִיבִי
CiCaG	אֱלֹהֵיכֶם	זֶרְעִי	אֱלֹהֵי	אֱלֹהִים		זֶרְעָה	זֶרַע	אֱלֹהֵי	אֱלֹהֵי
CiCiC			קְסִילִי	קְסִילִים			קְסִיל	קְסִילִי	קְסִילִי
CiCuC		גְּבוּלִיָּה		גְּבוּלִים		גְּבוּלָה	גְּבוּל	גְּבוּלִי	גְּבוּלִי
CaCiY	עֲנִיכֶם		עֲנִי	עֲנִיִּים			עֲנִי	עֲנִי	עֲנִי
CaCi'			בְּרִיאִי	בְּרִאִים				בְּרִיאִי	בְּרִיאִי
CaCaCat		תְּעִלְתִּיָּה	תְּעִלּוּת	תְּעִלּוּת			תְּעִלּוּת	תְּעִלּוּת	תְּעִלּוּת
ⁱ CuCat	תְּבוֹאֲתִיכֶם			אָמוֹנוֹת		אָמוֹנִתִּי	אָמוֹנִת	אָמוֹנִת	אָמוֹנִת
CaCi'at								בְּרִיאָה	בְּרִיאָה
CaCuG				יָרְעִים				יָרְעִי	יָרְעִי

FEMININE

CaCaCat			גְּרֹלּוֹת	גְּרֹלּוֹת			גְּרֹלּוֹת	גְּרֹלּוֹת	גְּרֹלּוֹת
CaCaCat		תְּעִלּוֹת	תְּעִלּוֹת	תְּעִלּוֹת			תְּעִלּוֹת	תְּעִלּוֹת	תְּעִלּוֹת
CaCiCt				גְּבִרּוֹת	גְּבִרּוֹתֶכֶם	גְּבִרּוֹתִי	גְּבִרּוֹת	גְּבִרּוֹת	גְּבִרּוֹת
CiCaCat		זֶרְעִתִּי	זֶרְעוֹת	זֶרְעוֹת		בְּשׁוּרִי	בְּשׁוּרִי	בְּשׁוּרִי	בְּשׁוּרִי
CiCuCat		גְּבוּרּוֹתֶהָ	גְּבוּרּוֹת	גְּבוּרּוֹת		גְּבוּרּוֹתֶהָ	גְּבוּרּוֹת	גְּבוּרּוֹת	גְּבוּרּוֹת
ⁱ CuCat				אָמוֹנוֹת				אָמוֹנָה	אָמוֹנָה

¹Cf. G60

²Cf. Gp50

PARADIGM N-8. NOUNS WITH TWO LONG VOWELS (CvCvC)

PLURAL				SINGULAR				Type
-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.	
פִּירוֹנֵיהֶם	פִּירוֹנֵיהַ	פִּירוֹנֵי	פִּירוֹנִים	פִּירוֹנֶהֶם	פִּירוֹנֶה	פִּירוֹן	פִּירוֹן	CiCaC
	קְרִיסְיָה	קְרִיסֵי	קְרִיסִים			קְרִים !	קְרִים	CaCiC
					תִּירוֹשִׁי	תִּירוֹשׁ	תִּירוֹשׁ	CiCaC
מוֹכְתֵיכֶם	מוֹכְתֵיָה	מוֹכְתֵי	מוֹכְתִים	מוֹכְתֶהֶם	מוֹכְתֶה	הוֹרִישׁ הוֹרִישׁ	מוֹכֵת	caWCiC
		מְסִיבֵי	מְסִיבִים		הִסְיִבְהָ	הִינִיקְיָ	מְסִיבֵי הִינִיקְיָ	caYCiC
	מִינִיקְתֶּיךָ		מִינִיקוֹת		מִינִיקְתָּ	מִינִיקָה	מִינִיקָה	caYCaCi

'H65 WCC

'H50 WCC

'H50 YCC

'H65 YCC

PARADIGM N-9. NOUNS WITH DOUBLED MIDDLE RADICAL (CvC²vC)

Type	PLURAL				SINGULAR			
	-cvc	-v/-cv	cstr.	abs.	-cvc	-v/-cv	cstr.	abs.
CaC ² aC	קטליהם	קטליו	קטלי	קטלים	קטלקם	קטלי	קטל	קטל
CaC ² aC						שבתו	שבת	שבת
CaC ² iC					מקלקם	מקלי	מקל	קדש
CiC ² aC			ככרי	ככרים			ככר	ככר
CaG ² aC			חרשי	חרשים			חרש	חרש
CiG ² iC				חרשים				חרש
CiC ² aC	אכריכם			אכרים				אכר
CiC ² aC		גבוריה	שפורי	שפורים			צפור	שפור
CaC ² iC	אדריהם	אדריה	אדרי	אדירים		אדירו	אדיר	אדיר
CiC ² uC			לסדי	שקוצים			שקוץ	שקוץ
CaC ² uC			עפורי	עפורים			עמור	עמור
FEMININE								
CaC ² aCat	קטלותיהם	קטלותי	קטלות	קטלות	קטלתקם	קטלתו	קטלת	קטלה
CaC ² aCat				מכחות				מכאה
CaC ² aCt						אדרתו	אדרת	אדרת
CaC ² aGt			מבעות	מבעת		מבעתו	מבעת	מבעת
CaC ² a't		מטאתיו	מטאות	מטאות	מטאתקם	מטאתי	מטאת	מטאת
CiC ² aCt		כסאותם		כסאותי		עולתי		עגלת
CuC ² iCt								כססת
CuC ² uCt		כתננתם		כתננות		כתננתו	כתננת	כתננת
CaC ² uCat		חברותי		חברות		חברתי		שכולה

'Rule 1b

PARADIGM N-10. NOUNS WITH DOUBLED THIRD RADICAL (CvCvC²)

-cvc	PLURAL	cstr.	abs.	SINGULAR		cstr.	abs.	Type
	-v/-cv			-cvc	-v/-cv			
קמקים	קמקינז	קמני	קמנים	קמקם	קמנז	קמן	קמן	CaCaC ²
קמשיקם	קמשיז		קמשים			קמש	קמש	CaCiC ²
	עגניז	עגני	עגנים		עגנז		עני	CaCiY ²
עירמיקם	עירמיז	עירמי	עירמים	עירמקם	עירמז	עירם	עמוק	CvCuC ²
מוסקיקם	מוסקינז	מוסקי	מוסקים	מוסקם	מוסקז	מוסק	מוסק	CvCaC ²
			קמנות			קמנת	קמנה	CaCaC ² at
						קמש	קמשה	CaCiC ² at
אגדותיקם	אגדותי	אגדות	אגדות	אגדותקם	אגדותז	אגדת	אגדה	CaCuC ² at
אמתותיקם	אמתותיה	אמתות	אמתות	אמתקם	אמתז	אמת	אמת	CaCiNt
							עגנה	CaCiY ² at
		אגיות	אגיות				אגיה	CuCiY ² at
	עליותיו		עליות		עליתז	עלית	עליה	CaCiY ² at
			שאננים				שאנז	
			רעננים				רענז	
			גאפוסים				שקרוז	

PARADIGM N-11. NOUNS WITH REDUPLICATION (*q'taltal*, *qalqal*)

Type		PLURAL		cstr.	abs.	SINGULAR			abs.
		-cvc	-v/-cv			-cvc	-v/-cv	cstr.	
CaCCaC	קלקליקם	קלולי	קלקלי	קלקלים	קלקלם	קלקלי	קלקל	קלקל	קלקל
CaCCaC ²		גלגליו	ללולי	ללולים		ללולי	גלגל	גלגל	גלגל
CuCCuC	קדקדיקם		קדקדי	קדקדים	קדקדקם	קדקדי	קדקד	קדקד	קדקד
CuCCuCt	גלגליותיהם	גלגליותיה	גלגלות	גלגלות	גלגלתקם	גלגלתי	גלגלת	גלגלת	גלגלת
CaCCaC			כרכרי	כרכרים			כרכר	כרכר	כרכר
CaCCuC			בקבקי	בקבקים			בקבק	בקבק	בקבק
CvCaCCuC			אסססוים אסססמי				אסססו אסססו		
CvCaCCaCt								ארמרמת	
CvCaCCaC ² at								ירקרקח	

PARADIGM N-12. NOUNS WITH PREFORMATIVE ELEMENTS

PLURAL				SINGULAR				Type
-cvc	-v/-cv	astr.	abs.	-cvc	-v/-cv	astr.	abs.	
מקדליכם	מקדשי	מקדשי	מקדשים	מקדליכם	מקדלי	מקדל	מקדל	maCCaC
				מאכליכם	מאכלי	מאכל	מאכל	maGCaC
		מלקוחי	מלקוחים		מלקוחי	מלקוח	מלקוח	maCCaC
					מקדילי	מקדיל	מקדיל	maCCiC
					מלבושי	מלבוש	מלבוש	maCCuC
מקריכם	מקרי	מקרי	מקרים	מקריכם	מקרי	מקרה	מקרה	maCCaY
מוצאיכם	מוצאי	מוצאי	מוצאים	מוצאיכם	מוצאי	מוצא	מוצא	maWCaC
מספריכם	מספרי	מספרי	מספרים	מספריכם	מספרי	מספר	מספר	miCCiC
					מספרי	מספר	מספר	maNCaY
		מצי	מצים	מציכם	מצי	מצי	מצי	maCuC'
		ממלכות	ממלכות		ממלכות	ממלכה	ממלכה	maCCaCat
		ממלכות	ממלכות		ממלכות	ממלכה	ממלכה	miCCaCat
משפחותיכם	משפחותי	משפחות	משפחות	משפחותיכם	משפחותי	משפחה	משפחה	miCCaCl
		תושבי	תושבים		תושבי	תושב	תושב	taWCaC
					תושבי	תושב	תושב	taYCaC
					תושבי	תושב	תושב	taCCiC
תלמידיכם	תלמידי	תלמידי	תלמידים	תלמידיכם	תלמידי	תלמיד	תלמיד	taCCiCl
תלמידיכם	תלמידי	תלמידי	תלמידים	תלמידיכם	תלמידי	תלמיד	תלמיד	taCCuC
					תלמידי	תלמיד	תלמיד	taWCaCl
					תלמידי	תלמיד	תלמיד	tiCCaCl
	תלמידי		תלמידים		תלמידי	תלמיד	תלמיד	taWCaY
		תלמידים	תלמידים		תלמידים	תלמיד	תלמיד	tvCiC'at
					תלמידים	תלמיד	תלמיד	haCCiC
					תלמידים	תלמיד	תלמיד	haWCiC
					תלמידים	תלמיד	תלמיד	hinCaCiC
					תלמידים	תלמיד	תלמיד	hinCuC
תלמידיכם	תלמידי	תלמידי	תלמידים	תלמידיכם	תלמידי	תלמיד	תלמיד	hitCaC'iC
					תלמידים	תלמיד	תלמיד	hitCaC'aY

PARADIGM N-13. NOUNS WITH SUFFORMATIVE ELEMENTS

Type	-cvc	PLURAL		cstr.	abs.	SINGULAR		cstr.	abs.
		-v/-cv	-v/-cv			-cvc	-v/-cv		
CvCCòn	פֶּעֱמוֹנִיכֶם	פֶּעֱמוֹנִיו	פֶּעֱמוֹנִי	פֶּעֱמוֹנִים	הַשְּׂבוּנָה הַשְּׂבוּנָה	הַשְּׂבוּנָה	הַשְּׂבוּנָה	הַשְּׂבוּנָה	הַשְּׂבוּנָה
CvC'vCòn	זְכָרְנִיכֶם				גְּלִינִים	חֲזִיוֹן	חֲזִיוֹן	חֲזִיוֹן	חֲזִיוֹן
CvCYòn						רְצוֹנוֹ	רְצוֹנוֹ	רְצוֹנוֹ	רְצוֹנוֹ
Ci'Còn					רֹאשֵׁינִים				רֹאשֵׁינִים
CiCòn									חִיצוֹן
Ci'Cònat					רֹאשֵׁינֹת				רֹאשֵׁינֹת
taCCùt	תַּרְבִּיאוֹתֵיכֶם	תַּרְבִּיאוֹתֵיהֶן	תַּרְבִּיאוֹתֵי	תַּרְבִּיאוֹת	תַּרְבּוּתָהֶם תַּרְבּוּתָהֶם	תַּרְבּוּתָהֶם	תַּרְבּוּתָהֶם	תַּרְבּוּתָהֶם	תַּרְבּוּתָהֶם
CaCCùt						מַלְכוּתוֹ	מַלְכוּתוֹ	מַלְכוּתוֹ	מַלְכוּתוֹ
CaCùt						גְּלוּתֵינוּ	גְּלוּתֵינוּ	גְּלוּתֵינוּ	גְּלוּתֵינוּ
CaCiCùt									יְדֻרוֹת
CvCit	בְּכִיאוֹתֵיכֶם	בְּכִיאוֹתֵיהֶן	בְּכִיאוֹתֵי	בְּכִיאוֹת	בְּכִיאוֹת	בְּכִיאוֹת	בְּכִיאוֹת	בְּכִיאוֹת	בְּכִיאוֹת
maCCit						מַרְבִּיתָם	מַרְבִּיתָם	מַרְבִּיתָם	מַרְבִּיתָם
taCCit						תַּרְבִּיתָהֶן	תַּרְבִּיתָהֶן	תַּרְבִּיתָהֶן	תַּרְבִּיתָהֶן
CvCiCit						שְׂאֵרֵיהֶן	שְׂאֵרֵיהֶן	שְׂאֵרֵיהֶן	שְׂאֵרֵיהֶן
CiC'it					עֲלִיּוֹת				עֲלִיּוֹת
CaCCi					רְגֵלִים				רְגֵלִים
CiCCi					עֲבָרִים				עֲבָרִים
CvCiCi					שְׁלִישִׁים				שְׁלִישִׁים
CvCiCit						שְׁבִיעִיתָהֶן	שְׁבִיעִיתָהֶן	שְׁבִיעִיתָהֶן	שְׁבִיעִיתָהֶן
CaCCòni									אֲדָמָה
CiCCiyat					עֲבָרִיּוֹת				עֲבָרִיּוֹת
CaCCòni					קְדָמוֹנִים				קְדָמוֹנִים
CaCCònit					קְדָמוֹנִיּוֹת				קְדָמוֹנִיּוֹת

PARADIGM N-14. IRREGULAR FORMATIONS

PLURAL					SINGULAR				
-cvc	-cv	-v	cstr.	abs.	-cvc	-cv	-v	cstr.	abs.
אֲבֹתֵיכֶם	אֲבֹתֵינוּ	אֲבֹתַי	אֲבֹת	אֲבֹת	אֲבִיכֶם	אֲבִיָּה	אֲבִי	אֲבִי	אֲבִי
אֲחֵיהֶם	אֲחֵינוּ	אֲחֵי	אֲחִי	אֲחִים	אֲחֵיהֶם	אֲחִיָּה	אֲחִיד	אֲחִי	אֲחִי
אֲחֵיותֵיהֶם		אֲחֵיותַי	אֲחֵיות	אֲחֵיות	אֲחֵיהֶם	אֲחֵיותָהּ	אֲחֵיתִי	אֲחֵות	אֲחֵות
אֲנֹשֵׁיהֶן	אֲנֹשֵׁינוּ	אֲנֹשֵׁי	אֲנֹשִׁי	אֲנֹשִׁים			אֲנֹשִׁי	אֲנֹשִׁשׁ	אֲנֹשִׁשׁ
נִשְׁיָהֶם	נִשְׁיָנוּ	נִשְׁיֵי	נִשְׁיִי	נִשְׁיִים		אֲשֵׁתָהּ	אֲשֵׁתִי	אֲשֵׁת	אֲשֵׁת
אֲמֵהֵתֵיכֶם	אֲמֵהֵתֵינוּ	אֲמֵהֵתַי	אֲמֵהֵת	אֲמֵהֵת	אֲמֵהֵתֶם	אֲמֵהֵתָהּ	אֲמֵהֵתִי	אֲמֵת	אֲמֵה
בָּתֵּיהֶן	בָּתֵּינוּ		בָּתִּי	בָּתִּים	בָּתֵּיכֶם	בָּתֵּיהָ	בָּתִּי	בָּת	בָּת
בְּנֵיהֶם	בְּנֵינוּ	בְּנֵי	בְּנִי	בְּנִים		בְּנֵהָ	בְּנִי	בֶּן־	בֶּן
בְּנֵיתֵיכֶם	בְּנֵיתֵינוּ	בְּנֵיתִי	בְּנוֹת	בְּנוֹת	בְּנֵיתֶם	בְּנֵיהָ	בְּתִי	בֵּת	בֵּת
יְמֵיהֶם	יְמֵינוּ	יְמֵי	יְמִי	יְמִים			יּוֹמוֹ	יוֹם	יוֹם
מִימֵיהֶם	מִימֵינוּ	מִימֵי	מִי	מִיָּם					מִי
עָרֵיהֶם	עָרֵינוּ	עָרֵי	עָרִי	עָרִים		עִירָהּ	עִירִי	עִיר	עִיר
				פִּיּוֹת	פִּיכֶם	פִּיָּהּ	פִּי	פִּי	פִּי
רָאשֵׁיהֶם	רָאשֵׁינוּ	רָאשֵׁי	רָאשִׁי	רָאשִׁים	רָאשֵׁיכֶם	רָאשֵׁיהָ	רָאשֵׁי	רָאשׁ	רָאשׁ
שְׂמוֹתֵם			שְׂמוֹת	שְׂמוֹת	שְׂמֵיכֶם	שְׂמֵהָ	שְׂמוֹ	שֵׁם	שֵׁם
שְׂמֵיכֶם	שְׂמֵינוּ	שְׂמֵי	שְׂמִי	שְׂמִים					שְׂמִי

Part 4

BASIC VOCABULARY

A BASIC VOCABULARY

This list contains all the Hebrew words that occur 15 times or more in the Hebrew Bible, with the exception of personal and place names, arranged alphabetically. Meanings are generally taken from Brown-Driver-Briggs (BDB), but I have edited where I felt it to be more useful. I have translated all pointed forms literally (e.g. **אָמַר** *he said*, **נָכַח** *to enter*, etc.). References to BDB are given except where they are the same as the previous entry. Numbering follows *Strong's Concordance* and the recent edition of *The Englishman's Hebrew Concordance*. Notes such as H₂₁₉ indicate frequency in *that stem*. Other frequency symbols are explained in the table below.

A1	> 200x	C1	40-49x	E1	17-19x
A2	100-199x	C2	30-39x	E2	15-16x
B1	70- 99x	D1	25-29x	F1	13-14x
B2	50- 69x	D2	20-24x	F2	12x

א

- 1 A1 **אָב** *father, originator, ancestor* BDB 3
7 A1 **אָבַד** *he perished, was lost, vanished; D he killed, H he put to death* BDB 1
14 B2 **אָבָה** *he was willing, consented* BDB 2
34 B2 **אָבִיוֹן** *needy, poor*
47 E1 **אָבִיר** *strong, valiant; stallion*
56 C2 **אָבַל** *he mourned, lamented* (G₁₁, HtD₁₉) BDB 5
60 D2 **אָבַל** *mourning rites, funeral ceremony* BDB 5
69 A1 **אָבֶן** *stone, precious stone, weight* BDB 6
113 A2 **אָדוֹן** *lord, master* BDB 10f.
117 D1 **אָדִיר** *majestic* BDB 12
120 A1 **אָדָם** *man, mankind* BDB 9
127 A1 **אָרֶץ** *ground, land, earth* BDB 9
134 B2 **אָרֶן** *base, pedestal, mostly pl.* BDB 10
157 A1 **אָהַב** *he loved; often G50 friend, D50 lover* BDB 12
160 C2 **אָהַבָה** *love* BDB 13
162 E2 **אָהִי** *alas! oh! ah!*
168 A1 **אָהֶל** *tent, dwelling* BDB 13
176 A1 **אִם** *or, or rather, or if, if perchance* BDB 14f.
178 E1 **אָוֵב** *familiar spirit, necromancer; skin-bottle* BDB 15
183 D1 **אָוָה** *he desired, longed after* (D, HtD) BDB 16
188 D2 **אָוִי** *woe!* BDB 17
191 D1 **אָוִיל** *foolish, fool* BDB 17
194 C1 **אָוִלִי** *peradventure, if perhaps* BDB 19
197 E1 **אָוֶלֶם** *porch* BDB 17
199 E1 **אָוֶלֶם** *but indeed* BDB 19
200 D1 **אָוֶלֶת** *folly* BDB 17
202 E1 **אָוֶן** *wealth, strength, vigor* BDB 20
205 B1 **אָוֶן** *trouble, iniquity, vanity, sorrow* BDB 19f
215 C1 **אָוֹר** *it became light; H it gave light, lighted up, he made to shine* BDB 21
216 A2 **אָוֹר** *light, luminary* BDB 21
226 B1 **אָוֹת** *sign, symbol, miracle* BDB 16f.
227 B1 **אָז** *at that time, then* BDB 23
238 C1 **אָזַן** *he gave ear, listened, heard* (H) BDB 24

- 241 A2 אֵין ear BDB 23f.
 247 E2 אָזַר he put on, girded BDB 25
 249 E1 אֲזָרָה native, indigenous BDB 280
 251 A1 אָח brother, אִישׁ אֲחִיו one ... another BDB 26
 259 A1 אֶחָד one; pl. a few BDB 25f.
 268 C1 אַחֲרֵי the back part, backwards BDB 30
 269 A2 אָחוֹת sister BDB 27f.
 270 B2 אָחַז he took hold, grasped, held, seized BDB 28
 272 B2 אֲחֻזָּה possession BDB 28
 309 E1 אָחַר he tarried; D he hindered, caused delay
 310 A1 אָחֵר behind, after, afterwards; often pl. אַחֲרֵי BDB 29f.
 312 A2 אֲחֵר another, different, strange BDB 29
 314 B2 אַחֲרֵינוֹ following, behind, hindermost, last BDB 30
 319 B2 אַחֲרִית end, latter, posterity BDB 31
 335 C1 אֵי where?; often + pron. suff. BDB 32
 339 C2 אֵי island, coastland, region BDB 15
 340 A1 אֵיבָה he was hostile (to); G50 enemy BDB 33
 343 D2 אֵיד calamity, distress BDB 15
 346 C1 אֵיחָה where? BDB 32
 349 B2 אֵידֵךְ how? why? how! BDB 32
 351 D2 אֵיכָה how? in what manner? where?
 352 A2 אֵיל ram; leader, chief BDB 17f.
 352aD2 אֵיל pillar BDB 18
 361 E2 אֵילָם only Ezek. porch; cf. #199 BDB 19
 367 E1 אֵיסָה terror, dread, fright BDB 33
 369 A1 אֵין, usually cstr. אֵין nothing, is not, was not, etc, often with pron. suff. BDB 34f.
 370 E1 אֵין only in אֵינִי whence? from where? BDB 32
 374 C2 אֵיפָה ephah, a barley-measure BDB 35
 376 A1 אִישׁ man, male (not woman, not animal, not God) BDB 35f.
 389 A2 אֵךְ surely, only; see BDB 36
 398 A1 אָכַל he ate, fed BDB 37f.
 400 C1 אָכַל food BDB 38
 402 E1 אָכְלָה 'oklā^h, food, eating (mostly in Ezek.) BDB 38
 403 E1 אֲכַן surely, but indeed, nevertheless
 408 A1 אֵל not, see BDB 39
 410 A1 אֵל God, god BDB 42f.
 413 A1 אֵל, אֵלֵּ- to, towards, into, see BDB 39ff.
 423 C2 אָלָה oath, curse BDB 46
 428 A1 אֵלֶּה these BDB 41
 430 A1 אֱלֹהִים God; gods, judges, angels, see BDB 43f.
 433 B2 אֱלֹהִי God, god BDB 43
 441 B2 אֱלֹהִיף chief, chiliarch BDB 49
 457 D2 אֵלִיל worthless, worthless thing, idol BDB 47
 481 D2 אָלָם N he was dumb, mute; D he bound BDB 47f.
 490 B2 אֵלְמָנָה widow BDB 48
 504 A1 אֵלֶּף thousand; clan BDB 48f.
 517 A1 אֵם mother BDB 51f.
 518 A1 אֵם if; also interrog. part. BDB 49f.

- 519 B2 אָסֶה *handmaid* BDB 51
 520 A1 אָסֶה *cubit, length of forearm* BDB 52
 530 C1 אִסְמוּכָה *faithfulness, fidelity, firmness* BDB 53
 535 E2 אָסֶל *it was weak, Dp he grew feeble, languished* BDB 51
 539 A2 אָסֶן G50 *one who or that which supports, N he confirmed, established, was reliable, faithful, H he stood firm, trusted, believed; see* BDB 52.
 543 D1 אָסֶן *surely, verily, Amen* BDB 53
 553 C1 אָסֶץ *he was strong, D he strengthened, hardened, H he exhibited strength, HtD he strengthened himself, determined* BDB 54f.
 559 A1 אָסֶר *he said, N he was called* BDB 55f.
 561 B2 אָסֶר *word, saying, utterance* BDB 56
 571 A2 אָסֶת *faithfulness, stability, truth* BDB 54
 572 E2 אִסְתָּחַת *sack* BDB 607
 575 D1 אָנָּה, אָנָּה, אָנָּה *whither? to where? where?* BDB 33
 582 C1 אָנוּשׁ, pl. אָנוּשִׁים *man, mankind, persons* BDB 60
 587 A2 אָנַחְנוּ *we* BDB 59
 589 A1 אָנִי *I (1st com. sg. pron.)* BDB 58f.
 595 A1 אָנִי *I, see* BDB 59
 615 E2 אָסִיר, אָסִיר *prisoner(s)* BDB 64 [BDB 62f.
 622 A1 אָסַף *he gathered, removed, N they assembled, gathered, were gathered (died) ↑*
 631 B1 אָסַר *he bound, imprisoned* BDB 63f.
 637 A2 אָף *also* BDB 64f.
 639 A1 אָף *nose, anger (root 'np)* BDB 60
 644 D1 אָפָה *he baked* BDB 66
 646 B2 אֶפֹד *ephod* BDB 65
 650 E1 אֶסֶק *channel* BDB 67
 651 D2 אָסֶל, אָסֶל *darkness, gloom, calamity* BDB 66
 657 C1 אָסֶם *end, nought, none at all; אָסֶם בֵּי howbeit* BDB 67
 665 D2 אָסַר *ashes* BDB 68
 676 C2 אֶצְבַּע *finger* BDB 840
 681 B2 אֶצֶל *beside, proximity* BDB 69
 693 C1 אָרַב *he lay in wait for, ambushed* BDB 70
 697 D2 אֶרְבֵּה *locust* BDB 916
 703 A1 אֶרְבַּע *four* BDB 916f.
 705 A2 אֶרְבַּעִים *forty* BDB 917
 713 C2 אֶרְבֹּנִים *purple* BDB 71
 727 A1 אָרוֹן *chest, ark (of covenant)* BDB 75
 730 B1 אֶרֶז *cedar* BDB 72
 734 B2 אֶרֶץ *way, path; traveller* BDB 73
 738 B1 אֶרֶץ, אֶרֶץ *lion* BDB 71
 748 C2 אָרַךְ *it was long, H he prolonged, it grew long* BDB 73
 750 E2 אָרַךְ *long* BDB 74
 753 B1 אָרַךְ *length* BDB 73
 776 A1 אֶרֶץ *earth, land, country* BDB 75f.
 779 B2 אָרַךְ *he cursed, called a curse upon* BDB 76
 784 A1 אֵשׁ *fire* BDB 77
 801 B2 אִשָּׁה *an offering made by fire* BDB 77f.
 802 A1 אִשָּׁה *woman, female* BDB 61

אָשָׁם-קָבוֹר

- 817 C1 אָשָׁם *guilt, guilt-offering* BDB 79f.
 819 E1 אַשְׁמָה *guiltiness, wrong-doing, guilt* BDB 80
 833 E2 אָשַׁר *he went straight, D he went straight. set right, pronounced happy* BDB 80
 834 A1 אָשֶׁר *which, where, see* BDB 81-84
 802 A1 אִשָּׁה *woman, see #802* BDB 61
 853 A1 אֵת, אֶת-, אֵת sign of def. dir. obj. BDB 84f.
 854 A1 אֵת, אֶת- *with, see* BDB 85ff.
 857 D2 אָתָּה *he came, H he brought* BDB 87
 859 A1 אַתָּה *you, thou (fem. sg.)* BDB 61
 859bA1 אַתָּה *you, thou (masc. sg.)* BDB 61
 859cA1 אַתֶּם *you (masc. pl.)* BDB 61
 860 C2 אֶחָיוֹן *she-ass* BDB 87

ב

- A1 ב- *in, with, by bound prep., see* BDB 88-91
 875 C2 בְּאֵר *dug-well, pit* BDB 91
 877 בֹּאֵר *cistern, see #953*
 887 E1 בָּאֵשׁ *it had a bad smell, stank* BDB 92f.
 898 B2 בָּגַד *he dealt treacherously/deceitfully* BDB 93
 899 A1 בְּגָד *garment, covering (bigd-)*
 905 A2 בָּר *alone, separation, see לָבַד* BDB 94
 906 D2 בָּר *white linen (mostly Lev. Ezk.)* BDB 94
 906bD2 בָּרִים *parts, members, rods, poles*
 914 C1 בָּרַל *H he divided, separated; N he separated, withdrew* BDB 95
 926 C2 בָּהֵל *N he was terrified, dismayed; D H he terrified, hastened* BDB 96
 929 A1 בְּהֵמָה *animal, beast, cattle* BDB 96
 935 A1 בֹּא *to enter, come in, go in; H bring in, see* BDB 97ff.
 953 B2 בּוֹר *pit, cistern, well, cf. #877* BDB 92
 954 A2 בּוֹשׁ *he was ashamed, H he made ashamed* BDB 101f.
 957 D1 בָּזָה *spoil, plunder, robbery (bizzô)* BDB 103
 959 C1 בָּזָה *he despised, regarded with contempt* BDB 102
 962 C1 בָּזָה *he plundered, spoiled*
 970 C1 בְּחוּר *young man* BDB 104
 974 C2 בָּחַן *he examined, tried* BDB 103
 977 A2 בָּחַר *he chose, tested* BDB 104f.
 982 A2 בָּטַח *he trusted, was confident; H he made secure* BDB 105
 983 C1 בָּטַח *security, securely*
 990 B1 בֶּטֶן *belly, womb, body* BDB 105f. (biṣnēk)
 995 A2 בִּין *he discerned, perceived; N he was discerning, intelligent; H he understood, gave understanding; HtL he was attentive, considered diligently, showed himself discerning* BDB 106
 996 A1 בֵּין *between, see* BDB 107
 998 C2 בִּינָה *understanding, see* BDB 108
 1002 E1 בִּירָה *castle, palace, citadel*
 1004 A1 בֵּית *house, see* BDB 108ff.
 1058 A2 בָּכָה *he wept, bewailed* BDB 113
 1060 A2 בְּכוֹר *first-born* BDB 114

- 1061 E1 בכורים *first-fruits* BDB 114
 1065 C2 בכי *weeping* BDB 113
 1062 E2 בכרה *right of first-born, birthright* BDB 114
 1077 B2 בל *not* (31x in Ps.) BDB 115
 1086 E2 בלה *it wore out, became old, D he consumed, used, wore out* BDB 115
 1097 B2 בלי *not, without, see* BDB 115f.
 1100 D1 בליעל *worthless, good-for-nothing, worthlessness* BDB 116
 1101 C1 בלל *he mixed, confounded, mingled* BDB 117
 1104 C1 בלע *he swallowed, swallowed up* BDB 118
 1107 E1 בלערי *except, apart from, besides* BDB 116
 1115 A2 בלתי *except, not; see לבלתי*, BDB 116f.
 1116 A2 בִּסְחָה *high place (of worship)* BDB 119
 1121 A2 בן *son; see* BDB 119-122
 1129 A1 בנה *he built* BDB 124f.
 5668 C1 בעבור *for the sake of, in order that* BDB 721
 1157 A2 בעד, בעד, בעד *away from, behind, about, on behalf of; see* BDB 126
 1166 E2 בעל *he married, was lord over* BDB 127
 1167 B1 בעל *owner, lord, husband, Baal (ba'āl)* BDB 127
 1197 B1 בער *it burned (tr. and intr.), D H he burned, consumed* BDB 128f.
 1204 E2 בעת *N he was terrified, D he fell upon, overwhelmed* BDB 129f.
 1214 E2 בצע *he cut off, gained by violence; D he finished* BDB 130
 1215 D2 בצע *unjust gain, profit from violence*
 1219 D1 בצר *he cut off, enclosed; D he fortified, made inaccessible* BDB 130f.
 1234 B2 בקע *he cleft, split, broke open* BDB 131f.
 1237 D2 בקעה *valley, plain* BDB 132
 1241 A2 בקר *herd, large cattle* BDB 133
 1242 A2 בקר *morning, see* BDB 133f.
 1245 A1 בִּשַׁשׁ *D he sought* BDB 134
 1254 B2 ברא *he created, fashioned* BDB 135
 1259 D1 ברד *hail, hailstone* BDB 135f.
 1265 D2 ברֹשׁ *cypress, fir, Phoenician juniper* BDB 141
 1270 B1 ברזל *iron* BDB 137
 1272 B2 ברח *he passed through, fled; H he chased* BDB 137f.
 1281 C1 ברית *bar, bolt* BDB 138
 1285 A1 ברית *covenant, contract, see* BDB 136f.
 1288 A1 ברך *he knelt, blessed (mostly D)* BDB 138f.
 1290 D1 ברך *knee* BDB 139
 1293 B2 ברכה *blessing* BDB 139
 1295 E1 בִּרְכָה *pool, pond* BDB 140
 1300 D2 ברק *lightning*
 1305 E1 ברר *he was pure, purified, cleansed* BDB 140f.
 1310 D1 בשל *it grew ripe, he boiled (mostly D)* BDB 143
 1314 B2 בשם, בשם, בשם *spice, balsam* BDB 141f.
 1322 C2 בִּשְׁתָּה *shame, shameful thing* BDB 102
 1319 D2 בִּשַׁר *D he announced/bore good news* BDB 142
 1320 A1 בִּשַׁר *flesh*
 1323 A1 בת (< bint) *daughter* BDB 123
 1330 B1 בתולה *unmarried woman, virgin* BDB 143f.

ג

- 1346 E1 גמאות *majesty, pride* BDB 144
 1347 C1 גמאות *exaltation, majesty, pride*
 1350 A2 גמאל *he redeemed, acted as kinsman (gô'el)* BDB 145
 1353 E2 גמאלה *redemption, see* BDB 145
 1361 C2 גבה *it was high, he was exalted* BDB 146f.
 1363 E1 גבה *height, haughtiness* BDB 147
 1364 C2 גבה *high, exalted, haughty*
 1366 A1 גבול *border, boundary, territory* BDB 147f.
 1368 A2 גבור *strong, mighty, hero, mighty man* BDB 150
 1369 B2 גבורה *strength, might, valor*
 1389 B2 גבעה *hill* BDB 149
 1396 D1 גבר *he was strong; D, H he made strong, confirmed*
 1397 B2 גבר *man (not woman), male* BDB 149f.
 1406 C2 גג *roof, top* BDB 150f.
 1416 C2 גדוד *band, troop, foray* BDB 151
 1419 A1 גדול *great, greatness* BDB 152f.
 1423 E1 גדי *kid, young goat* BDB 152
 1431 A2 גדל *he grew up, became great; D he made great; H he magnified, did great things*
 1438 D2 גרע *he hewed down, cut off* BDB 154
 1471 A1 גוי *nation, people, gentile* BDB 156
 1473 C1 גולה *exile, captivity, exiles* BDB 163
 1478 D2 גוע *he expired, perished, died* BDB 157
 1481 A2 גור *to sojourn, dwell* BDB 157
 1486 B1 גורל *lot, portion* BDB 174
 1494 E2 גזז *he sheared, cut off* BDB 159
 1497 C2 גזל *he tore away, seized, robbed* BDB 159f.
 1513 E1 גחלים, גחלת *coal, glowing coals/stones* BDB 160f.
 1516 D2 גיא, גיא *valley* BDB 161
 1523 C1 גיל, גיל *he exulted, rejoiced* BDB 162
 1530 C2 גל *heap of stones, wave of sea* BDB 164
 1540 A2 גלה *he uncovered, revealed, removed, went into exile* BDB 162f.
 1544 C1 גלול *pl. idols, amulets (39x in Ezk.)* BDB 165
 1547 E2 גלות *exile, captivity; exiles* BDB 163
 1548 D2 גלח *D he shaved (off)* BDB 164
 1556 E1 גלל *he rolled, rolled away*
 1571 A1 גם *also, moreover, even, yea* BDB 168f.
 1576 E1 גמול *dealing, recompence, benefit* BDB 168
 1580 D2 גמל *he dealt fully, bountifully, recompensed, she weaned*
 1581 B2 גמל *camel*
 1588 B2 גן (gann-) *garden* BDB 171
 1589 C2 גנב *he stole, stole away* BDB 170
 1590 E1 גנב *thief (13x in Ex. 22)*
 1606 E2 גערה *rebuke* BDB 172
 1612 B2 גפן *vine*
 1616 B1 גר *stranger, sojourner, see* BDB 158
 1624 E2 גרה *D HtD he stirred up strife, engaged in strife* BDB 173
 1637 C2 גרן *threshing-floor* BDB 175

- 1639 D2 גרע *he diminished, restrained, withdrew*
 1644 C1 גרש *he drove out/away, cast out* BDB 176f.
 1653 C2 גשם *rain* BDB 177

ד

- 1687 E2 דביר *innermost room of temple* BDB 184
 1692 B2 דבק *he clung to, kept close to* BDB 179f.
 1696 A1 דבר *he spoke (mostly D) see* BDB 180ff.
 1697 A1 דבר *speech, word, thing, matter; see* BDB 182ff.
 1698 C1 דבר *pestilence, plague* BDB 184
 1706 B2 דבש *honey* BDB 185
 1709 E1 דג *fish*
 1710 E2 דגה *fish*
 1715 C1 דגן *grain, corn* BDB 186
 1730 B2 דוד *loved one, beloved; uncle, friend, see* BDB 187
 1777 D1 דין *to judge, execute judgment* BDB 192
 1755 A2 דור *age, generation, lifetime, dwelling-place* BDB 189f.
 1758 E2 דוש, דיש *to tread, thresh, trample* BDB 190
 1767 C2 די *enough, see* BDB 191
 1779 E1 דין *legal case, judgment (17x Dt.)* BDB 192
 1792 E1 דכא *D he crushed* BDB 193f.
 1800 C1 דל *weak, poor, oppressed* BDB 195
 1817 B1 דלת *door, gate*
 1818 A1 דם *blood, pl. blood shed in violence, see* BDB 196f.
 1819 C2 דמה *he resembled, was like; D he likened, imagined* BDB 197f.
 1823 D2 דמות *likeness, pattern (14x Ezk.)* BDB 198
 1826 C2 דמם *he was still, silent, motionless, dumb* BDB 198f.
 1832 D2 דמעה *tears, weeping (mostly Jer., Pss.)*
 1847 B1 דעת *knowledge, discernment, see* BDB 395f. (40x Prov.)
 1864 E1 דרום *south (12x Ezk.)* BDB 204f.
 1869 B2 דרך *he tread, marched* BDB 201f.
 1870 A1 דרך *way, road, manner* BDB 202ff.
 1875 A2 דרש *he sought, inquired, consulted* BDB 205
 1880 E2 דשן *fat, fatness, ashes mixed with fat* BDB 206
 1881 D2 דת *decree, law, usage (Persian loan-word)*

ה

- A1 ה *the (def. art.), see* BDB206-09
 A1 ה- *interrog. part., see* BDB 209f.
 A1 ה- *her (pron. suf. s1)*
 A1 ה- *to, at, loc. part.*
 1892 B1 תכל *breath, vapor, vanity (37x Eccl.)* BDB 210f.
 1897 D1 תגה *he growled, groaned, uttered, mused* BDB 211
 1926 C2 תדר *ornament, splendor, glory* BDB 214
 1931 A1 הוא *he, that, see* BDB 214ff.
 1931bA1 היא *(Pent. הוא) she, that, see* BDB 214ff.
 1935 D2 חוד *splendor, majesty, vigor* BDB 217
 1942 E1 תנה *ruin, destruction, desire*
 1945 C1 חוי *woe! alas! (21x Is.)* BDB 222f.
 1961 A1 תיה *he was, became, it happened, see* BDB 224-28

חֵיקָל-זָקֵן

- 1964 B1 חֵיקָל *temple, palace* BDB 228
 1969 D2 חֵין *hin* (liquid measure; 12x Num.)
 1973 E2 חֵלָאָה *onwards, further, out there* BDB 229
 1980 A1 חָלַךְ *he walked, went, came, see* BDB 229-37
 1984 A2 חָלַל *he was boastful, D he praised* BDB 237ff.
 1992 A1 חָם-הֵם *they, those (m.)* BDB 241f.
 A1 חָם- *their, them* (pron. suf. s5)
 1993 C2 חָמָה *he murmured, growled, roared* BDB 242
 1995 B1 חָמוֹן *murmur, roar, tumult, crowd* BDB 242
 2004 חָן-הֵן *they, those (f.)* BDB 241f.
 חָן- *their, them* (f. pron. suf. s6)
 2009 A1 חֵן, הֵן *lo! behold!* BDB 243
 2015 B1 חָסַף *he overturned, turned (back)* BDB 245f.
 2022 A1 חָר *mountain, hill, hill-country* BDB 249ff.
 2026 A2 חָרַג *he slew, killed, see* BDB 246f.
 2029 C1 חָרָה *fem. she conceived, became pregnant* BDB 247f.
 2030 E2 חָרָה *pregnant* BDB 248
 2040 C1 חָרַם *he threw down, broke down* BDB 248f.

י

- A1 -] *and, but, study* BDB 251-55
 A1 -] *conv. wāw* BDB 253f.
 A1 י- *his, him* (pron. suf. s0)

י

- 2063 A1 זֹאת *this (f.)* BDB 260ff.
 2076 A2 זָבַח *he slaughtered for sacrifice* BDB 256f.
 2077 A2 זֶבַח *sacrifice (zibh-)* BDB 257f.
 2088 A1 זֶה *this (m.)* BDB 260ff.
 2091 A1 זָהָב *gold* BDB 262f.
 2094 D2 זָחַר H, N *he instructed, warned* (Ezk. 16x) BDB 264
 2100 C1 זָוַח *to flow, gush* BDB 264
 2108 E2 זֹלָה (cstr. only) *except, only* BDB 265f.
 2181 C2 זֹנָה *harlot* (Dt. 25x) BDB 275
 2114 B1 זָר *to be a stranger (mostly G50), stranger* BDB 266
 2132 C2 זֵית *olive, olive tree* BDB 268
 2142 A1 זָכַר *he remembered* BDB 269ff.
 2143 D2 זָכַר *remembrance, memory, memorial* BDB 271
 2145 B1 זָכַר *male* BDB 271
 2146 D2 זָכָרִון *memorial, remembrance* BDB 272
 2154 D1 זָכָה *plan, evil device, licentiousness* BDB 273
 2167 C1 זָכַר D *he praised, sang praises* BDB 274
 2181 B1 זָנָה *he committed fornication* BDB 275f.
 2186 D2 זָנָה G H *he rejected, spurned* BDB 276
 2195 D2 זַעַם *anger, indignation* BDB 276f.
 2199 B1 זָעַק *he cried (out), called* BDB 277
 2201 E1 זָעָקָה *outcry, cry, clamor*
 2204 D1 זָקֵן *he was/became old* BDB 278
 2205 A2 זָקֵן *old person, elder* BDB 278f.
 2206 E1 זָקֵן *beard, (f.) chin* BDB 278

- 2114 B2 זר *strange, stranger* BDB 266
 2219 C1 זרח *he fanned, winnowed, scattered* BDB 279f.
 2220 B1 זרע (of man) *strength* BDB 283f.
 2224 E1 זרח *he rose, it shone, came forth* BDB 280
 2232 B2 זרע *he scattered seed, sowed* BDB 281ff.
 2233 A1 זרע *seed, sowing, offspring* BDB 282f.
 2236 C2 זרק *he tossed, threw, sprinkled* BDB 284

ח

- 2244 C2 חבא *he hid himself* BDB 285
 2254 E1 חבל *he bound, took as pledge* BDB 286
 2256 B2 חבל *cord, band, measured part*
 2266 D1 חבר *he was joined, united, D he joined* BDB 287f.
 2280 C2 חבש *he bound on/up, twisted* BDB 289f.
 2282 B2 חג *feast, festival (hagg-)* BDB 290f.
 2287 E2 חג *he made a pilgrimage, kept a feast*
 2296 C1 חגר *he girded himself* BDB 291f.
 2308 B2 חרל *he ceased, it came to an end* BDB 292f.
 2315 C2 חדר *chamber, room*
 2319 B2 חרש *new, recent, fresh* BDB 294
 2320 A1 חרש *new moon, month* BDB 294f.
 7817 E1 חנה *HtS to bow down, worship* BDB 1005f.
 2342 C1 חיל, חול *to whirl, dance, writhe* BDB 296f.
 2344 D2 חול *sand* BDB 297
 2346 A2 חומה *wall (usually of city)* BDB 327
 2347 D2 חס *he pitied, looked with compassion* BDB 299
 2351 A2 חוץ *outside (city, camp, etc.), abroad* BDB 299f.
 2363 D2 חוש *to make haste* BDB 301
 2372 B2 חז *he saw, beheld, followed by פ looked intensely* BDB 302
 2374 E1 חז *seer* BDB 302f.
 2377 C2 חזון *vision, sight, divine communication* BDB 302f.
 2388 A1 חזק *he grew strong, was firm, it was urgent; D he strengthened* BDB 304f.
 2389 B2 חזק *hard, strong, firm, severe* BDB 305
 2398 A1 חטא *he missed, went wrong, sinned; D he made a sin-offering* BDB 306f.
 2399 C2 חטא *guilt, punishment (of sin), offence* BDB 307f.
 2400 E1 חטא *sinful, sinners* BDB 308
 2403 A1 חטאת *sin, sin-offering, see* BDB 308ff.
 2406 C2 חטה *wheat, wheat-harvest* BDB 334f.
 2416 A1 חי *alive, living (hayy-)* BDB 311f.
 2420 E1 חידה *riddle, enigma* BDB 295
 2416 A2 חיה *animal, wild animal, living being, life* BDB 312
 2421 A1 חיה *he lived; D he quickened, made alive; H he preserved alive* BDB 310f.
 2416 A2 חיים *life, sustenance* BDB 313
 2428 A1 חיל *power, wealth, valor; force, army* BDB 298f.
 2435 D2 חיצון *outer, external (Ezk. 17x)* BDB 300
 2436 C2 חס, חס, חס *bosom* BDB 300f.
 2441 E1 חך *roof of mouth, gums, palate* BDB 335
 2449 D1 חכם *he was wise; D he made wise* BDB 314
 2450 A2 חכם *skillful, wise, clever* BDB 314f.
 2451 A2 חכמה *wisdom, experience, skill* BDB 315

- 2459 B1 תלב *fat, choice* (Lev. 47x) BDB 316f.
 2461 C1 תלב *milk*
 2470 B1 תלה *he became weak, was sick* BDB 317f.
 2472 B2 תלום *dream* BDB 321
 2483 D2 תלי *sickness* BDB 318
 2474 D תלון *window* BDB 319
 2486 D2 תלילה *ad profanum! far be it!* BDB 321
 2490 A2 תלל N *he was defiled; D he defiled, profaned; H he began* BDB 320
 2491 B1 תלל *pierced, slain* BDB 319
 2498 D1 תלה *he passed on, away, through; H he changed* BDB 322
 2502 C1 תלץ *he drew off; D he delivered, rescued* BDB 322
 2505 B2 תלק *he divided, apportioned, distributed* BDB 323f.
 2507 B2 תלק *portion, share, territory* BDB 324
 2513 D2 תלקה *portion (of ground)*
 2530 D2 תסר *he desired, took pleasure in* BDB 326
 2532 E2 תסרה *desire, delight, desirable*
 2534 A2 תסה *heat, rage, fury; poison* BDB 404f.
 2543 B1 תסור *he-ass* BDB 331
 2549 C1 תסיש *fifth* BDB 332
 2550 C1 תסל *he spared, had compassion* BDB 328
 2552 D1 תסם *he was/became warm* BDB 328
 2555 B2 תסם *violence, wrong* BDB 329
 2556 E1 תסץ *leaven, leavened* (mostly Exod.)
 2563 E1 תסר *mortar, cement, clay* BDB 330
 2568 A1 תסש *five* BDB 331f.
 2568 A1 תסשה *five*
 2572 A1 תסשים *fifty* BDB 332
 2580 B2 תן *favor, grace, charm, acceptance* BDB 336
 2583 A2 תנה *it declined, he encamped* BDB 333
 2595 C1 תנית *spear* BDB 333f.
 2600 C2 תנם *for nothing, in vain* BDB 336
 2603 B1 תנן *he was gracious, he extended favor*
 2618 A1 תסר *kindness covenant love, see* BDB 338f.
 2620 C2 תסה *he sought refuge* BDB 340
 2623 C2 תסיד *pious, godly, kind* BDB 339 (26x Ps.)
 2637 D2 תסר *he lacked, it diminished* BDB 341
 2638 E1 תסר *needy, lacking, in want of* (13x Prov.)
 2654 B1 תסן *he delighted in, had pleasure in* BDB 342f.
 2656 C2 תסן *delight, desire, pleasure* BDB 343
 2658 D2 תסר *he dug, searched, explored* BDB 343
 2659 E1 תסר *he was abashed, ashamed* BDB 344
 2670 E1 תסשי (*hopši*) *free, manumitted*
 2664 D2 תסש *he searched for, thought out, tested*
 2671 B2 תץ *arrow* BDB 346
 2672 D1 תצב *he hewed out, divided* BDB 345
 2673 E2 תצה *he divided, halved*
 2677 A2 תצי *half, middle*
 2682 D2 תציר *grass, green herbage* BDB 348
 2689 D1 תצצרה *clarion, trumpet* (16x Chr.)

- 2691 A2 חֶזֶר *enclosure, court* BDB 346f.
 2706 A2 חֶזֶק *statute, prescribed portion, decree* BDB 349
 2708 A2 חֶזֶק *statute* BDB 349f.
 2710 E1 חֶזֶק *he inscribed, cut in, decreed* BDB 349
 2713 D1 חֶזֶק *he searched (for), explored* BDB 350
 2717 C2 חֶזֶק *it was dry, dried up; H he dried up* BDB 351
 2713 D1 חֶזֶק *he searched (for), explored* BDB 350
 2717 C2 חֶזֶק *it was dry, dried up; H he dried up* BDB 351
 2719 A1 חֶרֶב *sword* BDB 352f.
 2721 E1 חֶרֶב *drought, parching heat* BDB 351
 2723 C1 חֶרֶב *waste, ruin, desolation* BDB 352
 2729 C2 חֶרֶב *he was terrified, trembled, it quaked* BDB 353
 2734 B1 חֶרֶב *it was kindled, burned (of anger)* BDB 354
 2740 C1 חֶרֶב *(burning) anger* [BDB 355f.
 2763 B2 חֶרֶם *H he banned, devoted (to a deity), exterminated, completely destroyed* †
 2764 D1 חֶרֶם *devotion, person/place devoted* BDB 356
 2778 C1 חֶרֶף *he reproached, taunted (mostly D)* BDB 357
 2781 B1 חֶרֶף *reproach, taunt, contumely* BDB 357f.
 2790 D1 חֶרֶשׁ *he engraved, plowed, devised* BDB 360
 2790aC1 חֶרֶשׁ *H he was silent, dumb* BDB 361
 2796 C2 חֶרֶשׁ *artisan, graver, artificer* BDB 360
 2789 E1 חֶרֶשׁ *earthen vessel, potsherd*
 2803 A2 חֶשֶׁב *he thought, devised, reckoned, regarded* BDB 362f.
 2814 E2 חֶשֶׁח *he was silent, still* BDB 364
 2821 E1 חֶשֶׁךְ *it grew dark* BDB 364f.
 2822 B1 חֶשֶׁךְ *darkness (lit. and fig.), see* BDB 365
 2833 D2 חֶשֶׁן *breast-plate, sacred pouch (of high priest) (23x Ex.)*
 2820 D1 חֶשֶׁךְ *he withheld, kept back, restrained* BDB 362
 2856 D1 חֶתֶם *he sealed (with a seal), sealed up* BDB 367f.
 2860 D2 חֶתֶן *son-in-law, bridegroom* BDB 368
 2865 B2 חֶתֶת *it was shattered, he was dismayed* BDB 369
- ט
- 2874 E2 טָבַח *slaughter, slaughtering* BDB 370
 2876 E1 טָבַח *cook, bodyguard* BDB 371
 2881 E2 טָבַל *he dipped (tr. and intr.)*
 2885 C1 טָבַעַת *signet-ring, seal*
 2889 B1 טָהוֹר *clean, pure (Ex.-Lev. 49x)* BDB 373
 2891 B1 טָהַר *he was clean, pure; D he cleansed (Lev. 44x)* BDB 372
 2895 B1 טוֹב *he was good, pleasing* BDB 373
 2896 A1 טוֹב *good, pleasant, see* BDB 373-75
 2896aA2 טוֹבָה *welfare, benefit, good things* BDB 375
 2905 D1 טוֹר *row, course, series* BDB 377
 2919 C2 טֵל *dew, night-mist* BDB 378
 2930 A2 טָמֵא *he was/became unclean; D he defiled* BDB 379
 2931 B1 טָמֵא *unclean (Lev. 46x)* BDB 379f.
 2932 C2 טָמְאָה *uncleanness (Lev. 18x)* BDB 380
 2934 C2 טָמַן *he hid, concealed, buried*
 2945 C1 טַף *little children* BDB 381f.
 2962 B2 טָרָם *not yet; בְּטָרָם before, see* BDB 382

2963 D1 קֶרֶף *he tore, rent* BDB 382f.

2964 D2 קֶרֶף *prey, food* BDB 383

2974 E1 יָאֵל H *he was pleased, willing, he undertook* BDB 383f.

2986 E1 יָבֵל H *he carried, carried along* BDB 384f.

3001 B2 יָבֵשׁ *it was dried up, withered* BDB 386

3018 E2 יָגִיעַ *toil, product (of toil)* BDB 388

3021 D1 יָגַע *he toiled, grew weary*

3027 A1 יָד *hand; for many meanings see* BDB 388-91

3034 A2 יָדָה H *he gave thanks, praised, confessed, see* BDB 392

3045 A1 יָדַע *he knew; for many meanings see* BDB 393ff.

3051 C2 יָחַב, only G impv. חָב *give* BDB 396

3104 D1 יוֹבֵל *ram's horn, 50th year (Jubilee)* BDB 385

3117 A1 יוֹם *day; note usage in* BDB 398-401

3119 B2 יוֹמָם *daytime, by day, daily* BDB 401

3123 C2 יוֹנָה *dove* BDB 401f.

3162 C1 יָחַד *unitedness, in union, together* BDB 403

3162bC1 יָחַדוּ *together*

3176 C1 יָחַל N *he tarried, H he awaited* BDB 403f.

3187 D2 יָחַשׁ HtD *he enrolled, was enrolled (by genealogy; (15x Chr.)* BDB 405

3190 A2 יָטַב *it went well, H he did good* BDB 405f.

3196 A2 יַיִן *wine* BDB 406

3198 B2 יָכַח H *he judged, convicted, reproved, rebuked* BDB 406f.

3201 A2 יָכַל *he was able, see* BDB 407f.

3205 A1 יָלַד, 208x יָלְדָה *she bore, gave birth; H he begat* BDB 408f.

3206 B1 יָלֵד *child, boy, f. girl* BDB 409

3213 C2 יָלַל H *he howled* BDB 410

3220 A1 יָם *sea; west, westward* BDB 410f.

3225 A2 יָמִין *right (hand); south (for orientation you face east)* BDB 411f.

3238 D2 יָגַח *he suppressed, oppressed* BDB 413

3243 D2 יָגַס *he sucked, nursed; H to suckle, nurse* BDB 413

3245 C1 יָסַד *he established, founded* BDB 413f.

3247 D2 יְסוֹד *foundation, base* BDB 414

3254 A1 יָסַף *he added: H₁₇₂ to add + inf. to do again/more; see* BDB 414f.

3256 C1 יָסַר *he admonished, disciplined; D to establish, found* BDB 415f.

3259 D1 יָעַד *he appointed; N to meet/assemble by appointment* BDB 416f.

3276 D2 יָעַל H *he profited, benefited* BDB 418

3289 B1 יָעַץ *he advised, counseled; N consult together* BDB 419f.

3293 B2 יָעַר *wood, forest, thicket* BDB 420

3303 C1 יָפָה *fair, beautiful* BDB 421

3308 E1 יָפִי (yoṣy-) *beauty* BDB 421

3318 A1 יָצָא *he came/went forth; H to bring out, produce* BDB 422-25

3320 C1 יָצַב HtD *to set/station self, take one's stand* BDB 426

3322 E2 יָצַג H *he set, placed* BDB 426

3323 D2 יָצָהר *fresh oil* BDB 844

3332 B2 יָצַק *he poured (out), cast* BDB 427

3335 B2 יָצַר *he formed, fashioned (21x Is. 40-55)* BDB 427f.

3341 C2 יָצַח *it burned, H he kindled* BDB 428

- 3342 E2 יִקְב wine-vat, wine-press BDB 428
 3366 E1 יָקָר precious(ness), price, honor BDB 430
 3368 C2 יָקָר precious, rare, splendid, costly BDB 429f.
 3372 A1 יָרָא he was afraid, feared, stood in awe BDB 431
 3374 C1 יִרְאָה fear, reverence, awe BDB 432
 3381 A1 יָרַד he went down, descended BDB 432ff.
 3384 B1 יָרָה he threw, cast, shot, taught (mostly H); [there seems to be no sound basis for distinguishing 2 roots, see BDB 434f.]
 3394 D1 יָרַח moon BDB 437
 3407 B2 יָרִיעָה curtain, tent-cloth (43x Ex.) BDB 438
 3409 B2 יָרֵךְ thigh, loins, side BDB 437f.
 3411 D1 יָרְכָה back, side; du. remote parts BDB 438
 3423 A1 יָרַשׁ he took possession, inherited, see BDB 439f.
 3426 A2 יָשׁ existence of, there is/are; often + pron. suf., see BDB 441f.
 3427 A1 יָשַׁב he sat, stayed, dwelt BDB 442f.
 3444 B1 יִשׁוּעָה salvation, deliverance, victory BDB 447
 3462 D1 יָשַׁן he slept BDB 445
 3467 A1 יָשַׁע H to deliver, save, give victory, see BDB 446f.
 3468 C2 יָשַׁע deliverance, salvation, safety (20x Ps.) BDB 447
 3474 D1 יָשַׁר he was pleasing; D to make straight, approve, see BDB 448
 3477 A2 יָשַׁר straight, right, upright, just, see BDB 449
 3489 D2 יָתַר peg, tent-pin BDB 450
 3490 C1 יָתוֹם orphan, fatherless BDB 450
 3498 A2 יָתַר N it was left over, H to leave (over), excel, have more than enough BDB 451
 3499 B1 יָתַר remainder, rest, excess, pre-eminence BDB 451f.

כ

- A1 כִּי- like, as; note carefully usage in BDB 453ff.
 A1 כִּי- your, you (m.sg. pron.suf. s2)
 A1 כִּי- your, you (f.sg. pron. suf. s3)
 כִּי־אֵשׁ according as, in so far as, when, see BDB 455 [BDB 457f.
 3513 A2 כָּבֵד he was heavy, N to be honored, D to honor, glorify, H to make heavy ↑
 3515 C1 כָּבֵד heavy, burdensome, grievous BDB 458
 3518 D2 כָּבַח it was quenched, extinguished, D to quench BDB 459
 3519 A1 כְּבוֹד glory, honor, see BDB 458
 3526 B2 כָּבַשׁ D he washed (31x Lev.) BDB 460
 3533 E2 כָּבַשׁ he subdued, dominated, brought into bondage BDB 461
 3532 A2 כֶּבֶשׂ lamb BDB 455
 3537 E1 כֵּר water-jar (9x Gen. 24)
 3541 A1 כֵּן thus, here, till now, see BDB 462
 3547 D2 כֹּהֵן D to act as priest (12x Ex.) BDB 464
 3548 A1 כֹּהֵן priest BDB 463f.
 3556 C2 כּוֹכַב star BDB 456f.
 3557 C2 כּוֹל to comprehend; mostly R to sustain, support BDB 465
 3559 A1 כּוֹן N to be established, fixed, firm, proper; H to establish, make firm/ready; to set up, establish, make, direct, study BDB 465ff.
 3563 C2 כּוֹס cup BDB 468
 3576 E2 כָּזַב D to tell a lie BDB 469
 3581 A2 כֹּחַ strength, power BDB 470f.

- 3582 C2 בָּחַר D H to hide, efface, annihilate BDB 470
 3584 D2 בָּחַשׁ D to deceive BDB 471
 3588 A1 כִּי that, for, when, because; study BDB 471-74
 A2 אִם כִּי except, unless, see BDB 474f.
 3595 D2 בִּיּוֹר pot, basin BDB 468
 3602 C2 כָּכָה thus (more emphatic than כֹּכָה) BDB 462
 3603 B2 כָּכָר round, round weight (talent) BDB 503
 3606 A1 כָּל־, כָּל all, every BDB 481ff.
 3607 E1 כָּלָא he shut up, restrained, withheld BDB 476
 3611 C2 כָּלָב dog BDB 476f.
 3615 A1 כָּלָה it was complete, finished; D to complete BDB 477f.
 3617 D2 כָּלָה complete destruction, consumption, annihilation BDB 478
 3618 C2 כָּלָה daughter-in-law, bride BDB 483
 3627 A1 כֵּלִי utensil, vessel, instrument BDB 479f.
 3629 C2 כִּלְיוֹת pl. kidneys BDB 480
 3632 E2 כָּלִיל entire, whole, holocaust (whole burnt-offering) BDB 483
 3637 C2 כָּלָם N he was humiliated; D to humiliate BDB 483f.
 3639 C2 כָּלָמָה insult, reproach, ignominy BDB 484
 A1 כֶּם—your, you (pl. pron. suf. s7)
 3644 A2 כִּמוֹ—like, as, when, see BDB 455f.
 3651 A1 כֵּן so, thus, see BDB 485ff.
 כֶּן—your, you (f.pl. pron.suf. s8)
 3658 C1 כִּנּוֹר lyre BDB 490
 3665 C2 כָּנַע N to humble self, be humbled; H to humble, subdue BDB 488
 3671 A2 כָּנָף wing, extremity BDB 489
 3678 A2 כִּסֵּא throne, royal dignity BDB 490f.
 3680 A2 כָּסָה D to cover, conceal, clothe BDB 491f.
 3684 B1 כָּסִיל fool, stupid fellow (70x, 49x Prov., 18x Eccl.) BDB 493
 3701 A1 כֶּסֶף silver, money BDB 494
 3707 B2 כָּעַם he was angry; H to provoke to anger BDB 494f.
 3708 D2 כָּעַם vexation, anger BDB 495
 3709 A2 כָּף palm of hand, sole of foot, hollow item BDB 496f.
 3715 C2 כֶּסֶּיִר young lion, see BDB 498
 3722 A2 כָּפַר D to cover over, make propitiation, atone, see BDB 497f.
 3727 D1 כַּפָּרִית propitiatory, atonement (19x Exod.) BDB 498
 3742 B1 כְּרוּב cherub (32x Ezek.) BDB 500f.
 3754 B1 כֶּרֶם vineyard BDB 501
 3759 E2 כֶּרְמֶל garden, orchard BDB 502 (the same word also means Carmel)
 3766 C2 כָּרַע he bowed down BDB 502
 3772 A1 כָּרַת he cut, cut down, esp. cut a covenant, see BDB 503f.
 3782 B2 כָּשַׁל he stumbled, staggered, tottered BDB 505f.
 3789 A1 כָּתַב he wrote, see BDB 507f.
 3792 E1 כָּתַב writing, document, register (9x Est.) BDB 508
 3801 D1 כִּתְּנֹת, בִּתְּנֹת tunic, inner garment BDB 509
 3802 B2 כִּתְּף shoulder-blade, shoulder (of man, beast, mountain) BDB 509
 3805 D2 כּוֹתֶרֶת capital of pillar (18x 1-2 Kg.) BDB 509
 3807 E1 כָּתַח he beat, crushed, hammered BDB 510

ל

- A1 ל- *to, for, in regard to, etc.*; see BDB 510-18
- 3939 A1 לֹא, לֹא *no, not*; see BDB 518ff.
- 3811 E1 לָאֵחָ *he was weary, impatient* BDB 521
- 3816 C1 לָאֵם *people, folk* BDB 522
- 3820 A1 לֵב *heart, mind, will*; cf. #3824, BDB 524f.
- 3824 A1 לֵבָב *heart, mind, will*; cf. #3820, BDB 523f.
- 905 A1 לְבַד, לְבַד- usually with pron. suf. *by ...self/selves* BDB 94
- 3830 C2 לְבוּשׁ, לְבוּשׁ *garment, clothing, raiment* BDB 528
- 1115 B1 לְבַלְתִּי *so as not ..., in order not ..., see* BDB 116
- 3836 D1 לָבָן *white* (18x in Lev. 13) BDB 526
- 3828 D2 לְבָנָה *frankincense* BDB 526
- 3847 A2 לְבַשׁ, לְבַשׁ *he put on, wore, was clothed*; H trans. BDB 527f.
- 3863 D2 לֹא, לֹא *if, if only ...! would that ...!* BDB 530
- 3871 C1 לֹחַ *tablet, board* BDB 531f
- 3885 B1 לֵיָן, לֵיָן *to lodge, pass the night* BDB 533
- 3885bE1 לֵיָן (?) *N, H to murmur, see* BDB 534
- 3895 D2 לְחִי *jaw, cheek*
- 3898 A2 לָחֵם *N to fight, do battle* BDB 535
- 3899 A1 לָחֵם *bread, food* BDB 536
- 3905 E1 לָחַץ *he squeezed, pressed, oppressed* BDB 537
- 3915 A1 לַיְלָה, לַיְלָה *night, at night* BDB 538f
- 3887 D1 לֵץ *to scorn*; for H, L, HtL see BDB 539 (18x Prov.)
- 3920 A2 לָכֵד *he captured, seized, caught* BDB 539f.
- 3651 A2 לָכֵן *therefore* BDB 486, 3,d
- 3925 B1 לָמַד *he learned, trained*; D *he taught* BDB 540
- 4100 A1 לָמָּה *why? for what reason?* BDB 554, 4,d
- 4616 A2 לְמַעַן *for the sake of, on account of, in order that, see* BDB 775
- 5704 D2 לְעַד *forever* BDB 723, 2,d
- 3932 E1 לָעַג *he mocked, derided*; N *to stammer* BDB 541
- 3947 A1 לָקַח *he took* BDB 542ff.
- 3950 C2 לָקַט *he gathered, gleaned* BDB 544f.
- 3887 E2 לָץ *scorner*, G50 of לֵץ BDB 539
- 3956 A2 לְשׁוֹן *tongue; language* BDB 546
- 3957 C1 לְשִׁכָּה *room, chamber, hall, cell* (23x Ezek.) BDB 545

ם

- A1 מ- (pron. suf. s.5) *them, their*
- 3966 A1 מְאֹד *very, exceedingly, greatly* BDB 547
- 3967 A1 מֵאָה *hundred* BDB 547f.
- 3971 D2 מְאֹם, מְאֹם, מְאֹם *blemish, defect* BDB 548
- 3972 C2 מְאֹכֵל *anything, + neg. nothing* BDB 548f.
- 3974 E1 מְאֹר *luminary, light-source* BDB 22
- 3976 E2 מְאֹנִים *scales, balances* BDB 24f.
- 310 B2 מֵאַחֲרֵי *from behind* BDB 30,4a
- 370 E1 מֵאֵין *whence? from where?* BDB 32
- 3978 C2 מְאָקֵל *food* BDB 38

- 3985 C1 מאן *D he refused* BDB 549
 3988 B1 מאם *he rejected, despised* BDB 549
 3967bE1 מאתים *two hundred* BDB 548.1b
 3996 D1 מבוא *entrance, entering, sunset* BDB 99f.
 4013 C2 מבצר *fortification* BDB 131
 4026 B2 מגדל *tower* BDB 153f.
 4039 D2 מגלה *roll, scroll (of writing)* BDB 166
 4043 B2 מגן *shield, buckler* BDB 171
 4046 D1 מנפה *fatal blow, slaughter, plague, pestilence* BDB 620
 4054 A2 מגרש *common/open land, pasture* BDB 177
 4057 A2 מדבר *steppe, wilderness* BDB 184f.
 4058 B2 מדה *he measured* BDB 551
 4060 B2 מדה *measure, measurement, extent, portion* BDB 551
 4066 D2 מריב *strife, contention (19x Prov.)* BDB 193
 4069 B1 מריע *wherefore? why?* BDB 396
 4082 B2 מדינה *province* BDB 193
 4100 A1 מה *(for other forms, BDB 552) what? whatever* BDB 552ff.
 4116 B2 מהר *D he hastened, hurried (also trans.)* BDB 554f.
 4118 E1 מהר *quickly, speedily* BDB 555
 4120 D2 מהרה *haste, quickly, hastily* BDB 555
 4127 E1 מוג *to melt, N to melt away, L to soften, dissolve, HtL to melt* BDB 556
 4131 C1 מוט *to totter, slip, shake* BDB 556f.
 4136 C2 מול, מול *in front of* BDB 557
 4135 C2 מול *to circumcise* BDB 557
 4137 C2 מולדת *kindred, birth, offspring* BDB 409
 4148 B2 מוסר *discipline, chastening, correction* BDB 416
 4150 A1 מועד *appointed time, place, meeting* BDB 417f.
 4159 C2 מופת *wonder, sign, portent* BDB 68f.
 4161 D1 מוצא *place/act of going forth, issue, export, source* BDB 425
 4170 D1 מוקש *bait, lure, snare* BDB 430
 4171 E2 מור *H to change, alter, exchange* BDB 558
 4185 D2 מוש *to depart, H to take away* BDB 559
 4186 C1 מושב *seat, dwelling-place, assembly* BDB 444
 4191 A1 מות *to die* BDB 559f.
 4194 A2 מנה *death* BDB 560
 4196 A1 מזבח *altar* BDB 258f.
 4201 E1 מזוזה *door-post, gate-post* BDB 265
 4209 E1 מופה *purpose, discretion (wicked) device* BDB 273
 4210 B2 מזמור *psalm, melody* BDB 274
 4217 B1 מזרח *(place of) sunrise, east* BDB 280f.
 4219 C2 מזרק *bowl, basin (14x in Num. 7)* BDB 284
 4229 C2 מחה *he wiped, wiped out, blotted out* BDB 562
 4242 E2 מחיר *price, hire* BDB 564
 4256 C1 מחלקת *share, division, course (mostly in Chr.)* BDB 324f.
 4261 E2 מחמד *(mahmadd-) desire, desirable thing* BDB 326f.
 4264 A1 מחנה *camp, encampment* BDB 334
 4268 D2 מחסה, מחסה *refuge, shelter* BDB 340
 4276 E2 מחצית *half, middle* BDB 345f.

- 4279 B2 מחר tomorrow, in future time BDB 563f.
 4283 C2 מחרת on the morrow, on the following day BDB 564
 4284 B2 מחשבה thought, device BDB 364
 4289 D2 מחזקה fire-holder, censer, snuff-dish (11x Num. 16-17) BDB 367
 4294 A2 מקצה staff, rod, scepter, branch, tribe BDB 641
 4295 E1 מקטה downwards, below, beneath (note accent) BDB 641
 4296 D1 מקח couch, bed BDB 641f
 4305 E1 מסר H to rain BDB 565
 4306 C2 מסר rain BDB 564
 4307 E2 מסרה guard, ward, prison; target, mark (11x Jer.) BDB 643
 4310 A1 מי who? whoever see BDB 566f.
 4325 A1 מים water BDB 565f.
 4327 D1 מין kind, species (17x in Gen. 1, 6, 7) BDB 568
 4334 D2 מישור level place, table-land, uprightness, see BDB 449
 4339 E1 מישרים evenness, level, uprightness, equity
 4341 E2 מכאוב pain BDB 456
 4347 C1 מכה blow, wound, beating; slaughter, defeat BDB 646f.
 4349 E1 מכון fixed/established place, foundation BDB 467
 4350 D2 מכונה base, stand, fixed resting-place (15x 1 Kg. 7) BDB 467
 4372 E2 מקבה covering (of ark, of tent of meeting) BDB 492
 4376 B1 מכר he sold; G50 seller BDB 569
 4390 A1 מלא it was full; D to fill BDB 569f.
 4392 B2 מלא full BDB 570f.
 4393 C2 מלא fulness, mass, multitude, see BDB 571
 4394 E2 מלאים setting (of stones), installation (of priests) BDB 571 [521
 4397 A1 מלאך messenger, angel, (esp. angel of ^ in Num. 22, Judg. 6, 13) BDB ↑
 4399 A2 מלאכה occupation, work, business, workmanship BDB 521f.
 905 C2 מלבד besides BDB 94 II.1e
 4405 C2 מלה word, speech, utterance BDB 576
 4410 D2 מלוכה kingship, royalty, kingly office BDB 574
 4421 A1 מלחמה battle, war BDB 536
 4422 B1 מלט N to slip away, escape; D to let escape, deliver BDB 572
 4427 A1 מלך he was/became king; H to crown, cause to reign BDB 573f.
 4428 A1 מלך king BDB 572f.
 4436 C2 מלכה queen (25x Est.) BDB 573
 4438 B1 מלכות royalty, kingship, reign, kingdom BDB 574f.
 4467 A2 ממלכה kingdom, dominion, sovereignty, reign BDB 575
 4475 E2 ממשלה rule, dominion, realm BDB 606
 4478 E2 מן manna BDB 577
 4480 A1 מן from; study usage in BDB 577-583
 4487 D1 מנה he counted, numbered, reckoned, assigned BDB 584
 4496 D2 מנוחה resting-place, rest BDB 629f.
 4501 C2 מנורה lampstand BDB 633
 4504 A1 מנחה gift, tribute, offering, cereal offering BDB 585
 4513 D1 מנע he withheld, held back BDB 586
 4522 D2 מס (mass-) corvée, labor-gang, forced service, serfdom BDB 586f.
 4526 E1 מסגרת border, rim, fastness BDB 689
 4539 D1 מסך covering, screen (16x Exod.) BDB 697

- 4541 D1 מִסְכָּה *molten metal, image; libation* BDB 651
 4546 D1 מִסְלָה *highway, raised road (in open country)* BDB 700
 4549 D2 מִסֵּס N *to melt (intrans.), dissolve; H trans.* BDB 587f.
 4553 E2 מִסְפָּר *wailing* BDB 704
 4557 A2 מִסְפָּר *number, tally, tale* BDB 708f.
 4581 C2 מִעוֹז *place/means of safety, protection, stronghold* BDB 731f.
 4591 D2 מִעַט *he was/became small, few; H to make small* BDB 589
 4592 A2 מִעַט *a little, a few, fewness* BDB 589f.
 4598 D1 מִעִיל *robe* BDB 591
 4578 C2 מַעִים only pl.cstr. and suf. *bowels, inward parts, see* BDB 588f.
 4599 D2 מַעֵין *spring, source (of water)* BDB 745f.
 4603 C2 מַעַל *he acted unfaithfully/treacherously* BDB 591
 4600 D1 מַעַל *unfaithful, treacherous* BDB 591
 4605 A2 מַעַל, מִמַּעַל *on top, above, מַעְלָה, מִמַּעְלָה upwards* BDB 751f.
 4608 E1 מַעְלָה *ascent, stairs* BDB 751
 4609 C1 מַעְלָה *step, stairs, stories, ascent* BDB 752
 4631 C1 מַעְרָה *cave* BDB 792
 4634 E1 מַעְרָה *row, rank, battle-line* BDB 790
 4639 A1 מַעֲשֵׂה *deed, work* BDB 795f.
 4643 C2 מַעֲשֵׂר *one-tenth, tithe* BDB 798
 4672 A1 מַצָּא *he found, encountered, see* BDB 592ff.
 4676 C2 מַצְבָּה, מִצְבָּה *pillar, stump, sacred pillar* BDB 663
 4682 C1 מַצָּה *unleavened bread, matzah* BDB 595
 4687 A2 מִצְוָה *commandment, mitzvah* BDB 846
 4692 C2 מִצּוֹר *siege entrenchment/enclosure* BDB 848f.
 4720 B1 מִקְדָּשׁ *sanctuary, holy place* BDB 874
 4725 A1 מִקוֹם *place, standing-place, station, locality* BDB 879f.
 4726 E1 מִקּוֹר *source, spring, fountain, see* BDB 881
 4731 E1 מִקֵּל *rod, staff, tree branch, wand* BDB 596
 4733 D2 מִקְלָם *refuge, asylum (mostly Num. Josh.)* BDB 886
 4735 B1 מִקְנֵה *cattle (usually only small cattle), possession* BDB 889
 4736 E2 מִקְנֵה *purchase, purchase-price, possession* BDB 889
 4744 D1 מִקְרָא *convocation, sacred assembly, reading (12x Lev.)* BDB 896
 4751 C2 מֵר (marr-) *bitter, bitterness* BDB 600
 4758 A2 מִרְאָה *sight, appearance, vision* BDB 909
 4775 D1 מִרְדָּ *he rebelled, revolted* BDB 597
 4784 C1 מִרְה *he was disobedient, rebellious, stubborn; H to display this quality* BDB 598
 4791 B2 מִרוֹם *height, elevation, high place* BDB 928f.
 4801 E1 מִרְחָק *distant place, distance* BDB 935
 4805 D2 מִרְיָ *rebellion, rebellious (16x Ezek.)* BDB 598
 4818 C1 מִרְכָּבָה *chariot* BDB 939
 4820 C2 מִרְמָה *deceit, treachery, treacherous* BDB 941
 4843 E2 מִרְרָ *he was bitter, D H to make bitter, show bitterness* BDB 600
 4886 B1 מִשָּׁח *he smeared, anointed, consecrated* BDB 602f.
 4888 D2 מִשְׁחָה *ointment, anointed portion (22x Exod. Lev., 1x Num.)* BDB 603
 4899 C2 מִשִּׁיחַ *anointed, anointed one, messiah* BDB 603
 4900 C2 מִשָּׁד *he drew, led, dragged, drew out, prolonged* BDB 604
 4904 C1 מִשְׁכָּב *couch, place of lying, act of lying* BDB 1012

- 4908 A2 משכן dwelling-place, tabernacle, abode of YHWH BDB 1015f.
 4911 E1 משל he spoke in proverbs BDB 605
 4912 C2 משל proverb, parable, similitude BDB 605
 4929 D2 משמר jail, prison, guard, act of guarding BDB 1038
 4931 B1 משמרת guard, watch, charge, function BDB 1038
 4932 C2 משנה double, copy, second BDB 1041
 4940 A1 משפחה clan, division of a tribe BDB 1046f.
 4941 A1 משפט judgment (act, place, case, sentence, execution of) see BDB 1048f.
 4948 C1 משקל weight BDB 1054
 4961 C1 משתה feast, banquet, drink (23x Est.) BDB 1059
 4853 B2 משא load, burden, lifting, bearing, tribute BDB 672
 4864 E2 משאת uprising, uplifting, burden, utterance, portion, gift BDB 673
 4869 E1 משגב secure height, stronghold, refuge BDB 960
 4885 E1 משוש exultation BDB 965
 4970 C1 מתי when?; for idioms see BDB 607
 4962 D2 מתים pl. men, males (also generic disregarding sex) BDB 607
 4976 D2 מתן coll. gifts, gift, offering BDB 682 incl. מתנה
 4975 C1 מתנים (motnayim) loins, see BDB 608

נ

נ- (pron. suf. s6) her

- 4994 A1 נא I pray, prithee, see BDB 609
 5002 A1 נאם utterance/revelation of BDB 610
 5003 C2 נאף he committed adultery (man with another's wife) BDB 610
 5006 D2 נאץ he contemned, held contemptible, spurned BDB 610f.
 5012 A2 נבא N to prophesy; HtD to act as a prophet BDB 612
 5027 B1 נבם H to look, look at, regard, show regard for BDB 613
 5030 A1 נביא one called as spokesman, prophet BDB 611f.
 5034 D1 נבל he sank, dropped down, it withered, faded, see BDB 615
 5035 C2 נבל, נבל harp, lute, guitar, also skin-bottle, jar BDB 614
 5036 E1 נבל foolish, stupid, impious, churlish BDB 614
 5038 C1 נבלח carcass, corpse BDB 615
 5045 A2 נגב south-country, Negev BDB 616
 5046 A1 נגר H to declare, tell, publish, proclaim, set out in front BDB 616f.
 5048 A2 נגר in front of, in sight of, opposite to, see BDB 617
 5051 D2 נגה brightness BDB 618
 5057 C1 נגיד leader, one placed in front, ruler, prince BDB 617f.
 5059 E2 ננן D to play (an instrument) BDB 618 [BDB 619
 5060 A2 נגע he touched, reached, struck; H to cause to touch, apply, arrive, reach ↑
 5061 B1 נגע stroke, wound, mark, plague (60x in Lev.) BDB 619
 5062 C1 נגף he struck, smote BDB 619
 5066 A2 נגש he drew near, approached BDB 620f.
 5065 D2 נגש he drove, exacted; G50 taskmaster, driver BDB 620
 5068 E1 נרב he incited, impelled; HtD to volunteer, offer freewill-offerings BDB 621
 5071 D1 נרבה voluntariness; freewill-offering BDB 621
 5074 D1 נרד he fled, retreated, wandered, strayed; H to chase away BDB 622
 5079 C2 נרד impurity, impure thing BDB 622
 5080 B2 נרח H to thrust out, impel, banish; N pass. BDB 623
 5081 D1 נריב willing, generous, noble BDB 622
 5087 C2 נרד he vowed BDB 623

- 5088 B2 גָּרַר *vow* BDB 623f.
 5090 C2 נָהַג G and D *he drove, drove away, led* BDB 624
 5104 A2 נָהַר *stream, river* BDB 625f.
 5110 D1 נָוַד *to move to and fro, wander, waver, shake with grief* BDB 626f.
 5116 C2 נִוַּח *abode of shepherd/flock, habitation* BDB 627
 5117 A2 נָוַח *to rest, settle down and remain, have rest* BDB 628f.
 5127 A2 נָוַם *to flee, escape, depart* BDB 630f.
 5128 C1 נָוַע *to wave, tremble, vibrate, totter* BDB 631
 5130 C2 נָוַף H *to wield, shake, wave, swing, brandish* BDB 631f.
 5137 D2 נָזַח H *to sprinkle, cause to spurt* (15x Lev.) BDB 633
 5139 E2 נָזִיר *consecrated one, Nazirite* BDB 634
 5140 E1 נָזַל *it trickled, flowed* BDB 633
 5141 E1 נָזָם *nose-ring, earring* BDB 633f.
 5145 D2 נָזַר *crown (sign of consecration), Naziriteship* (12x in Num. 6) BDB 634
 5148 C2 נָהַג G and H *he led, brought, guided* BDB 634f. [BDB 635f.
 5157 B2 נָחַל *he took possession, inherited; H to cause to inherit, give as a possession* ↑
 5158 A2 נָחַל *torrent-valley, wadi, torrent* BDB 636
 5159 A1 נִחְלָה *inheritance, possession, property* BDB 635
 5162 A2 נָחַם N *to be sorry, have compassion, repent; D to comfort* BDB 636f.
 5175 C2 נָחַשׁ *serpent* BDB 638
 5178 A2 נְחֻשֶׁת *copper, bronze; fetters* BDB 638f.
 5186 A1 נָטַח *he stretched out, extended, spread out, turned, bent, inclined; H often the same* BDB 639f.
 5193 B2 נָטַע *he planted* BDB 642
 5197 E1 נָטַף G and H *it dripped, dropped, he dripped* (utterance as prophecy) BDB 642f.
 A1 נִי- (pron. suf. s4) *me*
 5203 C1 נָטַשׁ *he left, forsook, abandoned, see* BDB 643f.
 5221 A1 נָקַח H *to strike, smite* BDB 645f.
 5227 C2 נִכַּח *in front of; for usage see* BDB 647
 5234 B2 נָכַר H *to regard, observe, recognize, acknowledge* BDB 647f.
 5237 C1 נִכְרִי (*nokrī*) *foreign, alien* BDB 648f.
 5251 D2 נִסָּם (*niss-*) *ensign, signal, sign, flag* BDB 651f.
 5254 C2 נָסָה D *he tested, tried, attempted, proved* BDB 650
 5258 D1 נָסַךְ G, H *he poured out, offered* (a libation) BDB 650
 5262 B2 נָסַךְ *drink-offering* (33x Num.) BDB 651.
 5265 A2 נָסַע *he pulled up* (tent-pegs), *set out, journeyed* BDB 652
 5271 C1 נְעֻרִים f.pl. *youth, early life* BDB 655
 5275 D2 נָעַל *sandal, shoe* BDB 653
 5288 A1 נָעַר *boy, youth, servant* BDB 654f.
 5291 B1 נַעֲרָה *girl, damsel, maids* (only pl.) BDB 655
 5307 A1 נָפַל *he fell, lay* BDB 656ff.
 5310 D2 נָפַץ *it shattered; D to dash in pieces* (12x Jer.) BDB 658
 5315 A1 נָפֶשׁ *soul, living being, self, person; see* BDB 659ff.
 5324 B1 נָצַב N *to take one's stand, be stationed; H to station, set up, fix* BDB 662
 5329 B2 נָצַח D *to act as director, overseer, choirmaster, see* BDB 663f.
 5331 C1 נִצָּח, נָצַח *eminence, enduring, everlastingness* BDB 664
 5337 A1 נָצַל H *to snatch away, rescue, deliver* BDB 664f.
 5341 B2 נָצַר *he watched, guarded, kept, observed, kept secret* BDB 665f.

- 5344 D2 זקב *he bored, pierced, pricked off, designated* BDB 666
 5347 D2 זקבה *female* (all Pent. exc. Jer. 31:22; 12x Lev.) BDB 666
 5352 C1 זקה *N to be cleaned out, purged, empty, free from obligation; D to acquit* BDB 667
 5355 C1 זקי *clean, innocent, free from, exempt*
 5358 C2 זקם *he avenged, took vengeance* BDB 667f.
 5359 E1 זקם *vengeance* BDB 668
 5360 D1 זקמה *vengeance*
 5362 E1 זקה *H to go around, surround, encompass, enclose* BDB 668f.
 5369 C1 זר *lamp* BDB 632
 5377 E2 זשא *H to beguile, deceive; N pass.* BDB 674
 5378 E1 זשא (6x), זשא (11x) *to give on loan, be a creditor; see* BDB 673, 674
 802 A1 נשים *women*
 5391 E2 נשד *he bit* BDB 675
 5397 D2 נשמה *breath, breathing thing* BDB 675
 5401 C2 נשק *he kissed* BDB 676
 5404 D1 נשר *griffon-vulture, eagle* BDB 676f.
 5375 A1 נשא *he lifted, carried, took* BDB 669-72
 5381 B2 נשג *H to reach, overtake, attain, cause to reach* BDB 673
 5387 A2 נשא *one lifted up, prince, chief* BDB 672
 5411 E1 נתינים *temple servants, Nethinim* (Ezr.-Neh. exc. 1x) BDB 682
 5413 D2 נהד *it poured forth; H to pour out* BDB 677f.
 5414 A1 נתן *he gave; for many meanings, see* BDB 678-681
 5422 C1 נתץ *he pulled down, broke down* BDB 683
 5423 D1 נתק *he pulled apart, tore apart/away*
 5428 D2 נתש *he pulled/plucked up, rooted out* BDB 684

ד

- 5437 A2 דב *he turned, turned around, surrounded, see* BDB 685f.
 5349 A1 דב *round about, the surrounding region; דב from every side* BDB 686f.
 5461 E1 דב, only pl. דבנים *prefects, rulers, nobles* BDB 688
 5462 B1 דב *he shut, closed* BDB 688f.
 5472 D2 דב, erroneously דב *N to turn away, backslide* BDB 690f.
 5475 D2 דב *secret counsel/council* BDB 691
 5483 A2 דב *horse* BDB 692
 5492 E2 דב *storm-wind* BDB 693 [BDB 693f.
 5493 A1 דב G₁₆₁ *to turn aside, depart; H₁₃₃ to cause to turn aside, remove, take away* ↑
 5496 E1 דב *H to incite, allure, instigate* BDB 694
 5503 E1 דב *he went about, traveled around in; G50 trader* BDB 695
 5518 C2 דב *pot* BDB 696
 5521 C2 דב *thicket, booth (made of interwoven boughs)* BDB 697
 5536 E2 דב (sallî) *basket* BDB 700
 5542 B1 דב *lift up! Selah! (71x, all Ps.)* BDB 699f.
 5545 C1 דב *he forgave, pardoned* BDB 699
 5553 B2 דב *cliff, crag, rock* BDB 700f.
 5560 B2 דב *fine flour (34x Lev. Num.)* BDB 701
 5561 E2 דב *pl. only spice, perfume (used in incense) (11x Exod.)* BDB 702
 5564 C1 דב *he leaned, lay (hand), supported, upheld, see* BDB 701f.

- 5591 D2 קער *tempest* BDB 704
 5592 D2 סף (*sipp-*) *threshold, sill* BDB 706
 5594 C2 קסר *he wailed, lamented* BDB 704
 5595 D2 קסה *he swept/snatched away, caught up* BDB 705
 5608 A2 קסר *he counted, numbered; D to recount, tell, relate* BDB 707f.
 5612 A2 קסר *writing, document, book* BDB 706f.
 5619 D2 קסל *he stoned to death* BDB 709
 5631 C1 קרים *eunuch, officer* BDB 710
 5633 D2 קרן, only pl. קרנים *tyrants, lords* (Philistine title) BDB 710
 5637 E1 קרר *he was stubborn, rebellious* BDB 710f.
 5641 B1 קתר N *to hide self, be concealed* BDB 711
 5643 C2 קתר *hiding-place, covering, secrecy* BDB 712

ע

- 5645 C2 עב *dark cloud, cloud-mass, thicket* BDB 728
 5647 A1 עבד *he worked, served* BDB 712f.
 5650 A1 עבד *slave, servant, man-servant, subject, see* BDB 713f.
 5656 A2 עבדה *labor, work, service* BDB 715
 5668 C1 עבד, see בעבור *for, because of* BDB 721
 5674 A1 עבר *he passed over/through/by, he passed away, see* BDB 716-19
 5676 B1 עבר *region across/beyond, opposite side* BDB 719
 5678 C2 עברה *overflow, arrogance, fury* BDB 720
 5688 D2 עבת *twisted cord, rope, cordage-work* BDB 721
 5695 C2 עגל *calf* BDB 722
 5699 D1 עגלה *cart; war-chariot* (Ps. 46:10) BDB 722
 5704 A1 עד *up to, until; see discussion* BDB 723ff.
 5704aC1 עד, ועד *for ever* BDB 723.1
 5707 B2 עד *witness, evidence* BDB 729
 5712 A2 עדת *congregation* BDB 417
 5713 D2 עדות pl. *testimonies* (13x in Ps. 119) BDB 730
 5715 C1 עדות (19x), עדת (27x) *testimony, see* BDB 730
 5739 C2 עדר *flock, herd* BDB 727
 5749 C1 עוד H *to admonish, bear witness, cause to testify* BDB 729f.
 5750 A1 עוד *still, yet, again; see discussion* BDB 728f.
 5766 D2 עול *injustice, unrighteousness* BDB 732
 5766 C2 עולה ('awlā) *injustice, deeds of injustice* BDB 732
 5768 D2 עולל, עולל *child* BDB 760
 5769 A1 עולם *long duration (past or future), 'eternity'* BDB 761ff.
 5771 A1 עון ('āwōn) *iniquity, guilt, punishment, see* BDB 730f.
 5774 D1 עוף *to fly* BDB 733
 5776 B1 עוף *flying things, fowl, insects*
 5782 B1 עוד *to awake, rouse oneself* BDB 734f.
 5785 B1 עור *skin* (of men 55x, of animals 44x) (53x Lev.) BDB 736
 5787 D1 עור ('iwwēr) *blind, blind man* BDB 734
 5794 D2 עז ('azzā^h) *strong, mighty, fierce* BDB 738
 5795 B1 עז ('izzīm) f. *she-goat* BDB 777
 5797 E2 עז ('ozz- or 'uzz-) *strength, might, stronghold* BDB 738f.
 5800 A1 עזב *he left, forsook, abandoned, set loose* BDB 736f.
 5826 B1 עזר *he helped, succored* BDB 740

- 5828 D2 עֲזָרָה *help, succor* BDB 740
 5833 D1 עֲזָרָה, עֲזָרָה, עֲזָרָה *help, succor, assistance* BDB 740f.
 5844 E1 עָטָה *he wrapped himself with, enveloped himself* BDB 741f.
 5850 D2 עֲטָרָה *crown, wreath* BDB 742
 5869 A1 עֵין *eye* BDB 744f.
 5869bD1 עֵין *spring of water* BDB 745 (connection with previous word dubious)
 5889 E1 עֵיף *faint, weary* BDB 746
 5892 A1 עִיר *town, city*
 5921 A1 עַל *upon, study usage in* BDB 752-759
 5923 C1 עַל ('ull-) *yoke* BDB 760
 5927 A1 עָלָה *he went up, ascended, see* BDB 748ff.
 5929 E1 עָלָה *leaf, leafage* BDB 750
 5930 A1 עָלָה *holocaust, whole burnt-offering, see* BDB 750
 5937 E1 עָלָה *he exulted, triumphed* BDB 759
 5944 D2 עֲלִיָּה *upper room, roof-chamber* BDB 751
 5945 B2 עָלִיוֹן *high, highest, upper(most); Most High (God)* 19x BDB 751 I, II
 5949 D2 עָלִיָּה *wantonness, deed, practices* BDB 760
 5953 D2 עָלָה *L he acted arbitrarily toward, see* BDB 759f.
 5971 A1 עָם ('amm-) *people* BDB 766f.
 5973 A1 עָם ('imm-) *with; study usage in* BDB 767f. [BDB 763ff.
 5975 A1 עָמַד *he stood, took his stand; H he stood (tr.), caused to stand, stationed* ↑
 5980 C2 עָפָה *close by, parallel to, agreeing with, see* BDB 769
 5982 A2 עָמֹד *pillar, column* BDB 765
 5998 D2 עָמַל *he labored, toiled* BDB 765
 5999 B2 עָמַל *labor, toil* (19x Eccl.) BDB 765
 6010 B2 עָמֶק *valley, deep place* BDB 770f.
 6013 E1 עָמֶק *deep* BDB 771
 6025 E1 עֲנַב *coll. grapes* BDB 772
 6030 A1 עָנָה *he answered, replied, responded* BDB 772f.
 6031 B1 עָנָה *he was bowed down, afflicted* BDB 776
 6040 C2 עָנִי *affliction, poverty* BDB 777
 6041 B1 עָנִי *poor, needy, weak, afflicted* BDB 776f.
 6051 B1 עָנָן *cloud-mass* BDB 777f.
 6035 D2 עָנָו *poor, afflicted, humble, meek* BDB 776
 6083 A2 עָפָר *dust, dry earth* BDB 779f.
 6086 A1 עֵץ *tree, trees; pl. articles of wood, pieces of wood* BDB 781f.
 6087 E2 עָצַב *he grieved, it pained, hurt, see* BDB 780
 6091 E1 עֲצָבִים *pl. idols* BDB 781
 6098 B1 עֲצָה *counsel, advice* BDB 420
 6099 C2 עֲצִיּוֹם *mighty, numerous* BDB 783
 6105 E1 עֲצֹם *he was mighty, vast, numerous* BDB 782
 6106 A2 עֲצָם *bone, substance, self, see* BDB 782f.
 6113 C1 עָצַר *he restrained; (late) he retained* BDB 783
 6118 E2 עָקֵב *consequence, because, as a consequence of, reward* BDB 784
 6148 D2 עָרַב *he took/gave on pledge* BDB 786
 6153 A2 עָרֵב *evening, sunset* BDB 787f.
 6160 B2 עֲרֵבָה *desert-plain, steppe, Arabah* BDB 787
 6172 B2 עֲרֹה *nakedness, pudenda* (31x Lev.) BDB 788f.

- 6174 E2 ערום (*‘ārummā*) *naked* BDB 736
 6184 D2 עריץ *awe-inspiring, terror-striking, ruthless* BDB 792
 6186 B1 ערך *he arranged, set in order* BDB 789
 6187 C2 ערך *order, row, estimate (27x Lev.), see* BDB 789f.
 6189 C2 ערל *having foreskin, uncircumcised (15x Ezek.)* BDB 790
 6190 E2 ערלה (*‘orlā*) *foreskin* BDB 790
 6203 C2 ערה (*back of*) *neck, stiffnecked* BDB 791
 6205 E2 ערפל *choud, heavy cloud* BDB 791
 6206 E2 ערץ *he trembled, caused to tremble*
 6223 D2 עשיר *rich, wealthy* BDB 799
 6227 D1 עשן *smoke* BDB 798
 6231 C2 עשק *he oppressed, wronged, extorted* BDB 798f.
 6238 E1 עשר *he was/became rich* BDB 799
 6239 C2 עשר *riches*
 6212 C2 עשב *herb, herbage* BDB 793
 6213 A1 עשה *he did, made; for usage see* BDB 793ff.
 6218 E2 עשור *a ten, decade, ten (or the 10th) of, see* BDB 797
 6224 D1 עשירי *tenth (ordinal)* BDB 798
 6235 A1 עשר עשרה *ten* BDB 797f.
 6235bA1 עשר עשרה *teen (used after units to make 11-19)* BDB 797
 6241 C2 עשרון *tenth part (of ephah; 27x Num.)* BDB 798
 6242 A1 עשרים *twenty* BDB 797f.
 6249 E1 עשתי, used with #6235b to form *eleven* BDB 799
 6256 A1 עת (*‘int-*) *time* BDB 773
 6260 D1 עתוד *only pl. he-goat (12x Num. 7)* BDB 800
 6279 D2 עתר G H *he prayed, made supplication; N (God) was entreated* BDB 801

פ

- 6285 B1 פאה *corner, side (47x Ezek. 41-48)* BDB 802
 6293 C1 פגע *he reached, met, encountered, see* BDB 803
 6297 D2 פגר *corpse, carcass*
 6299 B2 פדה *he ransomed* BDB 804
 6310 A1 פה *mouth* BDB 804f
 6311 B2 פה, פו, פא *here, hither (פו 23x Ezek 40-41)* BDB 805f.
 6315 E2 פוה H *to puff, snort, breath out, see* BDB 806
 6327 B2 פוצ *it was dispersed, scattered; N to be scattered* BDB 806f.
 6341 D1 פח (*phh*) *bird-trap, snare* BDB 809
 6342 D1 פחד *he dreaded, was in fear/awe, trembled* BDB 808
 6343 C1 פחד *dread*
 6346 D1 פחה *governor (phh or possibly phh?)*
 6370 C2 פלגש, פלגש *concubine* BDB 811
 6381 B1 פלא N *to be extraordinary, difficult to understand; H to do wonderfully, to do marvelous things; נפלאות wonderful acts (of YHWH)* BDB 810
 6403 D1 פלט D *to cause to escape, bring to security; H to deliver* BDB 812
 6412 E1 פליט *escaped one, fugitive*
 6413 D1 פליטה *escape, deliverance*
 6419 B1 פלל D *to mediate, judge; HtD₈₀ to intercede, pray* BDB 813
 6435 A2 פן- *lest* BDB 814f.
 6437 A2 פנה *he turned, faced* BDB 815

- 6438 D1 **פִּנְה** *corner* BDB 819
 6440 A1 **פָּנִים** *always pl. face, also faces, see BDB 815-819*
 6440bA1 **פָּנִי** with preps. to form improper preps., esp. **בְּפָנֶי**, **לְפָנֶי**, see BDB 816-19
 6442 C2 **פָּנִימִי** *inner* (24x Ezek.) BDB 819
 6453 C1 **פֶּסַח** *Passover (sacrifice, festival)* BDB 820
 6456 D2 **פִּסְלִים, פִּסְלֵם** pl. *idols* BDB 820f.
 6459 C2 **פֶּסֶל** *idol, image; cf. pl. above BDB 820*
 6466 B2 **פָּעַל** *he did, made* BDB 821
 6467 C2 **פָּעַל** *doing, deed, work*
 6471 A2 **פֶּעַם** *time, occurrence* BDB 821f.
 6475 E2 **פָּתַח** *he opened (mouth), uttered* BDB 822
 6485 A1 **פָּקַד** G₂₃₄ *he attended to, visited, visited upon, mustered, appointed; H₂₁ to make overseer, commit, entrust; see BDB 823f.*
 6486 C2 **פִּקְדָּה** *oversight, mustering, visitation, charge* BDB 824
 6490 D2 **פְּקֻדִּים** *only pl. cstr. precepts* (21x Ps. 119)
 6491 D2 **פָּקַח** *he opened (eyes, once ears)*
 6499 A2 **פָּר** (prr) *young bull, steer* BDB 830f.
 6504 D1 **פָּרַד** N *to divide, be divided, separate; H to make a division, separation* BDB 825
 6505 E2 **פָּרָד** *mule*
 6509 D1 **פָּרָה** *he was fruitful, bore fruit* (15x Gen.) BDB 826
 6524 C2 **פָּרַח** *it budded, put forth shoots, sprouted* BDB 827
 6525 E2 **פָּרַח** *bud, sprout*
 6529 A2 **פְּרִי** *fruit* BDB 826
 6532 D1 **פָּרֹכֶת** *curtain before Holy of Holies in tabernacle* BDB 827
 6541 D2 **פָּרְסָה** *hoof* BDB 828
 6544 E2 **פָּרַע** *he let go, loosed, let alone* BDB 828f.
 6555 B2 **פָּרַץ** *he broke through/down/into/out, broke in pieces* BDB 829
 6556 E1 **פָּרַץ** *bursting forth, breach*
 6565 B2 **פָּרַד** H *to break, frustrate* BDB 830
 6571 B2 **פָּרָשׁ** (prob. *parraś*) *horseman* BDB 832
 6566 B2 **פָּרַשׁ** *he spread out, spread* BDB 831
 6584 C1 **פָּשַׁט** *he stripped off, made a dash; D, H to strip* BDB 832f.
 6586 C1 **פָּשַׁע** *he rebelled, transgressed* BDB 833
 6587 B1 **פָּשַׁע** *transgression, rebellion* BDB 833
 6593 E2 **פָּשֶׁת** *flax, linen*
 6581 D2 **פָּשַׁח** *it spread, was divulged (only in Lev. 13-14)* BDB 832
 6597 D1 **פְּתָאֵם** *suddenness, suddenly* BDB 837
 6605 A1 **פָּתַח** *he opened* BDB 834f.
 6607 A2 **פָּתַח** *opening, doorway, entrance* BDB 835f.
 6612 E1 **פָּתִי** *simple, simple-minded* (15x Prov.) BDB 834

ץ

- 6629 A1 **צֹאן** *flock, small cattle, sheep and goats* BDB 838
 6635 A1 **צְבָא** *army, host; צְבָאוֹת ^ Y. of hosts, Y. Sabaoth* BDB 838f.
 6654 C2 **צֶד** (sadd-) *side* BDB 841
 6662 A1 **צָדִיק** *just, righteous* BDB 843
 6663 C1 **צָדִיק, צִדְקָה** *he was just, righteous; H to declare righteous, justify* BDB 842f.
 6664 A2 **צִדְקָה** *rightness, righteousness* BDB 841f.
 6666 A2 **צִדְקָה** *righteousness, truthfulness, justification, see BDB 842*

צחקים-קדמה

- 6672 D2 צָהָרִים (*sohōráyim*) noon, midday BDB 843
 6677 C1 צָנָאֵר neck, back of neck BDB 848
 6679 E2 צָוֵר he hunted BDB 844
 6680 A1 צָוָה D he charged, gave command, ordered BDB 845f.
 6684 D2 צוֹם to abstain from food, fast BDB 847
 6685 D1 צוֹם fast, fasting
 6696 C2 צוּר to confine, bind, besiege, shut in
 6697 B1 צוּר rock, cliff BDB 849
 6718 E1 צִיד hunting, game BDB 844
 6723 E2 צִיָּה dryness, drought, desert BDB 851
 6731 E2 צִיץ blossom, flower, shining thing BDB 847
 6738 C1 צֶל (sill-) shadow, shade BDB 853
 6743 B2 צָלַח, צָלַח he advanced, prospered; H to make prosperous, bring to successful conclusion BDB 852
 6755 E1 צֶלֶם image BDB 853f.
 6757 E1 צֶלֶמֶת deep shadow, death-shadow, darkness (10x Job) BDB 853
 6763 C2 צֶלַע rib, side, ridge/terrace (of hill) BDB 854
 6772 E1 צָמָא thirst
 6776 E2 צָמַר couple, pair; area that can be plowed by a span of oxen in a day BDB 855
 6779 C2 צָמַח it sprouted, sprang up
 6785 E2 צָמַר wool BDB 856
 6789 E2 צָמַת he put an end to; N to be ended; H to exterminate, annihilate
 6793 D2 צָנֹחַ large shield BDB 857
 6810 D2 צָעִיר little, small, young, insignificant BDB 859
 6817 B2 צָעַק he cried out, called, summoned BDB 858
 6818 D2 צָעָקָה outcry, cry of distress
 6823 C1 צָפָה D he overlay, plated BDB 860
 6828 A2 צָפוֹן north BDB 860f.
 6833 C1 צָפוֹר bird BDB 861f.
 6845 C2 צָסַן he hid, treasured up BDB 860
 6862 B2 צָר (*srr*) adversary, foe BDB 865
 6862bD1 צָר straits, distress
 6869 B1 צָרָה distress, straits
 6879 D2 צָרַע Gp50 leper; Dp to be leprous BDB 863f. [ease, BDB 863
 6883 C2 צָרַעַת leprosy, some kind of fungus or mold, apparently not Hansen's dis- ↑
 6884 C2 צָרַח he smelted, refined, tested BDB 864
 6887 C2 צָר (**srr*) he bound up, restricted; it was narrow BDB 864
 6887bD1 צָר (**drr*) he showed hostility toward, vexed, harassed BDB 865

ק

- 6908 A2 קָבַץ he gathered, collected, assembled BDB 867f.
 6912 A2 קָבַר he buried, G₁₆ N₃₉ BDB 868
 6913 B2 קָבַר grave, sepulchre, burial-place
 6915 E2 קָרַד he bowed/knelt down BDB 869
 6918 A2 קָדוֹשׁ sacred, holy BDB 872
 6921 B2 קָדִים east, east wind, east side (52x Ezek.) BDB 870
 6923 D1 קָדַם D he met, confronted, went before, anticipated BDB 869f.
 6924 B2 קָדִם front, east, aforeside, beginning BDB 869
 6924bD1 קָדָמָה (loc. ח) eastward, toward the east BDB 870

- 6937 E1 קָרַר *it was dark, he was in mourning* BDB 871 [see BDB 872f.]
- 6942 A2 קָדַשׁ N *to be consecrated; D to dedicate, set apart, observe as holy, hallow; ↑*
- 6944 A1 קָדַשׁ *holiness, sacredness, apartness* BDB 871f.
- 6950 C2 קָהַל N *to assemble (intr.); H to assemble (trans.)* BDB 874f.
- 6951 A2 קָהַל *assembly, convocation* BDB 874
- 6957 E1 קו *line, measuring-line* BDB 876
- 6960 C1 קָנָה G50 *one waiting for, D to wait, look for, lie in wait for* BDB 875
- 6963 A1 קוֹל *voice, sound* BDB 876f.
- 6965 A1 קוּם *to arise, stand (intr.); H₁₄₆ to raise, stand (tr.), set up, build* BDB 877ff.
- 6967 C1 קוֹמָה *height* BDB 879
- 6996 C1 קָטָן *small, young, little, unimportant* BDB 881f.
- 6994 B2 קָטָן *small, young, insignificant* BDB 882
- 6999 A2 קָטַר D, H *to burn sacrifices, make smoke* BDB 882f.
- 7004 B1 קָלִיָּה (sweet) *smoke (of sacrifice), incense (41x Ex., Lv., Nu.)* BDB 882
- 7015 E1 קִינָה *elegy, dirge* BDB 884
- 6974 D2 קִיץ H *to awake, show signs of waking*
- 7019 E1 קִיץ *summer, summer-fruit*
- 7023 B1 קִיר *wall* BDB 885
- 7036 E1 קִלּוֹן *ignominy, dishonor, disgrace* BDB 885f.
- 7043 B1 קָלַל *it was slight, swift, trifling* BDB 886
- 7045 C2 קָלָלָה *curse* BDB 887
- 7050 E2 קָלַע *curtain, hanging (13x Exod.)*
- 7065 C2 קָנָא D *he was jealous, zealous, envious, excited to anger* BDB 888
- 7068 C1 קָנָאָה *jealousy, zeal*
- 7069 B1 קָנָה *he got, acquired, bought (G 81x out of 84)* BDB 888f.
- 7070 B2 קָנָה *stalk, reed, measuring-rod (11x Ezek. 40, 42)* BDB 889
- 7080 D2 קָסַם *he practised divination* BDB 890
- 7086 E1 קָעִרָה *dish, platter (15x in Num.)* BDB 891
- 7093 B2 קֶץ *end, extremity* BDB 893f.
- 7097 B1 קָצָה *end, extremity* BDB 892
- 7105 B2 קָצִיר *harvesting, harvest, crop, time of harvest* BDB 894
- 7107 C2 קָצַף *he was wroth, angry* BDB 893
- 7110 D1 קָצַף *wrath*
- 7114 E2 קָצַר, קָצַר *it was short, he was impatient, see* BDB 894
- 7114bC2 קָצַר *he reaped, harvested*
- 7121 A1 קָרָא *he called, proclaimed, read aloud* BDB 894ff. [BDB 897f.]
- 7126 A1 קָרַב, קָרַב *he drew near, approached; H₁₇₇ to bring near, offer, present ↑*
- 7130 A1 קָרַב *inward part, midst* BDB 899
- 7133 B1 קָרְבָּן (qorbān) *offering, oblation* BDB 898
- 7136 D1 קָרַח *he encountered, met, it befell* BDB 899
- 7138 B1 קָרוֹב *near* BDB 898
- 7151 D1 קָרִיָּה *town, city* BDB 900
- 7161 B1 קָרֵן *horn* BDB 901f.
- 7167 B2 קָרַע *he tore, rent* BDB 902
- 7179 E2 קָשׁ (qāṣ) *stubble, chaff* BDB 905
- 7181 C1 קָשַׁב H *to give attention, attend* BDB 904
- 7185 D1 קָשָׁה *it was hard, difficult, severe*
- 7186 C2 קָשָׁה *hard, difficult, severe*

- 7194 C1 קשר *he bound, conspired* BDB 905
 7198 B1 קשת *bow (weapon, rainbow)* BDB 905f.

ר

- 7200 A1 ראה *he saw; N to appear; H to show* BDB 906-09
 7218 A1 ראש *head* BDB 910f.
 7223 A2 ראשון *foremost, former, first, chief* BDB 911f.
 7225 B2 ראשית *beginning, first, chief* BDB 912
 7227 A1 רב (*rabb-*) *much, many, great* BDB 912f.
 7227bC1 רב (*rabb-*) *chief* BDB 913
 7230 A2 רב (*rub-*) *multitude, abundance, greatness* BDB 913f.
 7231 D2 רבב *he was/became many/great* BDB 912
 7233 E2 רבבה *multitude, myriad, ten thousand* BDB 914
 7235 A1 רבה *he was/became great, many, much; H₁₆₂ to make many, multiply, increase* BDB 915f.
 7244 B2 רביעי *fourth* BDB 917f.
 7257 C2 רבץ *he stretched out, lay down* BDB 918
 7264 C1 רגז *he was agitated, excited, he quivered, quaked* BDB 919
 7270 D1 רגל *D to explore, spy out, slander; T to teach to walk* BDB 920
 7272 A1 רגל *foot; see* BDB 919f.
 7275 E2 רגם *he stoned, killed by stoning* BDB 920
 7281 D2 רגע *moment, twinkling* BDB 921
 7287 D2 רדה *he ruled, had dominion* BDB 921f.
 7291 A2 רדף *he pursued, chased, persecuted* BDB 922f.
 7301 E2 רנה *he drank his fill, was saturated, sated* BDB 924
 7307 A1 רוח *breath, wind, spirit; see* BDB 924ff.
 7311 A2 רום *he was exalted, lifted, high; L H to raise, erect, exalt* BDB 926f.
 7321 C1 רוע *H to raise a shout, give a blast* BDB 929
 7323 A2 רוע *to run* BDB 930
 7337 D1 רחב *he was/grew large, wide; H to enlarge* BDB 931
 7341 A2 רחב *breadth, width (54x Ezek. 40-48)* BDB 931f.
 7342 D2 רחב *wide, broad, spacious* BDB 932
 7339 C1 רחוב *plaza, broad open place*
 7350 B1 רחוק *distant, far; distance* BDB 935
 7355 C1 רחם *D to have compassion, be compassionate* BDB 933
 7358 D1 רחם, רחם *womb* BDB 933
 7356 C2 רחמים *compassion*
 7364 B1 רחץ *he bathed, washed (tr. and intr.)* BDB 934
 7368 B2 רחק *he was/became distant, it was far* BDB 934f.
 7378 B2 ריב *to strive, contend, conduct a [legal] case, suit* BDB 936
 7379 B2 ריב *strife, dispute, case at law* BDB 936f.
 7381 B2 ריח *scent, odor; esp. odor of sacrifice (35x Lev.-Num.)* BDB 926
 7324 E1 ריק *H to empty out, pour out/down* BDB 937f.
 7387 E2 ריקם *emptily, vainly, without effect* BDB 938
 7326 D2 ריש, ריש *he was in want, poor; HtL to impoverish self* BDB 930
 7390 E2 רך *tender, delicate, soft* BDB 940
 7392 B1 רכב *he mounted (and rode), rode* BDB 938f.
 7393 A2 רכב *chariotry, chariot; rider, millstone* BDB 939
 7399 D1 רכוש, רכש *property, goods, movable possessions* BDB 940

Vocabulary

- 7402 E1 רכל G50 of רכל *trader* (11x Ezek. 27)
 7416 C2 רפון *pomegranate* (tree, fruit, decoration) BDB 941f.
 7420 E2 רסח *lance, spear* BDB 942
 7423 E2 רסיה *slackness, looseness, laxness; deceit, treachery* BDB 941
 7429 E1 רסס *he trampled, trod* BDB 942
 7430 E1 רסש *he crept, moved lightly/about; see* BDB 942f.
 7431 E1 רסש *creeping/gliding things* (10x Gen.) BDB 943
 7440 C2 רנה *ringing cry, exultation*
 7442 B2 רנן *he cried* (in joy, exultation, distress)
 7451bA2 רע *evil, distress, calamity, injury, bad(ness)* BDB 948f.
 7453aA1 רע *bad, evil; BDB 948.I; the distinction between adj. and n., as indicated in BDB, can hardly be defended*
 7453 A2 רע *friend, companion, fellow* BDB 945f.
 7455 E1 רע *badness, evil* BDB 947f.
 7457 D2 רעב *hungry* BDB 944
 7458 A2 רעב *famine, hunger*
 7451 A1 רעה (r'y) *evil, misery, distress, injury* (cf. #7451) BDB 949
 7462 A2 רעה (r'y) *he tended, pastured, grazed* BDB 944f.
 7488 E1 רענן *luxuriant, fresh, flourishing* BDB 947
 7489 B1 רעע *he was evil/bad; H₇₀ to hurt, do evil* BDB 949
 7493 C2 רעש *it quaked, shook; H to cause to quake* BDB 950
 7494 E1 רעש *quaking, shaking, earthquake*
 7495 B2 רמא *he healed* BDB 950f.
 7503 C1 רסה *it sank down, dropped, he relaxed; H to abandon* BDB 951f.
 7521 B2 רצה *he was pleased with, accepted* BDB 953
 7522 B2 רצון *goodwill, favor, acceptance, will*
 7523 C1 רצה *he murdered, slew* BDB 953f.
 7533 E1 רצץ *he crushed, oppressed; Gp50 the oppressed* BDB 954
 7535 A2 רק *only, surely, altogether, see* BDB 956
 7549 E1 רקיע *extended surface, expanse, firmament* (9x Gen. 1)
 7561 C2 רשע *he acted wickedly; H to condemn as guilty* BDB 957f.
 7562 C1 רשע *wickedness* BDB 957
 7563 A1 רשע *wicked, criminal*
 7568 D2 רשת *net* BDB 440

ש

- ש *who, which, that; see* BDB 979f. (but not abbrev. from אשר)
 7580 D2 שאג *he roared* BDB 980
 7585 B2 שאול *underworld, Sheol* BDB 982f.
 7588 E1 שאון *roar, din, uproar, crash* BDB 981
 7592 A2 שאל *he asked, inquired, asked for, borrowed* BDB 981f.
 7604 A2 שאר N₉₃ *to remain, be left over; H to leave over, spare* BDB 983f.
 7605 D1 שאר *rest, residue, remnant* BDB 984
 7607 E2 שאר *flesh, blood-relation* BDB 984f.
 7611 B2 שארית *rest, residue, remnant, remainder* BDB 984
 7617 C1 שבה *he took captive* BDB 985
 7620 D2 שבוע *heptad, period of seven, week* BDB 988f.
 7621 C2 שבועה *oath, curse* BDB 989f.
 7626 A2 שקט *rod, staff, scepter; tribe* (145x) BDB 986f.

- 7628 B2 שְׁבִי *captivity, captives* (coll.) BDB 985
 7622 C2 שְׁבִיתָ *captivity* BDB 986
 7637 B1 שְׁבִיעִי *seventh* BDB 988
 7641 E2 שְׁבִילָה *ear* (of grain) (10x Gen. 41) BDB 987
 7650 A2 שָׁבַע N *to swear, 'seven' oneself* BDB 989
 7651 A1 שֶׁבַע, שְׁבַע *seven* BDB 987f.
 7657 B1 שְׁבַעִים *seventy* BDB 988
 7665 A2 שָׁבַר *he broke* (G₅₃, N₅₇, D₃₆) BDB 990f.
 7666 D2 שָׁבַר *he bought grain; H to sell (cause to buy) grain* (14x Gen.) BDB 991
 7667 C1 שָׁבַר, שָׁבַר *breaking, fracture, crushing, breach; see* BDB 991 [BDB 991f.
 7673 B1 שָׁבַת G₂₇ *he ceased, desisted, rested; H₄₀ to cause to cease, end, destroy* ↑
 7676 A2 שָׁבַת *Sabbath; see* BDB 992
 7684 E1 שָׁגָה *sin of error, inadvertence* (mostly Lev. Num.) BDB 993
 7686 D2 שָׁגָה *he erred, sinned ignorantly or inadvertently, went astray*
 7699 D2 שָׁד (root *šd*, not *šdd*) *breast* (usually du.) BDB 994
 7701 D1 שָׁר *violence, havoc, devastation, ruin*
 7703 B2 שָׁרַד *he dealt violently with, despoiled, ruined*
 7725 A1 שָׁב G₆₈₅ *to turn back, return, repent; H₃₅₃ to bring back, turn back, cause to return; see discussion in* BDB 996-1000
 7737 D2 שָׁנָה *he was like, resembled; D to smoothe, level* BDB 1000f.
 7768 D2 שָׁנָה D *to cry for help* BDB 1002
 7778 C2 שַׁעַר *porter, door/gate-keeper* (20x Chr.) BDB 1045
 8199 B2 שׁוֹפֵט *judge* BDB 1047f.
 7782 B1 שׁוֹפָר *ram's horn, trumpet, Shofar* BDB 1051
 7785 E1 שׁוֹק *leg, thigh* BDB 1003
 7789 E2 שׁוֹר *to behold, regard*
 7794 B1 שׁוֹר *single head of cattle; see* BDB 1004
 7799 E1 שׁוֹשַׁן, שׁוֹשֵׁן, שׁוֹשֵׁן *lily*
 7806 D2 שׁוֹר Hp50 *only twisted* (only in Exod.) BDB 1004f.
 7810 D2 שָׁחָה *bribe* BDB 1005
 7812 A2 שָׁחָה (should be listed as HtŠ of חָנָה) *to bow down* BDB 1005
 7817 E1 שָׁחָה *he bowed, was prostrated/humbled* BDB 1005f.
 7819 B1 שָׁחַט *he slaughtered; Gp50 hammered, beaten* BDB 1006
 7834 D2 שָׁחַק *fine dust, cloud* BDB 1007
 7837 D2 שָׁחַר *dawn, at dawn* [1007f.
 7843 A2 שָׁחַת N *to be marred, spoiled, corrupt; D H₁₀₃ to spoil, ruin, corrupt* BDB ↑
 7845 D2 שָׁחַת *pit, grave* BDB 1001
 7848 D1 שָׁחַח *acacia tree/wood* (25x Exod. 25–38) BDB 1008
 7857 C2 שָׁחַף *it flowed, overflowed, he rinsed* BDB 1009
 7860 D1 שָׁחַר *officer, official* (originally, scribe)
 7891 B1 שָׁיר *to sing, L₂₆* BDB 1010
 7892 B1 שָׁיר *song*
 7896 B1 שָׁית *to put, set, appoint, fix* BDB 1011
 7901 A1 שָׁכַב *he lay down; see* BDB 1011f.
 7911 A2 שָׁכַח *he forgot* BDB 1013
 7921 D2 שָׁכַל, שָׁכַל *he was bereaved; D to make childless, cause barrenness*
 7925 B2 שָׁכַם H *to rise early, make an early start* BDB 1014
 7926 D2 שָׁכַם *shoulder*

- 7931 A2 שכנ, שכנ *he settled down, abode, dwelt* BDB 1014f.
 7934 D2 שכנ *inhabitant, neighbor* BDB 1015
 7937 E1 שכר *he was/became drunk; D H to make drunken* BDB 1016
 7941 D2 שכר *strong/intoxicating drink*
 7950 D2 שלג *snow* BDB 1017
 7965 A1 שלום *completeness, soundness, welfare, peace* BDB 1022f.
 7971 A1 שלח *he sent, stretched out (hand)* BDB 1018f.
 7979 B1 שלהן *table* BDB 1020
 7991 E1 שליט *adjutant, officer (perhaps third man on chariot)* BDB 1026
 7992 A2 שלישי *third (ordinal, sometimes fraction)* BDB 1026
 7993 A2 שלך H₁₁₂ *to throw/flip, cast* BDB 1020f.
 7997 E2 שלל *he spoiled, plundered* BDB 1021
 7998 B1 שלל *spoil, booty, plunder, prey* BDB 1021f.
 7999 A2 שלם *he was complete, sound; D₉ to complete, finish, restore, recompense, reward* BDB 1022
 8002 B1 שלם, all but once pl. שלמים *peace-offering (49x Lev.-Num.)* see BDB 1023
 8025 D1 שלף *he drew out/off* BDB 1025
 7969 A1 שלש, שלשה *three* BDB 1025f.
 7970 B2 שלשים *thirty* BDB 1026
 8032 D1 שלשם *3 days ago, day before yesterday*
 8033 A1 שם *there, thither; שמה thither* BDB 1027
 8034 A1 שם *name, see* BDB 1027f. [BDB 1029
 8045 B1 שסד N *to be annihilated, exterminated; H₆ to annihilate, exterminate* ↑
 8052 D1 שמועה *report, tidings, mention* BDB 1035
 8064 A1 שמים *heaven(s), sky* BDB 1029f
 8066 C2 שמיני *eighth* BDB 1033
 8074 B1 שסם *he was appalled, desolated* BDB 1030f.
 8077 B2 שססה *devastation, waste* BDB 1031
 8081 A2 שסן *fat, oil, olive-oil* BDB 1032
 8083 A2 שסנה *eight* BDB 1032f.
 8084 C2 שסנים *eighty* BDB 1033
 8085 A1 שסע G₁₀₅₂ *he heard, H₆₃ to cause to hear* BDB 1033f.
 8088 E1 שסע *hearing, report* BDB 1034
 8104 A1 שסר *he kept, watched, preserved* BDB 1036f.
 8121 A2 שסש *sun* BDB 1039
 8127 B2 שן (šinn-) *tooth, ivory* BDB 1042
 8138 B1 שנה *he changed (intr.); D to remove, change (trans.)* BDB 1039
 8141 A1 שנה, pl. שנים *year* BDB 1040
 8142 D2 שנה *sleep* BDB 446
 8144 C1 שני *scarlet (26x Exod.)* BDB 1040
 8145 A2 שני, שנית *second, 2nd* BDB 1041
 8147 A1 שני, שתיים, שני, שתי *two* BDB 1040f.
 8172 D2 שסן N *to lean on, support oneself* BDB 1043
 8179 A1 שסר *gate* BDB 1044f.
 8198 B2 שסחה *maid, maid-servant (28x Gen.)* BDB 1046
 8199 A1 שסם *he judged, governed* BDB 1047f.
 8196 E2 שסמים *acts of judgment (10x Ezek.)* BDB 1048 under שסם
 8210 A2 שסר *he poured (out)* BDB 1049f.

- 8213 D1 שפל *he was/became abased/low* BDB 1050
 8217 E1 שפל *low (in height or station)*
 8219 D2 שפלה *lowland, Shephelah*
 8245 E1 שָׁקַד *he kept watch, was wakeful* BDB 1052
 8248 B1 שָׁקַח *H to irrigate, water, give to drink*
 8251 D1 שְׂקוּץ *detested thing, abominable thing* BDB 1055
 8252 C2 שָׁקֵט *he was quiet, undisturbed* BDB 1052f.
 8254 D2 שָׁקַל *he weighed, weighed out* BDB 1053
 8255 B1 שֶׁקֶל *shekel (a weight, later a coin)* BDB 1053f.
 8259 D2 שָׁקַף *N, H to overhang, look out and down* BDB 1054
 8267 A2 שָׁקַר *lie, deceit, deception, falsehood* BDB 1055
 8318 E2 שָׂרָץ (coll.) *swarming creatures* BDB 1056
 8330 C2 שָׁרֵשׁ *root* BDB 1057
 8334 B1 שָׁרַת *D to minister, serve* BDB 1058
 8336 C2 שֵׁשׁ *byssus, fine linen (32x Exod.)* BDB 1058
 8337 A1 שֵׁשׁ, שֵׁשֶׁה *six* BDB 995
 8345 D1 שֵׁשִׁית, שֵׁשִׁי *sixth* BDB 995
 8346 B2 שִׁשִּׁים *sixty*
 8354 A1 שָׁתָה *he drank* BDB 1059
 8147 A1 שְׁתֵּי, שְׁתַּיִם *two* BDB 1040f.

ש

- 7639 E2 שִׁבְכָה *lattice-work, network* BDB 959
 7646 B1 שָׂבַע *he was sated, satisfied*
 7682 D2 שָׁנָב *it was (inaccessibly) high* BDB 960
 7704 A1 שָׂדֵה *open field/land, field* BDB 961
 7716 C1 שָׂה *one of a flock, sheep, goat* BDB 961f.
 7760 A1 שָׂם, שִׁים *to put, place, set* BDB 962ff.
 7797 D1 שִׂישׁ, שִׂישׁ *to exult, rejoice* BDB 965
 7832 C2 שָׂחַק *he laughed; D to play, jest, make sport* BDB 965f.
 7854 D1 שָׂטָן *adversary, Satan (20x, 14x Job 1-2)* BDB 966
 7872 E1 שֵׂיבָה *grey hair, hoary head, old age*
 7878 D2 שִׂיחַ *he complained, mused, talked of (14x Prov.)* BDB 967
 7916 E1 שָׂכִיר *hired, hireling* BDB 969
 7919 B1 שָׂכַל *he was prudent; H to prosper, ponder, give attention to; see* BDB 968
 7922 E2 שָׂכַל, שָׂכַל *prudence, insight*
 7936 D2 שָׂכַר *he hired* BDB 968f.
 8008 E2 שָׂלַחַה (cf. #8071) *mantle, wrapper* BDB 971
 8040 B2 שְׂמָאל *left (hand), north* BDB 969
 8055 A2 שָׂמַח, שָׂמַח *he was glad; D to gladden* BDB 970
 8056 D2 שָׂמַח *glad, joyful, merry*
 8057 B1 שְׂמִינָה *gladness, mirth, joy (46x of religious joy in Pss., Chr.)*
 8071 C2 שָׂמְלָה *mantle, wrapper* BDB 971
 8130 A2 שָׂנָא *he hated*
 8135 E1 שָׂנְאָה *hating, hatred* BDB 971f.
 8163 B2 שָׂעִיר *he-goat, buck* BDB 972
 8181 C2 שָׂעַר *hair (animal, human)*
 8184 C2 שְׂעֵרָה *barley, pl. the grains, measured, cooked, etc., see* BDB 972
 8193 A2 שָׂפָה *lip (of mouth, lake), speech, shore* BDB 973f.

- 8242 C1 שק *sack, sackcloth* BDB 974
 8269 A1 שר (*sarr-*) *prince, ruler, chieftain* BDB 978f.
 8300 D1 שריר *survivor, one who or that which escaped* BDB 975
 8313 A2 שרף *he burned* (70x + ש + ב) BDB 976f.
 8342 D2 ששון *exultation, rejoicing* BDB 965

ת

- 8379 D2 תאנה *longing, desire* BDB 16 (sic)
 8384 C2 תאנה *fig, fig-tree* BDB 1061
 8389 E2 תאר *outline, form*
 8392 D1 תבה (*Noah's*) *ark, (Moses') vessel* (26x Gen.) BDB 1061
 8393 C1 תבואה *product, revenue, yield, income* BDB 100
 8394 C1 תבונה *understanding* BDB 108
 8398 C2 תבל *world (the planet)* BDB 385
 8401 E1 תבן *straw, fodder, chaff* BDB 1061f.
 8403 D2 תבנית *construction, pattern, figure* BDB 125
 8414 D2 תהו *formlessness, confusion, unreality, emptiness* (11x Isa.) BDB 1062
 8415 C2 תהום *deep (subterranean waters), sea, abyss* BDB 1062f.
 8416 B2 תהלח (*song of*) *praise* (29x Pss.) BDB 239f.
 8426 C2 תורה *thanksgiving, thank-offering, see* BDB 392f.
 8432 A1 תוך, oft. cstr. תוך (+ כ) *midst* BDB 1063
 8433 D2 תוכחה *argument, reproof* (16x Prov.) BDB 407
 8435 C2 תולדות *pl. generations (a man and his descendants)* BDB 410
 8438 C2 תולעה, תולעת *worm, grub; also crimson from such, crimson cloth* (26x Exod.) BDB 1069
 8441 A2 תועבה *abomination, see* BDB 1072f.
 8444 D2 תוצאות *pl. extremities, sources* (14x Josh.) BDB 426
 8446 D1 תוד *to seek out, spy out, explore* BDB 1064
 8451 A1 תורה *instruction, law, direction, Torah* BDB 435f.
 8457 D2 תזנות *fornication* (only in Ezek. 16, 23) BDB 276
 8462 D2 תחלה *beginning* BDB 321
 8467 D1 תחנה *favor, supplication for favor* BDB 337
 8469 E1 תחנונים *supplication for favor* BDB 337
 8478 A1 תחת *under, beneath, below, instead of; see* BDB 1065f.
 8486 D2 תימן *south, south wind* BDB 412
 8492 C2 תירוש *must, new wine* BDB 440
 8504 C1 תכלת *violet, violet thread/stuff* (34x Exod.) BDB 1067
 8505 E1 תכן *he estimated; N to be estimated, adjusted; D to mete out, regulate* BDB 1067
 8518 C2 תלה *he hanged, put to death by hanging* BDB 1067f.
 8535 E2 תם *complete, perfect, wound, whole* BDB 1070f.
 8537 D1 תם *completeness, integrity* BDB 1070
 8543 D2 תמול (also תמול) *yesterday, recently; see* BDB 1069f. [1026
 8543bE2 תמול שלשם *day before yesterday, yesterday and the day before, recently* BDB ↑
 8548 A2 תמיד *continuity, continually, continuously* BDB 556
 8549 B1 תמים *complete, sound, whole, innocent* BDB 1071
 8551 D2 תסד *he grasped, lay hold of, supported, attained* BDB 1069
 8552 B2 תם, תם *it was complete, finished; see* BDB 1070
 8561 E1 תמרה, prob. תמרה *palm(-tree) figure used as ornament* BDB 1071

- 8573 C2 תנופה *swinging, brandishing, wave-offering* BDB 632
 8574 E2 תנור (*portable*) stove, fire-pot BDB 1072
 8581 D2 תעב N *to be abhorred*; D *to regard as or to cause to be an abomination*; H *to do abominably* BDB 1073
 8582 B2 תעה *he erred*
 8596 E1 תפ (tupp-) *timbrel, tamborine* BDB 1074
 8597 C1 תפארת *beauty, glory, honor* BDB 802
 8605 B1 תפלה *prayer* BDB 813
 8610 B2 תפש *he grasped, lay hold of, wielded* BDB 1074f.
 8615 C2 תקנה *hope* BDB 876
 8628 B2 תקע *he thrust, drove, gave a blast/blow, struck, clapped* BDB 1075
 8641 B1 תרומה *contribution, offering* BDB 929
 8643 C2 תרועה *shout/blast of war/alarm/joy* BDB 929f.
 8655 E2 תרפים pl. *idols, household gods, Teraphim* BDB 1076
 8672 B2 תשע, תשעה *nine* BDB 1077
 8668 C2 תשועה *deliverance, salvation* BDB 448
 8671 E1 תשיעי *ninth* BDB 1077
 8673 E1 תשעים *ninety*



According to my count, this list contains 1,539 words, including bound morphemes that serve as words (e.g. –ַ and, –ִ – his, etc.). The distribution is as follows:

A1	> 200x	242	=	242
A2	100-199x	164	=	406
B1	70- 99x	120	=	526
B2	50- 69x	146	=	672
C1	40- 49x	130	=	802
C2	30- 39x	184	=	986
D1	25- 29x	115	=	1,101
D2	20- 24x	184	=	1,285
E1	17- 19x	148	=	1,433
E2	15- 16x	106	=	1,539

THE BOOK OF ESTHER

Specially Edited for Inclusion in
HANDBOOK OF BIBLICAL HEBREW
by
WILLIAM SANFORD LA SOR

הַגָּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לַהֲיוֹת עֲשִׂים אֶת־שְׁנֵי הַיָּמִים
 הָאֵלֶּה בְּכַתְּבָם וּבְזִמְנָם בְּכָל־שָׁנָה וְשָׁנָה: וְהַיָּמִים הָאֵלֶּה 28
 נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דִּיּוֹר וְדִיּוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה
 וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוֹרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ
 הַיְּהוּדִים וְזָכְרָם לֹא־יִסּוּף מִזֶּרְעָם: וְהָתֵּכָתֵב 29
 אֶסְתֵּר הַמֶּלֶכָה בַּת־אֲבִיחַיִל וּמֶרְדֵּכִי הַיְּהוּדִי אֶת־כָּל־
 תִּקְוָה לְקַיָּם אֶת־אֲנֶרֶת הַפָּרִים הַזֹּאת הַשְּׁנִית: וַיִּשְׁלַח ל
 סָפְרִים אֶל־כָּל־הַיְּהוּדִים אֶל־שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה
 מַלְכוּת אַחַשְׁוֵרוּשׁ דְּבָרֵי שָׁלוֹם וְאַמֶּת: לְקַיָּם אֶת־יְמֵי 31
 הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֵּכִי הַיְּהוּדִי
 וְאַסְתֵּר הַמֶּלֶכָה וּכְאֲשֶׁר קִיְּמוּ עַל־נַפְשָׁם וְעַל־זֶרְעָם דְּבָרֵי
 הַצֹּמֶז וְהַעֲקָתָם: וּמֵאֵמֶר אֶסְתֵּר קָיָם דְּבָרֵי הַפָּרִים 32
 הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר:

CHAPTER 10 פרק י

וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ א מִם עַל־הָאָרֶץ וְאֵי־הַיָּם: וְכָל־
 מַעֲשֵׂה תִקְפוֹ וְנִבְרָתוֹ וּפִרְשֵׁת גִּדְּלַת מֶרְדֵּכִי אֲשֶׁר גִּדְּלוֹ
 הַמֶּלֶךְ הִלּוּא־הֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכִּי
 מְדִי וּפָרָם: כִּי מֶרְדֵּכִי הַיְּהוּדִי מִשְׁנָה לְמֶלֶךְ אַחַשְׁוֵרוּשׁ 3
 וְגָדוֹל לַיְּהוּדִים וְרָצִי לְרֹב אֶחָיו דִּרְשׁ טוֹב לְעַמּוֹ וְדִבֵּר
 שָׁלוֹם לְכָל־זֶרְעוֹ:

סכום פסוקי דמגלת אסתר מאה וששים ושבעה. וסימנו כבדני
 גא גר זקני עמי. וחציו ותען אסתר ותאמר. וסדריו חמשה.

וסימנו וזה גב המזבח:

עָשָׂר לְחֹדֶשׁ אֲדָר וְנוּחַ בְּאַרְבַּעָה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ
 18 יוֹם מִשְׁתֵּה וְשִׂמְחָה: וְהַיְּהוּדִים אֲשֶׁר-בְּשׂוֹשָׁן נִקְהָלוּ
 בְּשִׁלּוּשֵׁה עָשָׂר בּוֹ וּבְאַרְבַּעָה עָשָׂר בּוֹ וְנוּחַ בַּחֲמִשָּׁה
 19 עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מִשְׁתֵּה וְשִׂמְחָה: עַל־כֵּן הַיְּהוּדִים
 הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֵת יוֹם אַרְבַּעָה
 עָשָׂר לְחֹדֶשׁ אֲדָר שִׂמְחָה וּמִשְׁתֵּה וַיּוֹם טוֹב וּמִשְׁלַח
 20 מְנוֹת אִישׁ לְרֵעֵהוּ: וַיִּכְתֹּב מָרְדֳּכָי אֶת־הַדְּבָרִים הָאֵלֶּה
 וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת
 21 הַמֶּלֶךְ אַחֲשֵׁירוּשׁ הַקְּרוּבִים וְהָרְחוּקִים: לְקִיָּם עֲלֵיהֶם
 לַהֲנוֹת עָשִׂים אֵת יוֹם אַרְבַּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֵת
 22 יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וּשְׁנָה: בַּיָּמִים אֲשֶׁר־נָחוּ
 בָּהֶם הַיְּהוּדִים מֵאִיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן
 לְשִׂמְחָה וּמֵאֵבֶל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֵּה
 וְשִׂמְחָה וּמִשְׁלַח מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֶבְיָנִים:
 23 וְקִבַּל הַיְּהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב
 24 מָרְדֳּכָי אֲלֵיהֶם: כִּי הָמָן בְּדַהֲמָתָא הָאֲנִי צִרְרָה כָּל־
 הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְדָּם וְהַפֵּל פּוֹרֵה הוּא
 25 הַגּוֹזֵל לְהָמָם וּלְאַבְדָּם: וּבִבְאֵה לִפְנֵי הַמֶּלֶךְ אָמַר עִם־
 הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הֲרַעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים
 26 עַל־דְּאִשּׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ: עַל־כֵּן קָרָא
 לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוֹר עַל־כֵּן עַל־כָּל־דְּבָרֵי
 הָאֲנָתָה הַזֹּאת וּמֵהֲדָאוּ עַל־כִּכָּה וּמָה הִגִּיעַ אֲלֵיהֶם:
 27 קִיָּמֵי וְקִבַּל הַיְּהוּדִים אֲלֵיהֶם וְעַל־זֶרְעָם וְעַל כָּל־

- 8 אִסְכָּחָא: וְאֵת |
 פּוֹרְחָא וְאֵת |
 אֲדָלָא וְאֵת |
 9 אֲרִידָחָא: וְאֵת |
 פֶּרֶם שֵׁתָא וְאֵת |
 אֲרִיסִי וְאֵת |
 אֲרִידִי וְאֵת |
 יוֹחָא: עֲשֶׂרֶת וְאֵת |
 11 בְּנֵי הָמָן בְּדִמְדָּחָא צִרְרֵי הַיְּהוּדִים הָרְגוּ וּבִבְזָה לֹא שָׁלְחוּ אֶת־יָדָם: בַּיּוֹם הַהוּא בָּא מִסְפֵּר הַהֲרוּגִים בְּשׁוֹשָׁן
 12 הַבִּירָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמִּלְכָּה בְּשׁוֹשָׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים וְאִבְדַּ חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן בְּשֶׁאֵר מְדִינֹת הַמֶּלֶךְ מָה עָשׂוּ וּמַה־שָּׂאֲלָתְךָ וַיַּעֲתֵן לָךְ וּמַה־בִּקְשָׁתְךָ עוֹד וְתַעֲשֵׂ: וְתֹאמַר אֲסֵתֵר אִם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוֹשָׁן לַעֲשׂוֹת כִּכָּרֵת הַיּוֹם וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן יִתְּלוּ
 13 עַל־הָעֵץ: וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וְתִנָּתֵן הֵת בְּשׁוֹשָׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן תָּלוּ: וַיִּקְהָלוּ הַיְּהוּדִיִּים אֲשֶׁר בְּשׁוֹשָׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וַיַּהֲרֹגוּ בְּשׁוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבִבְזָה לֹא שָׁלְחוּ אֶת־יָדָם: וּשְׁאֵר הַיְּהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהָלוּ וַעֲמַד עַל־נַפְשָׁם וְנוֹחַ מֵאִיְבֵיהֶם וְהָרוּג בְּשֵׁנֵאֵיהֶם חֲמִשָּׁה וּשְׁבָעִים אָלֶף וּבִבְזָה לֹא שָׁלְחוּ אֶת־יָדָם: בַּיּוֹם־שְׁלֹשָׁה

גְּדוּלָּה וְתִכְרִיד בַּיּוֹץ וְאַרְנָמָן וְהָעִיר שׁוֹשָׁן צָהֳלָה וְשִׁמְחָה:
 לַיהוּדִים הָיְתָה אוֹרָה וְשִׁמְחָה וְשׁוֹשָׁן וִיקָר: וּבְכָל־
 מְדִינָהּ וּמְדִינָהּ וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דִּבְרַתְהֶמָּלֶךְ
 וְדָתוֹ מִגֵּיעַ שִׁמְחָה וְשׁוֹשָׁן לַיהוּדִים מִשְׁתָּה וַיּוֹם טוֹב
 וְרַבִּים מִצִּמְיָ הָאָרֶץ מִתִּיהָדִים כִּי־נָפַל פַּחַד־הַיְּהוּדִים
 עֲלֵיהֶם:

פרק ט CHAPTER 9

ט

וּבשָׁנִים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אֶחָד בְּשָׁלוּשָׁה עָשָׂר יוֹם
 בּוֹ אֲשֶׁר הִגִּיעַ דִּבְרַתְהֶמָּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר
 שִׁבְרוּ אֲיָבֵי הַיְּהוּדִים לְשָׁלוֹט בָּהֶם וְנִהְפּוּךְ הוּא אֲשֶׁר
 יִשְׁלְטוּ הַיְּהוּדִים הַמָּה בְּשָׁנָאֵיהֶם: נִקְהָלוּ הַיְּהוּדִים
 בְּעָרֵיהֶם בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשׁוּרוֹשׁ לְשַׁלַּח יָד
 בְּמִבְקָשֵׁי רָעָתָם וְאִישׁ לֹא־עָמַד בִּפְנֵיהֶם כִּי־נָפַל פַּחַדָּם
 עַל־כָּל־הָעַמִּים: וְכָל־שָׂרֵי הַמְּדִינֹת וְהָאֲחֻשְׁדֵּרפָּנִים
 וְהַפַּחֹת וְעַשֵׂי הַמְּלָאכָה אֲשֶׁר לְמֶלֶךְ מִנְּשָׂאִים אֶת־
 הַיְּהוּדִים כִּי־נָפַל פַּחַד־מֶרְדֵּכִי עֲלֵיהֶם: כִּי־גָדוֹל מֶרְדֵּכִי
 בְּבֵית הַמֶּלֶךְ וְשִׁמְעוֹ הוֹלֵךְ בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ
 מֶרְדֵּכִי הוֹלֵךְ וְגָדוֹל: וַיָּבוּ הַיְּהוּדִים בְּכָל־אֲיֻבֵּיהֶם מִכַּת־
 תָּרַב וְהָרָג וְאַבְדָּן וַיַּעֲשׂוּ בְּשָׁנָאֵיהֶם כְּרָצוֹנָם: וּבְשׁוֹשָׁן
 הַבִּירָה הָרָגוּ הַיְּהוּדִים וְאַבְדָּר חֲמֵשׁ מֵאוֹת אִישׁ:

7 וְאַתְּ |

וְאַתְּ |

וְאַתְּ |

פֶּרֶשְׁנִידָתָא

דִּלְפוֹן

8 וּלְמַרְדֳּכָי הַיְּהוּדִי הָיָה בֵּית־הָמָן נִתְּתִי לְאַסְתֵּר וְאֵתוֹ
 תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ בַּיְּהוּדִים: וְאַתֶּם
 כֹּתְבוּ עַל־הַיְּהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ
 בְּמַבְעַת הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ וְנִחַתּוּם
 9 בְּמַבְעַת הַמֶּלֶךְ אֵין לְהוֹשִׁיב: וַיִּקְרְאוּ סְפָר־הַמֶּלֶךְ בַּעֲת־
 הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בַּשְּׁלוֹשָׁה
 וְעֶשְׂרִים בּוֹ וַיִּכְתַּב כָּל־אֲשֶׁר־צִוָּה מָרְדֳּכָי אֶל־
 הַיְּהוּדִים וְאֶל הָאֲחֻשְׁתָּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת
 אֲשֶׁר מִהֵדוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה
 מְדִינָה וּמְדִינָה כִּכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנָו וְאֶל־הַיְּהוּדִים
 כִּכְתָּבָם וְכָל־שׁוֹנָם: וַיִּכְתַּב בְּשֵׁם הַמֶּלֶךְ אֲחֻשְׁוֹרֶשׁ וַיְחַתֵּם
 בְּמַבְעַת הַמֶּלֶךְ וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים בְּפוֹסִים
 11 רֶכֶב־י הָרֶכֶשׁ הָאֲחֻשְׁתָּרְפָּנִים בְּנֵי הָרַמְּקִים: אֲשֶׁר נָתַן
 הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר כָּל־עִיר־וְעִיר לְהִקָּהָל וְלַעֲמֹד
 עַל־נַפְשָׁם לְהַשְׁמִיר לְהִרְגַּ וּלְאַבֵּד אֶת־כָּל־חַיִּל עַם
 12 וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז: בְּיוֹם
 אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אֲחֻשְׁוֹרֶשׁ בַּשְּׁלוֹשָׁה עָשָׂר
 13 לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אָדָר: פָּתְשָׁנָה הַכְּתָב
 לְהַנְתֵּן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָּלוּי לְכָל־הָעַמִּים וּלְהַיּוֹת
 14 הַיְּהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה לְהַנָּקָם מֵאִיְּבֵיהֶם: הָרָצִים
 רֶכֶב־י הָרֶכֶשׁ הָאֲחֻשְׁתָּרְפָּנִים יֵצְאוּ מִבְּהָלִים וּדְחוּפִים בְּדָבָר
 15 הַמֶּלֶךְ וְהָיָה נִתְּנָה בְּשׁוֹשֵׁן הַבִּירָה: וּמָרְדֳּכָי יָצָא
 מִלִּפְנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת וְחֹזֶר וַעֲטָרַת זָהָב

אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת־
הַמַּלְכָּה עִמִּי בְּבֵית הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמֶן חָפוּי:
וַיֹּאמֶר חֲרֻבּוּנָה אֶחָד מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה־
9 הָעֵץ אֲשֶׁר־עָשָׂה הָמֶן לְמַרְדֵּכִי אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ
עֹמֵד בְּבֵית הָמֶן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ
עָלָיו: וַיִּתְּלוּ אֶת־הָמֶן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמַרְדֵּכִי וַחֲמַת
הַמֶּלֶךְ שָׁכְכָה:

פרק ח CHAPTER 8

ח

א בָּיִת הַהוּא נָתַן הַמֶּלֶךְ אַחֲשֻׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת־
בֵּית הָמֶן צִבְרַר הַיְּהוּדִים וּמַרְדֵּכִי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־
הִגִּידָה אֶסְתֵּר מָה הוּא־לָהּ: וַיִּסֶּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ
אֲשֶׁר הָעֵבִיר מִדָּמֶן וַיִּתְּנָהּ לְמַרְדֵּכִי וַתִּשֶּׂם אֶסְתֵּר אֶת־
מַרְדֵּכִי עַל־בֵּית הָמֶן:
3 וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי
הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּתְּכֶךְ וַתִּתְחַנֵּן־לוֹ לְהָעֵבִיר אֶת־
רַעַת הָמֶן הָאֲנֹכִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:
4 וַיִּשָּׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שַׂרְבֹּט הַזָּהָב וַתִּקֶּם אֶסְתֵּר
ה וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ: וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־
מַצָּאתִי חַן לִפְנָיו וְכֹשֶׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי
בְּעֵינָיו יִכְתֹּב לְהָשִׁיב אֶת־הַסְּפָרִים מִחֲשַׁבַּת הָמֶן בְּךָ־
הַמֶּלֶךְ הָאֲנֹכִי אֲשֶׁר כָּתַב לְאַבְרָם אֶת־הַיְּהוּדִים אֲשֶׁר
6 בָּכַל־מְדִינוֹת הַמֶּלֶךְ: כִּי אֵיכָכָה אוֹכַל וְרֹאֲתִי בִּרְעָה
אֲשֶׁר־יִמָּצָא אֶת־עַמִּי וְאֵיכָכָה אוֹכַל וְרֹאֲתִי בְּאֶבְדֵּן
7 מוֹלַדְתִּי: וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֻׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה

12 וישב מרדכי אל־שער המלך והמן נדחה אל־ביתו אבל
 13 ויחפוי ראש: ויספר המן לורש אשתו ולכל־אֹהָבָיו
 את כל־אשר קָרָדוּ ויאמרו לו חכמיו וורש אשתו אם
 מוצרע היהודים מרדכי אשר החליזת לנפל לפניו לא־
 14 תוכל לו כי־נפול תפול לפניו: עודם מדברים עמו
 וסריסי המלך הגיעו ויבהלו להביא את־המן אל־המִשְׁתָּה
 אשר־עשתה אסתר:

פרק ז CHAPTER 7

ז

1 ויבא המלך והמן לשתות עם־אסתר המלכה: ויאמר
 2 המלך לאסתר גם כיום השני במִשְׁתֵּה הַיַּיִן מה־שאלתך
 אסתר המלכה ותנתן לך ומה־בקשתך עד־חצי המלכות
 ותעש: ותען אסתר המלכה ותאמר אם־מִצָּאתי חן
 3 בעיניך המלך ואם־על־המלך טוב תנתן לי נפשי
 4 בשאלתי ועמי בבקשתי: כי נמכרנו אני ועמי להשמיד
 להרוג ולאבד ולאלו לעבדים ולשפחות נמכרנו החרשתי
 5 כי אין הצר שנה בגנן המלך: ויאמר המלך
 6 אחשוורוש ויאמר לאסתר המלכה מי הוא זה ואיזה
 הוא אשר־מלאו לבו לעשות כן: ותאמר אסתר איש
 7 צר ואויב המן הרע הזה והמן נבעת מלפני המלך
 והמלכה: והמלך קם בחמתו מִמִּשְׁתֵּה הַיַּיִן אל־גִּנַּת
 8 הבית והמן עמד לבקש על־נפשו מאסתר המלכה כי
 ראה כי־כלתה אליו הרעה מאת המלך: והמלך שב
 מגִּנַּת הבית אל־בית מִשְׁתֵּה הַיַּיִן והמן נפל על־המִשְׁתָּה

סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִי נִקְרָאִים לִפְנֵי הַמֶּלֶךְ׃
2 וַיִּמָּצֵא כָּתוּב אֲשֶׁר הִגִּיד מֶרְדֳּכָי עַל־בִּנְתָּנָא וְתָרַשׁ שְׁנֵי
סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֵּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ
3 אַחֲשֻׁרוּשׁ׃ וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וַגְּדוּלָּה
לְמֶרְדֳּכָי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה
4 עִמּוֹ דָּבָר׃ וַיֹּאמֶר הַמֶּלֶךְ מִי בַּחֲצֹר וְהֵמֶן בָּא לַחֲצֹר
בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְתִלוֹת אֶת־מֶרְדֳּכָי
ה עַל־הָעֵץ אֲשֶׁר־הָכִין לוֹ׃ וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה
6 הֵמֶן עֹמֵד בַּחֲצֹר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא׃ וַיְבֹא הֵמֶן וַיֹּאמֶר
לוֹ הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרֹו
וַיֹּאמֶר הֵמֶן בְּלִבּוֹ לִמִּי יַחֲפֹץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר
7 מִמֶּנִּי׃ וַיֹּאמֶר הֵמֶן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
8 בִּיקְרֹו׃ יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבָשׁ־בּו הַמֶּלֶךְ
וְסוּם אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת
9 בְּרֹאשׁוֹ׃ וְנָתַן הַלְבוּשׁ וְהַסּוּם עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ
הַפְּרָתִמִּים וְהַלְבִּשׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרֹו
וְהִרְפִּיבֻהוּ עַל־הַסּוּם בִּרְחוּב הָעִיר וְקִרְאוּ לִפְנָיו בְּכֹה
י יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרֹו׃ וַיֹּאמֶר הַמֶּלֶךְ
לְהֵמֶן מָה־רַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּם כַּאֲשֶׁר דִּבַּרְתָּ
וַעֲשֶׂה־כֵּן לְמֶרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־
11 תַּפְּל דְּדָבָר מְלֵל אֲשֶׁר דִּבַּרְתָּ׃ וַיִּקַּח הֵמֶן אֶת־הַלְבוּשׁ
וְאֶת־הַסּוּם וַיִּלְבַּשׁ אֶת־מֶרְדֳּכָי וַיִּרְפִּיבֻהוּ בִּרְחוּב הָעִיר
וַיִּקְרָא לִפְנָיו בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרֹו׃

ה וַיֹּאמֶר הַמֶּלֶךְ מְהֵרָה אֶת־הֶמֶן לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר
 וַיָּבֹא הַמֶּלֶךְ וְהֶמֶן אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר׃
 6 וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה הַזֶּה מַה־שְּׂאֵלָתְךָ וְיִנָּתֵן
 7 לָךְ וּמִה־בִקְשֶׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת וְהָעֵשׂ׃ * וְתֵצֵן
 8 אֶסְתֵּר וְהָאֹמֶר שְׂאֵלָתִי וּבִקְשֶׁתִּי׃ אִם־מְצָאתִי חַן בְּעֵינֵי
 הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לָתֵת אֶת־שְׂאֵלָתִי וְלַעֲשׂוֹת
 אֶת־בִּקְשֶׁתִּי יָבֹא הַמֶּלֶךְ וְהֶמֶן אֶל־הַמִּשְׁתָּה אֲשֶׁר אָעֲשֶׂה
 9 לָהֶם וּמִחֵר אָעֲשֶׂה כְּדֶבֶר הַמֶּלֶךְ׃ וַיֵּצֵא הֶמֶן בַּיּוֹם הַהוּא
 שִׁמְח וְטוֹב לֵב וְכִרְאוֹת הֶמֶן אֶת־מְרֹדֶכִי בַשַּׁעַר הַמֶּלֶךְ
 וְלֹא־קָם וְלֹא־נָע מִמֶּנּוּ וַיִּמָּלֵא הֶמֶן עַל־מְרֹדֶכִי חֲמָה׃
 י וַיִּתְאַפֵּק הֶמֶן וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֹא אֶת־אֲהֲבָיו
 11 וְאֶת־זָרֶשׁ אִשְׁתּוֹ׃ וַיִּסְפֹּר לָהֶם הֶמֶן אֶת־כְּבוֹד עֲשָׂרוֹ
 וְרֹב בָּגָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׁאָו
 12 עַל־הַשָּׂרִים וְעַבְרֵי הַמֶּלֶךְ׃ וַיֹּאמֶר הֶמֶן אַף לֹא־הִבִּיֵּאתִי
 אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשְׂתָה
 13 כִּי אִם־אוֹתִי וְגַם־לְמַחֵר אֲנִי קָרוֹא־לָהּ עִם־הַמֶּלֶךְ׃ וְכֹל־
 זֶה אֵינְנִי שׂוֹה לִּי בְּכֹל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מְרֹדֶכִי
 14 הַיְּהוּדִי יוֹשֵׁב בַּשַּׁעַר הַמֶּלֶךְ׃ וְהָאֹמֶר לוֹ זָרֶשׁ אִשְׁתּוֹ וְכֹל־
 אֲהֲבָיו יַעֲשׂוּ־עֵץ גְּבוֹה חֲמִשִּׁים אַמָּה וּבִבְקָר וְאָמַר לַמֶּלֶךְ
 וַיִּתְּלוּ אֶת־מְרֹדֶכִי עָלָיו וּבָא עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה שִׁמְח
 וַיִּיטֹב הַדְּבַר לִפְנֵי הֶמֶן וַיַּעַשׂ הָעֵץ׃

CHAPTER 6 פרק 6

א בְּלִילָה הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־

לֹא־יִקְרָא אֶתֶּת דָּתוֹ לְהַמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לּוֹ הַמֶּלֶךְ
 אֶת־שַׂרְבִיט הַזֶּהב וְהָיָה וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל־
 12 הַמֶּלֶךְ וְהַ שְׁלוֹשִׁים יוֹם׃ וַיִּנָּדוּ לְמַרְדֳּכָי אֶת דְּבָרֵי אֶסְתֵּר׃
 13 וַיֹּאמֶר מַרְדֳּכָי לְהָשִׁיב אֶל־אֶסְתֵּר אֶל־תְּדָמִי בְּנִפְשֶׁךָ
 14 לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים׃ כִּי אִם־הִחָרַשׁ
 תִּחְרִישִׁי בָּעֵת הַזֹּאת רִיחַ וְהִצָּלָה יַעֲמֹד לַיהוּדִים מִמָּקוֹם
 אַחֵר וְאַתָּה וּבֵית־אָבִיךָ תִּאבְּדוּ וְמִי יוֹדֵעַ אִם־לָעֵת כְּזֹאת
 הִנָּעַתָּ לַמַּלְכוּת׃ וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מַרְדֳּכָי׃
 16 לֵךְ כְּנוּם אֶת־כָּל־הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוֹשָׁן וְצוּמוּ עָלַי
 וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם־אֲנִי
 וְנִעְרָתִי אֲצוּם כֵּן וּבִכֵּן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדָת
 17 וְכַאֲשֶׁר אֲבָרְתִי אֲבָרְתִּי׃ וַיַּעֲבֹר מַרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־
 צִוְּתָהּ עָלָיו אֶסְתֵּר׃

פרק ה CHAPTER 5

ה

1 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר
 בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־
 2 כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבַּיִת׃ וַיְהִי
 כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׁאַחַּ
 הֵן בְּעִינָיו וַיֹּשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׂרְבִיט הַזֶּהב אֲשֶׁר
 3 בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׂרְבִיט׃ וַיֹּאמֶר לָהּ
 הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה־בִּקְשָׁתְךָ עַד־חֲצִי
 4 הַמַּלְכוּת וַיִּנָּתֶן לָּהּ׃ וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב
 יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לוֹ׃

וְהָיָה נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה וְהַמֶּלֶךְ וְהַמֶּן יֵשְׁבוּ לְשִׁתּוֹת
וְהָעִיר שׁוֹשָׁן נְבוֹכָה:

פרק ד CHAPTER 4

ד

וּמֶרְדֵּכִי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרִדְכִי אֶת־
בְּגָדָיו וַיִּלְבַּשׁ שָׁק וְאַפֶּר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק וַעֲקָה
גְּדוּלָּה וּמָרָה: וַיָּבֹא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבֹא
אֶל־שַׁעַר הַמֶּלֶךְ בְּלִבּוֹשׁ שָׁק: וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם
אֲשֶׁר יְדַבֵּר־הַמֶּלֶךְ וְדָתוֹ מִגֵּיעַ אָבֵל גְּדוּל לַיהוּדִים וְצוּם
וּבְכִי וּמִסְפָּד שָׁק וְאַפֶּר יֵצֵעַ לָרַבִּים: וְתָבוֹאִינָה נַעֲרוֹת
אֶסְתֵּר וְסָרִיסֶיהָ וַיִּגִּדּוּ לָהּ וַתַּתְּחַלְחֵל הַמַּלְכָּה מְאֹד
וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מֶרְדֵּכִי וּלְהַסִּיר שָׁקוֹ מֵעָלָיו
וְלֹא קִבֵּל: וַתִּקְרָא אֶסְתֵּר לַהֲתֵךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר
הָעֲמִיד לִפְנֶיהָ וַתִּצְוֶהוּ עַל־מֶרְדֵּכִי לָדַעַת מַה־זֶּה וְעַל־
מַה־זֶּה: וַיֵּצֵא הֲתֵךְ אֶל־מֶרְדֵּכִי אֶל־דְּרוֹב הָעִיר אֲשֶׁר
לִפְנֵי שַׁעַר־הַמֶּלֶךְ: וַיִּגְדְּלוּ מֶרְדֵּכִי אֶת כָּל־אֲשֶׁר קָרָהוּ
וְאֵת פֶּרֶשֶׁת הַכֶּסֶף אֲשֶׁר אָמַר הַמֶּן לְשָׁקוֹל עַל־גִּגְנֵי
הַמֶּלֶךְ בִּיהוּדִיִּים לְאַבְדָּם: וְאֵת־פֶּתִשְׁשָׁן בְּתַב־הִדָּת אֲשֶׁר־
נָתַן בְּשׁוֹשָׁן לְהַשְׁמִידֵם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד
לָהּ וּלְצִוּוֹת עָלֶיהָ לָבֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן לוֹ וּלְבַקֵּשׁ
מִלִּפְנֵי עַל־עֲמֹהָ: וַיָּבֹא הֲתֵךְ וַיִּגֵּד לְאֶסְתֵּר אֵת דְּבָרֵי
מֶרְדֵּכִי: וַתֹּאמֶר אֶסְתֵּר לַהֲתֵךְ וַתִּצְוֶהוּ אֶל־מֶרְדֵּכִי: כָּל־
עַבְדֵי הַמֶּלֶךְ וְעַם מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ
וְאִשָּׁה אֲשֶׁר־יָבֹא אֶל־הַמֶּלֶךְ אֶל־הַחֲצֵר הַפְּנִימִית אֲשֶׁר

- 7 עם מַרְדֳּכָי: בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בִּשְׁנַת
שְׁתַּיִם עֶשְׂרֵה לַמֶּלֶךְ אַחֲשֵׁירוּשׁ הַפִּיל פּוּר הוּא הַגּוֹרֵל
לִפְנֵי הָמֶן מִיּוֹם ׀ לַיּוֹם וּמִחֹדֶשׁ לַחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־
חֹדֶשׁ אֲדָר: וַיֹּאמֶר הָמֶן לַמֶּלֶךְ אַחֲשֵׁירוּשׁ יִשְׁנֹו
8 עִם־אֶחָד מִפּוֹר וּמִפֶּרֶד בֵּין הָעַמִּים בְּכָל מְדִינֹות מְלָכוּתְךָ
וְהִתִּיָּהֶם שְׁנוֹת מִכָּל־עַם וְאֶת־דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים
וְלַמֶּלֶךְ אֵין שׁוּה לְהַנִּיחָם: אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתֹּב
9 לְאַבְדָּם וְעֲשֶׂרֶת אֲלָפִים כֶּסֶף אֶשְׁקוֹל עַל־יְדֵי עֲשִׂי
הַמֶּלָּאכָה לְהֵבִיא אֶל־גִּנּוֹי הַמֶּלֶךְ: וַיִּסֶּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ
מֵעַל יָדוֹ וַיְתִנֶּה לְהָמֶן בְּיַד־הַמַּדְּבָא הָאֲנָנִי צֶרֶר הַיְּהוּדִים:
וַיֹּאמֶר הַמֶּלֶךְ לְהָמֶן הַכֶּסֶף נָתַן לְךָ וְהָעַם לַעֲשׂוֹת בּוֹ
11 כְּטוֹב בְּעֵינֶיךָ: וַיִּקְרָא סְפָרִי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן
12 בַּשְּׁלוּשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה הָמֶן אֶל
אֲחֵשֶׁר־פָּנִי־הַמֶּלֶךְ וְאֶל־הַפָּחוֹת אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה
וְאֶל־שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם
כָּל־שׁוֹנֵי בְּשֵׁם הַמֶּלֶךְ אַחֲשֵׁירוּשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת
הַמֶּלֶךְ: וְנִשְׁלַח סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינֹות
13 הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגַּ וּלְאַבֵּד אֶת־כָּל־יְהוּדִים מִנֶּעֶר
וְעַד־זָקֵן טָף וְנָשִׁים בָּנִים אֶחָד בַּשְּׁלוּשָׁה עָשָׂר לַחֹדֶשׁ
14 שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז: פֶּתִשְׁנֹן הַכְּתָב
לְהַנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גְלוֹי לְכָל־הָעַמִּים לְהָיוֹת
עֲתִידִים לַיּוֹם הַזֶּה: הָרָצִים יֵצְאוּ דְחוּפִים בְּדָבָר הַמֶּלֶךְ

טו

אֶסְתֵּר וְהַנָּחָה לַמְּדִינוֹת עָשָׂה וַיִּתֵּן מִשְׁאֵת כִּיד הַמֶּלֶךְ׃
 19 וּבְהִקְבֹּץ בְּתוֹלוֹת שְׁנִית וּמַרְדֳּכָי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ׃
 כ אֵין אֶסְתֵּר מִנֶּחֱת מוֹלְדָתָהּ וְאֶת־עַמָּה כְּאֲשֶׁר צִוָּה עָלֶיהָ
 מַרְדֳּכָי וְאֶת־מֵאֲמַר מַרְדֳּכָי אֶסְתֵּר עָשָׂה כְּאֲשֶׁר הָיְתָה
 21 בְּאִמְנָה אֶתּוֹ׃ בַּיָּמִים הָהֵם וּמַרְדֳּכָי יוֹשֵׁב בְּשַׁעַר־
 הַמֶּלֶךְ קִצֵּף בְּנִתָן וְתָרַשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֹּף
 22 וַיִּבְקֹשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשֹׁרֶשׁ׃ וַיִּדְעַ הַדָּבָר
 לְמַרְדֳּכָי וַיֵּגֶד לְאֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ
 23 בְּשֵׁם מַרְדֳּכָי׃ וַיִּבְקֹשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל־
 עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ׃

פרק ג CHAPTER 3

א אַחֵר ׀ הַדְּבָרִים הָאֵלֶּה גִּדְּלָ הַמֶּלֶךְ אַחֲשֹׁרֶשׁ אֶת־הָמָן
 בְּךְ־הַמֶּרְחָא הָאֲנָנִי וַיִּנְשְׂאֻהוּ וַיָּשֶׂם אֶת־כֶּסֶּאוֹ מֵעַל כָּל־
 2 הַשָּׂרִים אֲשֶׁר אֶתּוֹ׃ וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ
 כָּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן כִּי־בֵן צִוְּהִלּוּ הַמֶּלֶךְ וּמַרְדֳּכָי
 3 לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה׃ וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־
 בְּשַׁעַר הַמֶּלֶךְ לְמַרְדֳּכָי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוַת
 4 הַמֶּלֶךְ׃ וַיְהִי כְּאֹמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם
 וַיִּגִּדּוּ לְהָמָן לִרְאוֹת הַנַּעֲמֻד וְדַבְּרֵי מַרְדֳּכָי כִּי־הִגִּיד לָהֶם
 ה אֲשֶׁר־הוּא יְהוּדִי׃ וַיֵּרָא הָמָן כִּי־אֵין מַרְדֳּכָי כָרַע
 6 וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן חֲמָה׃ וַיִּבּוּ בְּעֵינָיו לְשַׁלַּח יָד
 בְּמַרְדֳּכָי לְבוֹדוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מַרְדֳּכָי וַיִּבְקֹשׁ הָמָן
 לְהַשְׁמִיד אֶת־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת אַחֲשֹׁרֶשׁ

תַּמְרוּקִיָּה וְאֶת־מְנוּחִיָּה לָתֵת לָהּ וְאֵת שִׁבְעַת הַנְּעָרוֹת
 הָרֵאיוֹת לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נְעָרוֹתֶיהָ
 לְטוֹב בֵּית הַנָּשִׁים: לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־
 11 מוֹלַדְתָּהּ כִּי מְרֹדְכִי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד: וּבְכָל־
 יוֹם וָיוֹם מְרֹדְכִי מִתְהַלֵּךְ לִפְנֵי חֹצֵר בֵּית־הַנָּשִׁים לְדַעַת
 12 אֶת־שָׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה בָּהּ: וּבַהֲגִיעַ תֹּרֶם נַעֲרָה
 וְנַעֲרָה לָבּוֹא אֶל־הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ מִקֵּץ הַיּוֹת לָהּ בְּדַת
 הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי בֶן יִמְלֹא יָמֵי מְרוּקִיָּה וְשִׁשָּׁה
 חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמִים וּבִתְמָרוֹקִי
 13 הַנָּשִׁים: וּבָזָה הַנְּעָרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר
 תֹּאמַר יִנָּתֵן לָהּ לָבּוֹא עִמָּהּ מִבֵּית הַנָּשִׁים עַד־בֵּית הַמֶּלֶךְ:
 14 בְּעֶרְב׃ הִיא בָּאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים
 שְׁנֵי אֶל־יָד שַׁעֲשֻׁנֵּן סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילֹגִשִׁים לֹא־
 תָּבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חֶפֶץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָהּ
 15 בְּשֵׁם: וּבַהֲגִיעַ תִּרְאֶסְתָּר בֵּת־אֲבִיתָהּ וְיָד מְרֹדְכִי אֲשֶׁר
 לְקַח־לָו לָבֵת לָבּוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר כִּי אִם
 אֶת־אֲשֶׁר יֹאמַר הִנֵּי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְתִהְיֶה
 16 אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינֵי כָל־רְאִיָּה: וְתִלְקַח אֶסְתֵּר אֶל־
 הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ אֶל־בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־
 17 חֹדֶשׁ טֵבֶת בְּשָׁנַת־שִׁבְעַת לְמַלְכוּתוֹ: וַיֵּאֱהָב הַמֶּלֶךְ אֶת־
 אֶסְתֵּר מִכָּל־הַנָּשִׁים וְתִשָּׂא־חֵן וְחֹסֶד לִפְנָיו מִכָּל־הַבְּתוּלוֹת
 18 וַיִּשֶׂם כֶּתֶר־מַלְכוּת בְּרֹאשָׁהּ וַיְמַלִּכָהּ תַּחַת וְשֵׁתִי: וַיַּעַשׂ
 הַמֶּלֶךְ מִשְׁתֶּה גָדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֵת מִשְׁתֶּה

הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כַּדָּבָר מִמּוֹכָן:
וַיִּשְׁלַח סָפְרִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה
כַּכְתָּבָהּ וְאֶל־עַם וְעַם כָּל־שָׁוְנוֹ לַהֲיוֹת כָּל־אִישׁ שָׂרָר
בְּבֵיתוֹ וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ:

22

פרק ב CHAPTER 2

ב

אחַר הַדְּבָרִים הָאֵלֶּה כִּשְׁךָ חֲמַת הַמֶּלֶךְ אַחֲשֵׁרוּשׁ זָכָר
אֶת־וְשֵׁתִי וְאֶת אֲשֶׁר־עָשְׂתָהּ וְאֶת אֲשֶׁר־נִגְזַר עָלֶיהָ:
וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת בְּתוּלוֹת
טוֹבוֹת מֵרְאָה: וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינוֹת
מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרֹת־בְּתוּלָה טוֹבֹת מֵרְאָה אֶל־
שׁוֹשֵׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יָד הַגָּא סָרִיס הַמֶּלֶךְ
שֹׁמֵר הַנָּשִׁים וְנִתָּן תַּמְרָקִיָּהוֹן: וְהַנַּעֲרָה אֲשֶׁר תִּיטֵב
בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וְשֵׁתִי וַיִּטֵּב הַדָּבָר בְּעֵינֵי
הַמֶּלֶךְ וַיַּעַשׂ כֵּן: אִישׁ יְהוּדִי הָיָה בְּשׁוֹשֵׁן הַבִּירָה

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וּשְׁמוֹ מָרְדֳּכָי בֶּן יָאִיר בֶּן־שִׁמְעִי בֶן־קַיִשׁ אִישׁ יְמִינִי: אֲשֶׁר
הִגָּלָה מִירוּשָׁלַיִם עִם־הַגָּלָה אֲשֶׁר הִגָּלְתָּה עִם יְכָנְיָה
מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגָּלָה נְבוּכַדְרֶצַּר מֶלֶךְ בָּבֶל: וַיְהִי אִמָּן
אֶת־הַדְּרָפָה הָיָא אֶסְתֵּר בַּת־חַיָּו כִּי אֵין לָהּ אָב וְאָם
וְהַנַּעֲרָה יִפְתָּח־תַּאֲרִ וְטוֹבֹת מֵרְאָה וּבִמּוֹת אֲבִיהָ וְאַמָּהָ
לָקַחָהּ מִרְדֳּכָי לֹא לְבַת: וַיְהִי כִּהְשָׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ
וּכְהַקְבֵּץ נַעֲרוֹת רַבּוֹת אֶל־שׁוֹשֵׁן הַבִּירָה אֶל־יָד הַגָּי
וַתִּלְקַח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד הַגָּי שֹׁמֵר הַנָּשִׁים:
וַתִּיטֵב הַנַּעֲרָה בְּעֵינָיו וַתֵּשֶׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־

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- 11 הַמִּשְׁרָתִים אֶת־פָּנָי הַמֶּלֶךְ אַחֲשֵׁרוּשׁ׃ לְהָבִיא אֶת־
 וְשֵׁתִי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאוֹת הָעַמִּים
 12 וְהַשָּׂרִים אֶת־יָפֶיהָ כִּי־טוֹבַת מְרָאָה הִיא׃ וַתִּמָּאֵן הַמַּלְכָּה
 וְשֵׁתִי לָבוֹא בְּדִבְרֵי הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצָף
 13 הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעָרָה בּוֹ׃ וַיֹּאמֶר הַמֶּלֶךְ
 לַחֲכָמִים יָדְעֵי הָעֲתִים כִּי־כֵן דִּבֶּר הַמֶּלֶךְ לִפְנֵי כָל־יָדְעֵי
 14 הַתּ וְדִין׃ וַהֲקָרֵב אֵלָיו כִּרְשָׁנָא שֶׁתֶּר אַדְמָתָא תַרְשִׁישׁ
 מֶרֶס מֶרְסָנָא מִמוּכָן שְׁבַעַת שָׂרֵי ׀ פָּרַס וּמְדֵי רֹאִי פָנָי
 טו הַמֶּלֶךְ הַיּוֹשְׁבִים רֹאשְׁנָה בַּמַּלְכוּת׃ כָּדָת מָה־לַּעֲשׂוֹת
 בַּמַּלְכָּה וְשֵׁתִי עַל ׀ אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֵאֲמַר הַמֶּלֶךְ
 16 אַחֲשֵׁרוּשׁ בְּיַד הַסָּרִיסִים׃ וַיֹּאמֶר מוֹמְכָן לִפְנֵי הַמֶּלֶךְ
 וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבִדּוֹ עֲוֹתָהּ וְשֵׁתִי הַמַּלְכָּה כִּי
 עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינוֹת
 17 הַמֶּלֶךְ אַחֲשֵׁרוּשׁ׃ כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנָּשִׁים
 לְהַבְנוֹת בַּעֲלֵיהֶן בַּעֲנִיָּהֶן בְּאֲמָרֵם הַמֶּלֶךְ אַחֲשֵׁרוּשׁ אָמַר
 18 לְהָבִיא אֶת־וְשֵׁתִי הַמַּלְכָּה לִפְנָיו וְלֹא־בָאָה׃ וְהַיּוֹם הַזֶּה
 תֵּאֱמָרְנָה ׀ שְׁרֹת פָּרַס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דִּבְרֵי הַמַּלְכָּה
 19 לְכָל שָׂרֵי הַמֶּלֶךְ וּכְדֵי בִזְיוֹן וְקִצְף׃ אִם־עַל־הַמֶּלֶךְ טוֹב
 יֵצֵא דְבַר־מַלְכוּת מִלִּפְנָיו וַיִּכְתֹּב בְּדָתִי פָרַס־וּמְדֵי וְלֹא
 יַעֲבֹר אֲשֶׁר לֹא־תָבֹא וְשֵׁתִי לִפְנֵי הַמֶּלֶךְ אַחֲשֵׁרוּשׁ
 וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעְיוֹתָהּ הַטּוֹבָה מִמֶּנָּה׃ וַיִּשְׁמַע ^ב
 כ פַּתָּנָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ כִּי רַבָּה הִיא
 21 וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדֹּל וְעַד־קָטָן׃ וַיִּיטַב

מגלת אסתר

THE BOOK OF ESTHER

פרק א CHAPTER 1

א וַיְהִי בַיּוֹם אֲחַשְׁוֵרוֹשׁ הָיָא אֲחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מִחֲדָדוֹ וְעַד-
 ב כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה: בַּיּוֹם הַהֵם בְּשַׁבָּת.
 ג הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:
 ד בְּשָׁנָת שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֵּה לְכָל-שָׂרָיו וְעַבְדָּיו
 ה חֵיל. פָּרָס וּמְדֵי הַפָּרְתִּימִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו:
 ו בְּהִרְאֹתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת-יֶזְקָר הַתְּפַאֲרָת
 ז גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָה יוֹם: וּבְמָלְאוֹת. הַיּוֹמִים
 ח הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל-הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה
 ט לְמִנְדּוּל וְעַד-קֶטֶן מִשְׁתֵּה שֶׁבַע יָמִים בַּחֲצַר גִּנַּת בֵּיתוֹ
 י הַמֶּלֶךְ: חֹר. כַּרְפָּס וּתְכֵלֶת אַחַז בַּחֲבִל־כּוּץ וְאַרְגָּמָן
 יא עַל-גִּלְיָלִי כֶסֶף וְעַמּוּדֵי שֶׁשׁ מִשּׁוֹת. זָהָב וְכֶסֶף עַל רַצְפַּת
 יב בַּהֲטוֹשׁ וְתָר וְסַחֲרָת: וְהַשְׁקוּת בְּכָלִי זָהָב וּבָלִים
 יג מִבָּלִים שׁוֹנִים וַיֵּן מַלְכוּת רַב בֶּיַד הַמֶּלֶךְ: וְהַשְׁתִּיחַ
 יד כְּדָת אֵין אִנּוּם כִּי-בֵן. יסֵד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ
 טו לַעֲשׂוֹת כְּרָצוֹן אִישׁ-וְאִישׁ: גַּם וְשִׁתִּי הַמֶּלֶכָּה עָשָׂתָה
 יז מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ אֲחַשְׁוֵרוֹשׁ: בַּיּוֹם
 יח הַשְּׁבִיעִי כְּטוֹב לִב-הַמֶּלֶךְ בֵּינָן אָמַר לְמַדּוּמָן בּוֹתָא
 יט חֲרִבּוּנָא בְּנִתָא וְאַבְנִתָא זֹתָר וְכַרְפָּס שֶׁבַע הַפָּרִיסִים

יב. 18. v. ס רבנן א. 8. v. כא ר' בקמץ 5. v. ובמלאכת קרי 6. v. ח רבנן

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WILLIAM SANFORD LASOR is Emeritus Professor of Old Testament, Fuller Theological Seminary, and the author of several books, including, with David Allan Hubbard and Frederic William Bush, **Old Testament Survey**. He also served as Associate Editor for Biblical Geography and Archeology of the four-volume **International Standard Bible Encyclopedia** revision project.

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